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**THE VISUDDHI-MAGGA OF
BUDDHAGHOSA**

Pali Text Society

THE
VISUDDHI-MAGGA
OF
BUDDHAGHOSA

EDITED BY

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To
MY BELOVED SON
AND TO
THE WORK
PAST, PRESENT AND FUTURE
OF
BUDDHAGHOSA.

*Metteyyena Bhagavatā etad-agge thapito bhavissati
mama sāvakaṇaṃ dhammavinayadharānaṃ bahusutānaṃ
ñāṇagatīnaṃ ñāṇadharānaṃ yadidaṃ Buddhaghoso ti*

BUDDHAGHOSUPPATTI.

FOREWORD

THIS, the first roman-letter edition of a work bearing yet unwithered the laurels of fourteen centuries of renown, has been based on a transcript made from the latest Burmese edition by my valued collaborator Miss A. M. Dibben, my friend Mrs. M. H. Bode, Ph.D., having come as reinforcement for certain of the closing chapters. An independent transcript of the second volume has been contributed by the disinterested piety of Mr. P. D. Ratnatunga from the edition published in Ceylon by our colleague, Rev. A. P. Buddhadatta. Much of the transcript of the first volume was collated with this edition by Miss C. J. Dibben, till work in connection with the war deprived us of her services. A rather earlier Burmese edition was also in my hands, and finally Dr. C. Hewavitarane was so kind as to arrange to have sent to me revised proofs of the new Simon Hewavitarane edition, itself the excellent result of collation of both Singhalese and Burmese recensions. Thus the Pali Text Society's edition has been the outcome of work done by other editors in palmleaf MSS. It seemed an unnecessary repetition of labour, and especially of eyesight service, to recommence meticulous discrimination in readings in a work of which the text itself had never suffered neglect in the land of its birth and of its early adoption.

These four editions, referred to in footnotes by letters, are more fully stated, as follows:—

- B^m Visuddhimaggatṭhakathā, edited by Sayā Pye.
Rangoon: P. G. Mundyne Piṭaka Press, 1909, 1910.
- B^h Visuddhimaggatṭhakathā, edited by Sayā Pye.
Rangoon: The Hanthawaddy Press. 1901.

S^b Visuddhimarga, edited by A. P. Buddhadatta, svāminvahanse. Ceylon: The Alutgama Press. 1914.

S^h Visuddhimaggo, edited for the Simon Hewavitarane Fund trustees. Colombo. (The title-page has not yet reached me.)

For my copies of B^m and S^b I am indebted to the kindness of the publisher and the editor respectively.

Maung Gyi, manager of the Pyi Gyi Mundyne Press, wrote to me in October, 1909, sending me copies of the first volume and the *Ṭikā*, and saying: 'Thinking that this may prove of some small help to you in your most valued work on the Visuddhi Magga. . . . This recension is also the work of our editor, Sayā Pye, who was responsible for the earlier edition produced by the Hanthawaddy Press (B^h), and has been most carefully edited, the text being collated from a number of different reliable MSS. . . . So soon as we get the second volume through the press . . . it also will be duly forwarded.'

Miss A. M. Dibben and I have transcribed portions of the *Ṭikā*, but I do not claim to have used it throughout, in editing. My work would doubtless have been better here and there had I done so, and if I could have made a comparative study of other commentaries. But the long delay in the production of a roman-letter edition of the work, and the cursed impress of the war, have affected its compilation. It was to have been the joint work of my colleague Maung Tin and myself. But war-peril at sea made it inadvisable to risk sending a transcript in MS. to Rangoon. Moreover, Maung Tin was, as to his leisure time, fully occupied with his translation of the *Atthasālinī*. And I have only encroached upon Dr. Rhys Davids's time and strength for his valuable and valued corrections in the first two sheets.

Hence this first edition is to serve merely as a working makeshift, till some wealthier institution secures its worthier scholar and produces a text for all time. By it the European student will at all events find the contents more accessible

than is possible through an Asiatic script, and more adequately presented than is possible through the published digests of the book. He or she will not scrutinize too severely lapses of consistency or accuracy in transliteration and word-presentation. It is another matter if any want of clearness or correctness in the representation of Buddhaghosa's thoughts be due to more serious faults in this attempt to edit other editings. Herein let them be severe, and let them help the Pali Text Society to edit the *Ṭikā* of Dhammapāla, Parakramabahu's Commentary, or Chapada's Visuddhimaggaganthipada, or other error-clearing helps. Unless it fall to one of our critics to start on the great edition to which my collaborators and I shall have served as a stepping-stone.

Let me here say that if the exceedingly convenient (to some Sanskritists repulsive) long-tailed *anusvāra* (ṇ) be not used in these pages, it is not because we are ashamed of it, but because a further delay in replenishing the stock of it was threatened by the printer if the font were used.

The other volume goes to press immediately and with continuous pagination. It will contain an Index adequate for reference, but not amounting to a vocabulary, such as might be of lexicographical use. For the unbound sheets have been ministering to the compilation of the long desiderated Dictionary, and that is now in the press. A translation of the Visuddhi-Magga is in preparation.

C. A. F. RHYS DAVIDS.

CHIPSTEAD,
SURREY.

September 1, 1920

CONTENTS

	PAGE
I. Pathamo paricchedo: { Nidānādikathā - -	1
{ Sīla-niddeso - -	6
II. Dutiyo paricchedo: Dhutanga-niddeso - -	59
III. Tatiyo paricchedo: Kammaṭṭhānagahana-niddeso	84
IV. Catuttho paricchedo: Paṭhavīkaṣiṇa-niddeso -	118
V. Pañcāmo paricchedo: Sesakaṣiṇa-niddeso -	170
VI. Chaṭṭho paricchedo: Asubhakammaṭṭhāna-nid- deso - - - - -	178
VII. Sattamo paricchedo: Cha-anussati-niddeso -	197
VIII. Aṭṭhamo paricchedo: Anussati-kammaṭṭhāna- niddeso - - - - -	229
IX. Navamo paricchedo: Brahmavihāra-niddeso -	295
X. Dasamo paricchedo: Āruppa-niddeso - -	326
XI. Ekādaso paricchedo: Samādhi-niddeso - -	341
XII. Dvādasamo paricchedo: Iddhividhā-niddeso -	373
XIII. Terasamo paricchedo: Abhiññā-niddeso -	407
XIV. Catuddasamo paricchedo: Khandha-niddeso -	436
XV. Paññarasamo paricchedo: Āyatana-dhātu-nid- deso - - - - -	481
XVI. Soḷasamo paricchedo: Indriya-sacca-niddeso -	491
XVII. Sattarasamo paricchedo: Paññābhūmi-niddeso	517
XVIII. Aṭṭhārasamo paricchedo: Diṭṭhivisuddhi-nid- deso - - - - -	587

XIX. Ekūnavīsatisatimo paricchedo: Kankhāvitaraṇavi-					
suddhi-niddeso	-	-	-	-	598
XX. Visatisatimo paricchedo: Maggāmagga-ñāṇadassa-					
navisuddhi-niddeso	-	-	-	-	606
XXI. Ekavīsatisatimo paricchedo: Paṭipadā-ñāṇadassa-					
navisuddhi-niddeso	-	-	-	-	639
XXII. Bāvisatisatimo paricchedo: Ñāṇadassanavisuddhi-					
niddeso	-	-	-	-	672
XXIII. Tevīsatisatimo paricchedo: Paññābhāvanānisamsa-					
niddeso	-	-	-	-	698
Nigamanam	-	-	-	-	711
 Index (names and subjects)	-	-	-	-	 715
Quotations	-	-	-	-	753
Errata	-	-	-	-	762
Afterword	-	-	-	-	763

NOTE

ANALYSES of the chapters by Dr. J. Estlin Carpenter and by H. Warren may be consulted in *J.P.T.S.*, 1890 and 1892 respectively. The work, as is known, is grouped by the author under the three heads, or rather khandhas, of Sila, Samādhi, and Paññā: *sīlasamādhipaññāmukhena desite Visuddhi-Mugge* (p. 372). The second group begins at Chapter III, the third at Chapter XIV. Hence it would seem at first sight as if Chapter XI should have been Chapter III. The fact is that, of the inquiry into Samādhi started at the opening of Chapter III under eight heads, the first three heads -- *Ko samādhi? Ken' atthena samādhi? Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni?* -- are answered in that and the eight following chapters: *Katividho samādhi? Ko c' assa sankilesa? Kiṃ vodānaṃ? Kathaṃ bhāvetabbo?* And the last head -- *Samādhibhāvanāya ko ānisamsa?* -- is answered in the concluding portion of Chapter XI. The contents of the remaining ten chapters include much concerning samādhi, but it is that lokuttarasamādhi, not lokiyasamādhi (p. 85), which for Buddhaghosa's philosophy, falls more fitly under the head of paññā. With this the next two chapters -- XII, on Iddhividhā, and XIII, on Abhiññā -- form the connecting-link.

VISUDDHI-MAGGO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA !

NIDĀNĀDIKATHĀ

*Sīle putiṭṭhāya naro sapañño, cittaṃ paññañ ca bhāvayaṃ,
ātāpī nipako bhikkhu, so imaṃ vijāṭaye jaṭan ti*¹

iti h' idaṃ vuttaṃ. Kasmā pan' etaṃ vuttaṃ ? Bhagavantaṃ kira Sāvattṭhiyaṃ viharantaṃ rattibhāge aññataro devaputto upasankamitvā, attano saṃsayasamugghātatham² :—

Anto jaṭā bahi jaṭā, jaṭāya jaṭitā pajā :

taṃ taṃ, Gotama, pucchāmi : ko imaṃ vijāṭaye jaṭan ti

imaṃ pañhaṃ pucchi. Tassāyaṃ sankhepattho : Jaṭā ti taṇhāya jāliniyā etaṃ adhivacanaṃ. Sā hi rūpādisu ārammaṇesu heṭṭhupariyavasena punappunaṃ uppajjanato saṃsibbanatṭhena velugumbādīnaṃ sākḥājālasankhātā jaṭā viyā ti jaṭā. Sā pan' esā sakaparikkhāra-paraparikkhāresu sakattabhāva-parattabhāvesu, ajjhattikāyatana-bāhirāyatanesu ēa uppajjanato antojaṭā bahijaṭā ti vuccati. Tāya evaṃ uppajjamānāya jaṭāya jaṭitā pajā. Yathā nāma velujaṭādīhi velu-ādayo, evaṃ tāya tñhājaṭāya sabbā pi ayaṃ sattanikāya³-sankhātā pajā jaṭitā, vinaddhā, saṃsibbitā ti attho.

¹ S. i, 13; 165.

² S^{bh} °samugghātatham.

³ S^b omits nikāya; S^h sattakāya-.

Yasmā ca evaṃ jaṭitā, taṃ taṃ, Gotama, pucchāmi ti,¹ tasmā taṃ pucchāmi, Gotamā ti Bhagavantaṃ gottena ālapati.

Ko imaṃ vijāṭaye jaṭantaṃ ti: Imaṃ evaṃ teddhātukaṃ jaṭetvā ṭhitam jaṭam ko vijāṭeyya, vijāṭetuṃ ko samattho? ti pucchati. Evaṃ puttḥo pan' assa sabba-dhammesu appatīhatañānacāro devadevo Sakkānaṃ Atisakko, Brahmānaṃ Atibrahmā, catuvesārajjavisārado, dasabaladharo, anāvarenañāṇo, samantacakkhu Bhagavā taṃ attham vissajjento:—

Sīle patīḥhāya naro sapañño, cittaṃ paññaṃ ca bhāṇ-
yaṃ,

ātāpī nipako bhikkhu, so imaṃ vijāṭaye jaṭantaṃ ti

imaṃ gātham āha.

Imissā dāni gāthāya kathitāya mahesinā
vaṇṇayanto yathābhūtaṃ attham sīlādibhedanaṃ,

sudullabham labhivāna pabbajjam Jinasāsane,
sīlādisangahaṃ khemaṃ ujum maggaṃ visuddhiyā,

yathābhūtaṃ ajānantā, suddhikāmā pi ye idha
visuddhiṃ nādhigacchanti vāyamaṇṭā pi yogino,

tesaṃ pāmojjakaraṇaṃ suvisuddhavinicchayaṃ
Mahā-Vihāravāsīnaṃ desanānayanissitaṃ

Visuddhi-Maggaṃ bhāsissam; taṃ me sakkaccabhāsato
visuddhikāmā sabbe pi nisāmayatha sādhave ti.

Tattha visuddhī ti sabbamalavirahitaṃ, accanta-parisuddham nibbānaṃ veditaṃ. Tassā visuddhiyā maggo ti Visuddhi-Maggo. Maggo ti adhigamupāyo vuccati. Taṃ Visuddhi-Maggaṃ bhāsissāmī ti attho.

So paṇāyam Visuddhi-Maggo katthaci vipassanāmattevassen' eva desito. Yath' āha:

“Sabbe sankhārā aniccā” yadā paññāya passati,
atha nibbindati dukkhe, esa maggo visuddhiyā ti.²

¹ S^b omits ti.

² Thag. 676; Dh. 277-9.

Katthaci jhānapaññāvasena. Yath' āha:

*Yamhi jhānañ ca, paññā ca, sa ve nibbānasantike ti.*¹

Katthaci kammādivasena. Yath' āha:

*Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitam uttamaṃ,
etena maccā sujjhanti, na gottena dhanena vā ti.*²

Katthaci silādivasena. Yath' āha:

*Sabbadū sīlusampanno, paññavā, susamāhito,
āraddhaviriyo, pahitatto, oghaṃ tarati duttaraṃ ti.*³

Katthaci satipaṭṭhānādivasena. Yath' āha: *Ekāyano
ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā . . . pe
. . . nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭ-
ṭhānā ti.*⁴ Sammappadhānādisu pi es' eva nayo. Imasmiṃ
pana pañhavyākaraṇe silādivasena desito.

Tatrāyaṃ sankhepavaṇṇanā:—Sīle patitṭhāyā ti
sīle thatvā. Sīlaṃ paripūrayamāno yeva c' ettha sīle patiṭ-
ṭhito⁵ ti vuccati, tasmā sīlaparipūranena sīle patiṭṭhahitvā ti
ayam ettha attho. N a r o ti satto. S a p a ñ ñ o ti kam-
majatihatukapaṭisandhipaññāya paññavā. Cittam pañ-
ñ a ñ c a b h ā v a y a n ti samādhiñ c' eva vipassanañ ca
bhāvayamāno. Cittasīsenā h' ettha samādhi nidditṭho,
paññā nāmena ca vipassanā ti. Atāpī ti viriyavā. Viri-
yam hi kilesānaṃ ātāpanaparitāpanatṭhena ātāpo ti vuccati;
tad assa atthīti ātāpī. N i p a k o ti nepakka ṇ vuccati
paññā, tāya samannāgato ti attho. Iminā paṇa padena
pārihāriyapaññanā⁶ dasseti. Imasmiṃ hi pañhavyākaraṇe
tikkhattum paññā āgatā. Tattha paṭhamā jātipaññā, duti-
yā vipassānapaññā, tatiyā sabbakiccapariṇāyikā pārihāriyā-
paññā.⁶ Samsāre bhayaṃ ikkhatīti bhikkhu. So imaṃ
v i j a ṭ a y e j a ṭ a n ti so iminā ca silena, iminā ca citta-
sīsenā nidditṭhasamādhinā, imāya ca tiyādhāya paññāya,
iminā ca ātāpenā ti chahi dhammehi samannāgato bhikkhu,

¹ Dh.p. 372.

² M. iii, 262; S. i, 34, 55.

³ S. i, 53.

⁴ D. ii, 290.

⁵ B^{hm} thito.

⁶ B^{hm} c'hārika

seyyathāpi nāma puriso pathaviyaṃ¹ patitthāya, sunisitaṃ sattham ukkhipitvā mahantaṃ velugumbāma vijaṭeyya, evaṃ eva sīlapathaviyaṃ² patitthāya samādhisīlāyaṃ³ sunisitaṃ⁴ vipassanaṃ paññāsattaṃ viriyabalapaggahitena pārihāriyapaññāhatthena⁵ ukkhipitvā sabbam pi taṃ attano santāne patitaṃ, taṇhājataṃ vijaṭeyya, sañchindeyya sampadāleyya. Maggakkhaṇe paṇ' esa taṃ jaṭaṃ vijaṭeti nāma; phalakkhaṇe vijaṭitajato sadevakassa lokassa agga-dakkhiṇeyyo hoti. Ten' āha Bhagavā:—

*Sīle patitthāya naro sapañño, cittaṃ paññañ ca bhāva
yam,
ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭaṃ ti.*

Tatrāyaṃ yāya paññāya sapañño ti vutto, tatr' assa karaṇiyaṃ n'atthi. Purimakammānubhāven' eva hi 'ssa sā siddhā. Ā t ā p ī n i p a k o ti ettha vuttaviriyavasena pana tena sātaccakārīnā paññāvasena ca sampajānakārīnā hutvā sīle patitthāya cittapaññāvasena vuttā samathavipassanā bhāvetabbā ti imaṃ atra Bhagavā sīlasamādhipaññāmu-khena Visuddhi-Maggaṃ dasseti. Ettāvatā hi tisso sikkhā, tividhakalyāṇaṃ sāsanaṃ, tevijjātādīnaṃ upanissayo, anta-dvayaavajjana-majjhimapaṭipattisevanāni, apāyādisamatik-kamanupāyo, tiḥ' ākārehi kilesappahānaṃ, vītikkamādīnaṃ paṭipakkho, sankilesattaya-visodhanaṃ, sotāpannādibhāvassa ca kāraṇaṃ pakāsitaṃ hoti. Kathaṃ? Ettha hi sīlena adhisīlasikkhā pakāsitā hoti; samādhinā adhicitasikkhā; paññāya adhipaññāsikkhā.⁶

Sīlena ca sāsanaassa ādikalyāṇatā pakāsitā hoti. Ko c' ādikusalānaṃ dhammānaṃ? Sīlañ ca suvisuddhaṃ ti⁷ hi vacanato, sabbapāpassa akaraṇaṃ ti⁸ ādi vacanato ca sīlaṃ sāsanaassa ādi. Tañ ca kalyāṇaṃ avipparisāradiguṇāva-hattā.

Samādhinā majjhe kalyāṇatā pakāsitā hoti. Kusalassa

¹ S^{bh} pathaviyā.

² S^b sīle only.

³ S^{bh} samādhisīlāya.

⁴ S^{bh} nisitaṃ.

⁵ B^{hm} °hārika.

⁶ A. i. 236 f. ⁷ S. v, 143, 165.

⁸ D. ii, 49; Dh. p. 183.

upasampadā ti¹ ādivacanato hi samādhi sāsanaṃ majjhe.
So ca kalyāṇo iddhividhādiguṇāvahattā.

Paññāya² pariyoṣānakalyāṇatā pakāsitā hoti.

*Sacittapariyodapanam, etaṃ Buddhāna sāsanaṃ ti*³

hi vacanato, paññuttarato ca paññā sāsanaṃ pariyoṣānaṃ.
Sā ca kalyāṇaṃ itthānitthesu tādibhāvāvahanato.

Selo yathā ekaghano⁴ vālena na samīratī,

*Evam nindāpāsaṃsāsu na samīñjanti paṇḍitā ti*⁵

hi vuttam.

Tathā sīlena tevijjatāya upanissayo pakāsito hoti. Sila-sampattim hi nissāya tisso vijjā pāpunāti, na tato paraṃ. Samādhinā chalabhiññatāya upanissayo pakāsito hoti. Samādhisampadaṃ hi nissāya cha abhiññā pāpunāti, na tato paraṃ. Paññāya paṭisambhidā-pabhedassa⁶ upanissayo pakāsito hoti. Paññāsampattim hi nissāya catasso paṭisambhidā pāpunāti, na aññena kāraṇena.

Sīlena ca kāmasukh[alīk]ānuyogasankhātassa⁷ antassa vajjanaṃ pakāsitam hoti; samādhinā attakilamathānuyogasankhātassa, paññāya majjhimāya paṭipattiyā sevanaṃ pakāsitam hoti.

Tathā sīlena apāyasamatikkamanūpāyo pakāsito hoti; samādhinā kāmādhātusamatikkamanūpāyo; paññāya sabba-bhavasamatikkamanūpāyo.

Sīlena ca tad-angappahānavasena kilesappahānaṃ pakāsitam hoti; samādhinā vikkhambhanappahānavasena; paññāya samucchedappahānavasena.

Tathā sīlena kilesānaṃ vītikkamapaṭipakkho pakāsito hoti; samādhinā pariyutthānapaṭipakkho; paññāya anusa-yapaṭipakkho.

¹ *Dhp.* 183.

² *B* inserts sāsanaṃ.

³ *D.* ii, 49; *Dhp.* 183.

⁴ *B*^{hm} ekaghano.

⁵ *Dhp.* 81; first line also in *Vin.* i, 185; *Thag.* 643; quote *l Mil.* 386.

⁶ *B*^m °dāppabhedassa.

⁷ *B*^{hm} alone use the fuller form. Cf. *D.* iii, 130; *Vin.* i, 10; *S.* iv, 330; v, 421.

Sīlena ca duccaritasankilesavisodhanam pakāsitaṃ hoti; samādhinā taṇhāsankilesavisodhanam, paññāya diṭṭhisankilesavisodhanam.

Tathā sīlena sotāpanna-sakadāgāmibhāvassa kāraṇam pakāsitaṃ hoti; samādhinā anāgāmibhāvassa; paññāya arahattassa. Sotāpanno hi sīlesu paripūrakārī ti vutto; tathā sakadāgāmī. Anāgāmī pana samādhismim paripūrakārī; arahā pana paññāya paripūrakārī ti.

Evam ettāvata tisso sikkhā, tividhakalyāṇam sāsanaṃ, tevijjatādinam upanissayo, antadvayavajjana-majjhimapatipattisevanāni, apāyādisamatikkamanupāyo, tih' ākārehi kilesappahānam, vitikkamādinam paṭipakkho, sankilesattayavisodhanam, sotāpannādibhāvassa ca kāraṇan ti ime nava aññe ca evarūpā guṇattikā pakāsitā hontīti.

ITI NIDANĀDIKATHĀ.

I

SĪLANIDDESO

Evam anekaguṇasangāhakena sīlasamādhipaññāmukhena desito pi pan' esa VISUDDHI-MAGGO atisankhepadesito yeva hoti; tasmā nālam sabbesam upakārāyā ti vitthāram assa dassetuṃ, sīlam tāva ārabha idaṃ pañhākammam hoti:—

1. Kiṃ sīlam ?
 2. Ken' atthena sīlam ?
 3. Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padatṭhānāni ?
 4. Kiṃ ānisamsam sīlam ?
 5. Katividham c' etaṃ sīlam ?
 6. Ko c' assa sankilesa ?
 7. Kiṃ vodānan ti ?
- Tatr' idaṃ vissajjanam:—

1. *Kiṃ sīlan ti*

Pāṇātipātādihi vā viramantassa vattapaṭipattim vā pūrentassa cetanādayo dhammā. Vuttaṃ h' etaṃ Paṭisambhidāyam: *Kiṃ sīlan ti? Cetanā sīlam, cetasikaṃ sīlam, saṃvaro*

sīlaṃ, avītikkamo sīlaṃ ti.¹ Tattha cetaṇā sīlaṃ nāma pāṇātipātādihi vā viramantassa vattapaṭivattam² vā pūrentassa cetaṇā. Cetasikaṃ sīlaṃ nāma pāṇātipātādihi viramantassa virati.

Api ca cetaṇā sīlaṃ nāma pāṇātipātādini pajahantassa sattakammapathacetaṇā. Cetasikaṃ sīlaṃ nāma abhijjhaṃ pahāya vigatābhijjhena cetasā viharatī ti ādinā nayena vuttā anabhijjhā - avyāpāda - sammādiṭṭhi-dhammā.

Samvaro sīlaṃ ti ettha pañcavidhena samvaro veditabbo: Pātimokkhasamvaro,³ satisamvaro, ñāṇasamvaro, khantisamvaro, viriyasamvaro ti.

Tattha iminā pātimokkhasamvarena upeto hoti, samupeto ti⁴ ayaṃ pātimokkhasamvaro. Rakkhati cakkhundriyam. cakkhundriye samvaram āpajjati ti⁵ ayaṃ satisamvaro

*Yāni sotāni lokasmim (Ajitā ti Bhagavā),
Sati tesam nivāraṇam,
Sotānaṃ samvaram brūmi,
Paññāy' ete pīthiyare* ti⁶

ayaṃ ñāṇasamvaro. Paccayapaṭisevanam pi etth' eva samodhānaṃ gacchati. Yo paṇāyaṃ khamo hoti sītaṃ unḥassā ti⁷ ādinā nayena āgato, ayaṃ khantisamvaro nāma. Yo cāyaṃ uppannaṃ kāmavītakkam nādhivāseti ti⁸ ādinā nayena āgato, ayaṃ viriyasamvaro nāma. Ājivāpārisuddhi pi etth' eva samodhānaṃ gacchati.

Iti ayaṃ pañcavidho pi samvaro, yā ca pāpabhīrukānaṃ kulaputtānaṃ sampattavatthuto virati, sabbam p' etaṃ samvara⁹-sīlaṃ ti veditabbam.

Avītikkamo sīlaṃ ti samādinnaṣīlassa kāyikavācasiko anatikkamo.¹⁰

Idaṃ tāva kim sīlaṃ ti pañhassa vissajjanam.

¹ *Pts.* i, 44.

³ *D.* i, 68.

⁵ *D.* i, 70.

⁷ *M.* i, 10.

⁹ *Sb* samvaro.

² *Bhm* °paṭipattim.

⁴ *Vibh.* 246.

⁶ *Sn.* 1035.

⁸ *Ib.* 11.

¹⁰ *Sbh* avītikkamo.

Avasesu

2. *Ken' atthena sīlan' ti*

sīlanatthena sīlam. Kim idaṃ sīlanam nāma? Samādhānam vā, kāyakammādinam susīlyavasena¹ avippakiṇṇatā ti attho. Upadhāraṇam vā, kusālānam dhammānam patitṭhāvasena² ādhārabhāvo ti attho. Etad eva h' ettha atthadvayam saddalakkhaṇavidū anujānanti. Aññe pana sirattho³ [sīlattho⁴] sitalattho³ [sīlattho⁴] ti evam ādinā pi nayan' ev' ettha⁵ attham vaṇṇayanti.

Idāni

3. *Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānān' ti* ettha:—

Sīlanam lakkhaṇam tassa, bhinnassā pi anekadhā sanidassanattham rūpassa yathā bhinnass' anekadhā.

Yathā hi nilapītādibhedena anekadhā bhinnassāpi rūpāyatanassa sanidassanattam lakkhaṇam, nilādibhedena bhinnassāpi sanidassanabhāvānatikkamanato, tathā sīlassa cetanādibhedena anekadhā bhinnassāpi. Yad etaṃ kāyakammādinam samādhānavasena kusālānaṃ ca dhammānam patitṭhānavasena vuttam sīlanam, tad eva lakkhaṇam, cetanādibhedena bhinnassāpi samādhānapatitṭhānabhāvānatikkamanato.

Evam lakkhaṇassa pan' assa

Dussilyavidhdhamśanatā,⁶ anavajjaguṇo tathā⁷ kiccasampatti atthena raso nāma pavuccati.

Tasmā idaṃ sīlam nāma kiccatthena rasena dussilyavidhdhamśanarasam, sampatti-atthena rasena anavajjarasan ti veditabbam. Lakkhaṇādisu hi kiccam eva sampatti vā raso ti vuccati.

Soceyyapaccupaṭṭhānam ta-y-idaṃ tassa viññuhi ottappaṇ ca hiri c' eva padaṭṭhānan ti vaṇṇitam.

¹ B^{hm} susilya^c.

² B^{hm} patitṭhāna^o.

³ B^{hm} attho.

⁴ S^{hh} omit.

⁵ B^{hm} nayan' ettha.

⁶ B^{hm} Dussilya^c throughout.

⁷ S^b tadā.

Taṃ h' idam¹ sīlaṃ kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ ti² evaṃ vuttasoceyyapaccupatthānaṃ, sucibhāvena³ paccupatthāti, gahaṇabhāvaṃ gacchati. Hirottappaṇ ca pana tassa⁴ viññūhi padatthānaṃ ti vaṇṇitaṃ. Āsannakāraṇaṃ ti attho; hirottappe hi sati sīlaṃ uppajjati c' eva titthati ca; asati n' eva uppajjati na titthatīti. Evaṃ sīlassa lakkhaṇarasapaccupatthānapadatthānāni veditabbāni.

4. *Kim ānisaṃsaṃ sīlaṃ ti*

avippatisārādi anekaguṇapaṭilābhānisaṃsaṃ. Vuttaṃ h' etam: Avippatisārathāni kho, Ānanda, kusalāni sīlāni, avippatisārānisaṃsāni ti.⁵ Aparam pi vuttaṃ: Pañc' ime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya. Katame pañca? Idha, gahapatayo, sīlavā sīlasampanno appamādādhi-karaṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ duttiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno, yaṃ yad eva parisam upasankamati, yadi khattiyaparisam, yadi brāhmaṇaparisam, yadi gahapatiparisam, yadi samaṇaparisam, visārado upasankamati amankubhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno asammūlho kālaṃ karoti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ uppajjati. Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya ti.⁶

Apare pi Ākankheyya ce, bhikkhave, bhikkhu:—sabrahma-cārīnaṃ piyo c' assaṃ manāpe garu bhāvanīyo cā ti, sīlesv ev' assa paripūrakārī ti⁷ ādinā nayena piyamanāpatādayo āsavakkhayapariyosānā anekasīlānisaṃsā vuttā. Evaṃ avippatisārādi anekaguṇānisaṃsaṃ sīlaṃ.

¹ Bh^m Ta-y-idam.

³ Bh^m soceyyabhāvena.

⁵ A. v, 1.

⁷ M. i, 33.

² A. i, 271.

⁴ Bh^m pan' assa.

⁶ D. ii. 86.

Api ca :

Sāsane kulaputtānaṃ patitthā n'atthi yaṃ vinā
ānisamsapāricchedaṃ, tassa sīlassa ko vade ?

Na Gangā, Yamunā cāpi, Sarabhū vā Sarasvatī,¹
ninnagā vā 'ciravatī Mahī vā pi mahānadi

Sakkuṇanti visodhetuṃ taṃ malaṃ idha paṇinaṃ,
visodhayati sattānaṃ yaṃ ve sīlajalaṃ malaṃ.

Na taṃ sajaladā vātā, na cāpi haricandanaṃ,
n' eva hārā na maṇayo na candakiraṇankurā

Samayaṇt' idha sattānaṃ parilāhaṃ surakkhitaṃ,
yaṃ samet' idaṃ ariyaṃ sīlaṃ accantasītaṃ.

Sīlagandhasamo gandho kuto nāma bhavissati.
yo samaṃ anuvāte ca paṭivāte ca vāyati ?

Saggārohaṇasopānaṃ aññaṃ sīlasamaṃ kuto,
dvāraṃ vā pana Nibbāna-nagarassa pavesane ?

Sobhant' evaṃ na rājāno muttāmaṇivibhūsitā,
yathā sobhanti yatino sīlabhūsanabhūsitā.

Attānuvādādibhayaṃ viddhaṃ sayati sabbaso,
janeti kittiṃ hāsaṇ ca sīlaṃ sīlavataṃ sadā.

Guṇānaṃ mūlabhūtaṃ dosānaṃ balaghātino
Iti sīlassa viññeayaṃ ānisamsakathāmuḥhan ti.

Idāni yaṃ vuttaṃ

5. *Kativedhañ c' etaṃ sīlaṃ ti*

tatr' idaṃ vissajjanaṃ :

i. Sabbam eva tāva idaṃ sīlaṃ attano sīlanalakkhaṇena
ekavidhaṃ.

ii. Cāritta-vārittavasena duvidhaṃ ; tathā ābhisamācārika-
ādibrahmacariyakavasena, virati-avirativasena, nissitānissi-
tavasena, kāyapariyanta-āpāṇakotikavasena,² sapariyantāpa-
riyantavasena, lokiya-lokuttaravasena ca.

¹ S^b Sarassatī.

² Cf. *Mil.* 397 (*trs.* 'to the last day of his life').

iii. Tividdham hīnamajjhimaṇṭavasena; tathā attādhipateyyalokādhīpateyyadhammādhīpateyyavasena, parāmatthāparāmatthapaṭippassaddhavasena, visuddhāvisuddhave-matikavasena, sekhāsekha-nevasekhanāsekhavasena ca.

iv. Catubbidham hānabhāgiya-tthitibhāgiya-visesabhāgiya-nibbedhabhāgiyavasena; tathā bhikkhu-bhikkhunī-anupā-sampanna-gaḥaṭṭhasīlavasena, pakati-ācāra-dhammatā-pub-bahetukasīlavasena, pātimokkhasaṃvara-indriyasaṃvara-ājī-vapārisuddhi-paccayasamissitasīlavasena ca.

v. Pañcavidham pariyaṇtapārisuddhisīlādivasena; vuttam pi e' etaṃ Paṭisambhidāyaṃ; *Pañcasīlāni pariyaṇtapārisuddhisīlam, aparīyaṇtapārisuddhisīlam, paripuṇṇapārisuddhisīlam, aparāmatthapārisuddhisīlam, paṭippassaddhīpārisuddhisīlan* ti.¹ Tathā pahāna-veramaṇi-cetanā-saṃvarāvītik-kamavasena.

Tattha (i.) ekavidhakotthāse attho vuttanāyena' eva vedītabbo.

ii. Duvidhakotthāse: yaṃ Bhagavatā idaṃ kattabban ti paññattasikkhāpadapūraṇaṃ, taṃ cārittaṃ²; yaṃ idaṃ na kattabban ti paṭikkhittassa akaraṇaṃ, taṃ vārittaṃ. Tatrāyaṃ vacanāttho: caranti tasmīn [taṃ³ samangino³] sīlesu⁴ paripūrakāritāya pavattantī ti cārittaṃ; vārittaṃ tēyanti rakkhanti tenā ti vārittaṃ. Tattha saddhāviriya-sādhanaṃ cārittaṃ, saddhāsādhanaṃ vārittaṃ. Evaṃ cāritta-vārittavasena duvidham.

Dutiyaḍuke abhisamācāro ti uttamasamācāro. Abhisamācāro eva⁵ ābhisamācārikaṃ⁶; abhisamācāraṃ vā ārabbhā paññattaṃ ābhisamācārikaṃ. Ājīvaṭṭhamakato avasesasīlass' etaṃ adhivacanaṃ. Maggabrahmacariyassa ādibhāva-bhūtaṃ ti ādibrahmacariyakam. Ājīvaṭṭhamakasīlass'⁷ etaṃ adhivacanaṃ. Taṃ hi maggassa ādibhāvabhūtaṃ pubba-bhāge yeva parisodhetabbato. Ten' āha: *Pabb'eva kho paṇ' assa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hotī* ti.⁸ Yāni vā sikkhāpadāni khuddānukhuddakāni ti vut-

¹ *Pts.* i, 46.

² Cf. *M.* i, 287, 470.

³ *S^{bh}* omit.

⁴ *S^b* sīle.

⁵ *S^{bh}* 'va.

⁶ *So all ed.*

⁷ Cf. *Asl.* 396.

⁸ Cf. *A.* iii, 124^f.

tāni, idam ābhisamācārikam sīlam; sesam ādibrahmacariyakam. Ubhato Vibhangapariyāpannam vā ādibrahmacariyakam; Khandhakavattapariyāpannam vā¹ ābhisamācārikam.² Tassa sampattiya ādibrahmacariyakam sampajjati. Ten' ev' āha: *So vata bhikkhave bhikkhu . . . ābhisamācārikam dhammam aparipūretvā ādibrahmacariyakam dhammam paripūressatī ti, n' etam thānam vijjatī ti*³ evam ābhisamācārika-ādibrahmacariyakavasena duvidham.

Tatīyaduke pāṇātipātādīhi veramanimattam virati-sīlam, sesam⁴ cetanādi avirati-sīlan ti evam virati-avirativasena duvidham.

Catutthaduke nissayo ti dve nissayā: taṇhānissayo ca, ditthinissayo ca. Tattha yaṃ iminā 'ham sīlena devo vā bhavissāmi, devaṇṇataro vā ti⁵ evam bhavasampattiṃ ākankhamānena pavattitam, idam taṇhānissitam; yaṃ sīlena *suddhī* ti⁶ evam suddhiditthiya⁷ pavattitam, idam ditthinisitam.

Yaṃ pana lokuttaram lokiyaṇ ca tass' eva sambhārabhūtam, idam anissitan ti evam nissitānissitavasena duvidham.

Pañcamaduke kālaparicchedam katvā samādinna-sīlam kālapariyantam; yāvajīvam samādiyitvā tath' eva pavattitam āpānakotikan ti evam kālapariyanta-āpānakotikavasena duvidham.

Chatthaduke lābha-yasa-ñāti-anga-jīvitavasena ditthapariyantam sapariyantam nāma; viparītam apariyantam. Vuttam pi c'etam Paṭisambhidāyam:⁸ *Kataman taṃ sīlam sapariyantam? Atthi sīlam lābhapariyantam, atthi sīlam yasa-pariyantam, atthi sīlam nātipariyantam, atthi sīlam angapariyantam, atthi sīlam jīvitapariyantam. Kataman taṃ sīlam lābhapariyantam? Idh' ekacco lābhahetu lābhapaccayā lābhakāraṇā yathā-samādinnaṃ sikkhāpadaṃ vītikkamati, idam*

¹ B^{hm} S^b omit.

² Cf. *Vin.* v, 181; we cannot trace the word ādibrahmacariyakam in the Vibhanga. ³ A. iii, 14.

⁴ S^b sesa-.

⁵ A. iv, 461; v, 18.

⁶ *Dhs.* § 1005.

⁷ S^b buddhiditthiya.

⁸ *Pts.* i, 43; P.T.S. ed. omits the sa- reading pariyantam.

taṃ sīlaṃ lābhapariyantān ti. Eten' ev' upāyena itarāṇi pi vitthāretabbāni. Apariyantavissajjane¹ pi vuttam: *Kataman taṃ sīlaṃ na lābhapariyantaṃ?* *Idh' ekacco lābhahetu lābhapaccayā lābhakāraṇā yathā-samādinnaṃ*² *sikkhāpadaṃ*³ *vītikkamāya cittaṃ pi na uppādeti. Kiṃ so vītikkamissati?* —*idaṃ taṃ sīlaṃ na lābhapariyantān* ti. Eten' ev' upāyena itarāṇi pi vitthāretabbāni. Evaṃ sapariyantāpariyantavassena duvidham.

Sattamaduke sabbam pi sāsavaṃ sīlaṃ lokiyaṃ, anāsavaṃ lokuttaram. Tattha lokiyaṃ bhāvavisesāvaṃ hoti, bhavanissaraṇassa ca sambhāro. Yāth' āha: *Vinayo samvaratthāya, samvaro avippatīsārattthāya, avippatīsāro pāmojattthāya, pāmojāṃ pītattthāya, pīti passaddhattthāya, passaddhi sukhattthāya, sukhaṃ samādhattthāya, samādhi yathābhūtañāṇadasanattthāya, yathābhūta-ñāṇadassanaṃ nibbidattthāya, nibbidā virāgattthāya, virāgo vimuttattthāya, vimutti vimuttiñāṇadassanattthāya vimuttiñāṇadassanaṃ anupādā parinibbānatthāya. Etadatthā kathā, etadatthā mantanā, etadatthā upanisa, etadattham sotāvadhaṇaṃ, yad idaṃ anupādā cittaṃ vimokkho* ti⁴ lokuttaram bhavanissaraṇāvaṃ hoti paccavekkhaṇāṇassa ca bhūmi ti evaṃ lokiyalokuttaravassena duvidham.

iii. Tikesu, paṭhamattike: hīnena chandena, cittaṇa, viriyena, vimamsāya vā pavattitaṃ hīnaṃ, majjhimehi chandādihi pavattitaṃ majjhimam, paṇitehi paṇitaṃ. Yasakāmatāya vā samādinnaṃ hīnaṃ, puññaphaḷakāmatāya majjhimam; kattabbam ev' idan ti ariyabhāvaṃ nissāya samādinnaṃ paṇitaṃ. Aham asmi sīlasampanno, ime paṇ' aññe bhikkhū dussilā, pāpadhammā ti evaṃ attukkamsana-paravambhanādihi upakkiliṭṭham vā hīnaṃ; anupakkiliṭṭham lokiyaṃ sīlaṃ majjhimam, lokuttaram paṇitaṃ. Tanhāvasena vā bhavabhogattthāya pavattitaṃ hīnaṃ; attano vimokkhatthāya pavattitaṃ majjhimam, sabbasattavimokkhatthāya pavattitaṃ pāramitāsīlaṃ paṇitaṃ ti evaṃ hīnamajjhimapaṇitavassena tividham.

Dutiyattike: attano ananurūpaṃ pajahitukāmena attagarunā attani

¹ *Pts.* i, 44.

² *S^b* samādinna-.

³ *S^b* sikkhāpada-.

⁴ *Vin.* v, 164.

garavena pavattitaṃ attādhīpateyyaṃ; lokāpavādaṃ pariha-
ritukāmena lokagarunā loke gāravena pavattitaṃ lokādhīpa-
teyyaṃ; dhammamahattaṃ pūjetukāmena dhammagarunā
dhamme gāravena pavattitaṃ dhammādhīpateyyaṃ ti evaṃ
attādhīpateyyādivasena tividhaṃ.

Tatīyat-
tike: yaṃ dukhesu nissitaṃ ti vuttaṃ, taṃ taṇhādītthiḥi pa-
rāmatthattā parāmatthaṃ, puthujjanakalyāṇakassa magga-
sambhārabhūtaṃ, sekhanāṇi ca maggasampayuttaṃ aparā-
matthaṃ, sekhāsekhānaṃ phalasampayuttaṃ paṭippassad-
dhan ti evaṃ parāmatthādivasena tividhaṃ.

Catutthattike yaṃ āpattiṃ anāpajjantena pūritaṃ āpajjitvā
vā puna¹ katapaṭikammaṃ taṃ visuddhaṃ; āpattiṃ āpan-
nassa akatapaṭikammaṃ avisuddhaṃ; vatthumhi vā āpati-
tiyā vā ajjhācāre vā vematikassa sīlaṃ vematikasīlaṃ nāma.
Tattha yoginā avisuddhaṃ sīlaṃ visodhetabbam; vematike
vatthujjhācāraṃ² akatvā vimati paṭivinodetabbā³; icc' assa
phāsubhavissatī ti evaṃ visuddhādivasena tividhaṃ.

Pañcamattike: catūhi ariyamaggehi, tīhi ca sāmāññaphalehi
sampayuttaṃ sīlaṃ sekhaṃ, arahattaphalasampayuttaṃ
asekhaṃ, sesaṃ nevasekha-nāsekhaṃ ti evaṃ sekhādivasena
tividhaṃ. Paṭisambhidāyaṃ pana, yasmā loke tesāṃ
tesāṃ sattānaṃ pakati pi sīlaṃ ti vuccati, yaṃ sandhāya
ayaṃ sukhasīlo, ayaṃ dukkhasīlo, ayaṃ kalahasīlo, ayaṃ
maṇḍanasīlo ti bhaṇanti, tasmā tena pariyāyena *tīhi sīlāni*:
kusalasīlaṃ, akusalasīlaṃ, avyākatasīlaṃ ti⁴ evaṃ kusalādi-
vasena pi tividhan ti vuttaṃ. Tattha akusalaṃ imasmim
atthe adhippetassa sīlassa lakkhaṇādīsu ekena pi na sametī
ti idha na upanītaṃ. Tasmā vuttanāyena' ev' assa tividhatā
veditabbā.

iv. Catukkesu, paṭhamacatukke:

Yo 'dha sevati dussīle, sīlavante na sevati,
vatthuvītikkame dosaṃ na passati, aviddasu.

¹ S^h pana. ² S^{bh} vatthajjhācāraṃ. Cf. *Vin.* iv, 225.

³ B^{hm} paṭivinetaḥḥā.

⁴ S^b kusalaṃ sīlaṃ akusalaṃ . . . avyākataṃ sīlaṃ ti;
Pts. i, 44.

Micchāsankappabahulo indriyāni na rakkhati,
 evarūpassa ve sīlam jāyate hānabhāgiyam.

Yo pan' attamano hoti sīlasampattiyā idha,
 kammattāhānānuyogamhi na uppādeti mānasam.

Tutthassa sīlamattena aghaṭantassa uttarim,
 tassā taṃ tthitabhāgiyam sīlam bhavati bhikkhuno.

Sampannasīlo ghaṭati samādhattāya yo pana
 visesabhāgiyam sīlam hoti etassa bhikkhuno.

Atuttho sīlamattena nibbidam yo 'nuyuñjati,
 hoti nibbedhabhāgiyam sīlam etassa bhikkhuno ti.

evam hānabhāgiyādivasena catubbidham. Duti-
 yacatukke: bhikkhū ārabha paññattasikkhāpadāni, yāni
 ca nesam bhikkhunīnam paññattito rakkhitabbāni, idaṃ
 bhikkhu-sīlam. Bhikkhuniyo ārabha paññattasikkhāpa-
 dāni, yāni ca tāsā bhikkhūnam paññattito rakkhitabbāni
 idaṃ bhikkhunī-sīlam. Sāmaṇera-sāmaṇerīnam dasa sīlāni
 anupasampannasīlam. Upāsaka-upāsikānam niccasilavasena
 pañca sikkhāpadāni, sati vā ussāhe dasa, uposathangavasena
 atthā ti idaṃ ghaṭṭhasīlan ti evam bhikkhusīlādivasena
 catubbidham.

Tatiyacatukke: Uttara-Kurukā-
 nam manussānam avitikkamo pakati-sīlam; kuladesapā-
 saṇḍānam attano attano mariyādā bhatam cārittam¹
 ācārasīlam. *Dhammatā esā, Ānanda, yadā Bodhisatto
 mātukucchiṃ okkanto hoti, na Bodhisattamātu purisesu māna-
 sam uppaṇṇi kāmāgunūpasamhitan* ti² evam vuttam Bodhi-
 sattamātu sīlam dhammatāsīlam. Mahākassapādīnam pana
 suddhasattānam Bodhisattassa ca tāsū tāsū jātisū sīlam
 pubbahetukasīlan ti evam pakatisīlādivasena catubbidham.
 Catutthacatukke, (a) yaṃ Bhagavatā: *Idha bhikkhu pāti-
 mōkkhasaṃvarasaṃvuto viharati, ācāragocarasampanno anu-
 mottesu vajjesu bhayudassāvī samādāya sikkhati sikkhapadesū*
 ti³ evam vuttam sīlam, idaṃ PĀTIMOKKHASAṂVARASĪLAM
 nāma. (b) Yaṃ pana: *So cakkhunā rūpam disvā na nimittag-*

¹ B^{hm} mariyādā cārittam.

² M. iii, 121.

³ A. ii, 22, 39; cf. D. i, 63; M. i, 33; Vibh. 244.

gāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiṃjhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjati; soṭṭu saddaṃ sutvā . . . pe . . . ghānena gandhuṃ ghāyitvā jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya na nimittaggāhī . . . pe . . . manindriye saṃvaraṃ āpajjati ti vuttaṃ, idaṃ **INDRIYASAṂVARASĪLAM**.¹ (c) *Yā pana ājivahetu-paññattānaṃ channaṃ sikkhāpadānaṃ vitikkamassa kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigimsanatā* ti² evaṃ ādīnaṃ ca pāpadhammānaṃ vasena pavattā micchājīvā virati, idaṃ **ĀJIVAPĀRI-SUDDHISĪLAM**. (d) *Paṭisankhā yoniso cīvaram paṭisevati yāvad eva sīlassa paṭighātāyā* ti³ ādinā nayena vutto paṭisankhānaparisuddho catupaccayaparibhogo **PACCAYASANNISSI-TASĪLAM** nāma.

5, iv (a) *Pātimokkhasaṃvarasīlam*

(a) *Tatrāyaṃ ādito paṭṭhāya anupubbapadavaṇṇanāya sadduhiṃ vinicchayakathā*:⁴

Idhā ti imasmim sāsane.

Bhikkhū ti samsāre bhayaṃ ikkhanatāya vā, [chinna]-bhinnapatadharādītāya⁵ vā evaṃ laddhavohāro saddhā pabajito kulaputto.

Pātimokkhasaṃvarasaṃvuto ti ettha pātimokkhaṇaṃ ti sikkhāpadasīlam. Taṃ hi yo naṃ pāti rakkhati, taṃ mokkheti, mocayati⁶ āpāyikādihi dukkhehi; tasmā pātimokkhaṇaṃ ti vuccati. Saṃvaraṇaṃ saṃvaro, kāyikavācasikassa avitikkamass' etaṃ nāmaṃ. Pātimokkhaṃ eva saṃvaro pātimokkhasaṃvaro. Tena pātimokkhasaṃvarena saṃvuto pātimokkhasaṃvaraṃ⁷ saṃvuto, upagato, samannāgato ti attho.

Viharatī ti iriyati.

¹ *D.* i, 70; *M.* i, 180, 269; iii, 2; *S.* iv, 104; *A.* i, 113, etc.

² . . . cf. *A.* iii, 111.

³ *M.* i, 10.

⁴ *With the following cf. the old Commentary on the same opening passage, in Vibh. 245 f.*

⁵ *S^{bh} omit. chinna-*

⁶ *S^{bh} moceti.*

⁷ *S^{bh} pātimokkhasaṃvara-*

Ācāragocarasampanno ti ādinam attho pāliyaṃ āgatana-
yen' eva veditabbo. Vuttam' h'etaṃ: Ācāragocarasampanno
ti atthi ācāro, atthi anācāro. Tattha katamo anācāro? Kāyiko
vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītik-
kamo, ayaṃ vuccati anācāro. Sabbam pi dussīlyam anācāro.
Idh' ekacco veludānena vā pattadānena vā puppha-phala-
sināna-dantakattha-dānena vā cātukamyatāya¹ vā mugga-
supyatāya² vā pāriḥhatyatāya³ vā jaṅghapesanikena vā
aññataraññatarena vā Buddhapaṭikuttihena micchā-ājīvena jīvi-
taṃ kappeti. Ayaṃ vuccati anācāro. Tattha katamo ācāro? Kāyiko
avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītik-
kamo, ayaṃ vuccati ācāro. Sabbo pi sīlasamvare ācāro. Idh'
ekacco na veludānena vā na patta-, na puppha-, na phala-,
na sināna-, na dantakattha-dānena vā na cātukamyatāya vā na
muggasupyatāya vā na pāriḥhatyatāya vā na jaṅghapesani-
kena vā na aññataraññatarena vā Buddhapaṭikuttihena mic-
chā-ājīvena jīvitaṃ kappeti. Ayaṃ vuccati ācāro. Gocaro ti
atthi gocaro, atthi agocaro. Tattha katamo agocaro? Idh'
ekacco vesiyagocaro vā hoti vidhavā-thullakumārīka-paṇḍaka-
bhikkhunī-pānāgāragocaro vā hoti; saṃsattho viharati rājūhi,
rājamahāmattehi, tūtthiyehi, tūtthiyasāvakehi ananulomikena
gihīsamsaggena, yāni vā pana tāni kulāni assaddhāni, appa-
sannāni, [anopānubhūtāni⁴] akkosakaparibhāsakāni, anatta-
kāmanī, ahitakāmanī, aphāsukakāmanī,⁵ ajogakkhemakāmanī
bhikkhūnam, bhikkhunīnam, upasakānam, upāsikānam, tathā-

¹ Cātukamyatā vuccati attānaṃ dāsaṃ viya nicatthāne
 thapetvā parassa khalitavacanani pi saṇṭhapetvā piyakāma-
 tāya paggayha vacanam. *Vibh. Comy.*

² S^b muggasuppatāya. Muggasūpasamānāya saccālikena jīvitakappanatāy' etam adhvācamam. Yathā hi muggasūpe paccante bahū muggā pākam gacchanti, thokā na gacchanti, evam eva saccālikena jīvitakappake puggale bahum alikam hoti, appakam saccam. *Vibh. Comy.*

³ Sb pāribhattatāya.

⁴ So Vibh.: *except in K., which omits, as here do S^b and B^{hm}. Vibh. Comy. omits comment of this word only.*

⁵ S^{bh} aphāsukāmāni.

rūpāni kulāni sevati, bhajati, payirūpasati: ayam vuccati agocarō. Tattha katamo gocarō? Idh' ekacco na vesiyagocarō vā hoti . . . pe . . . na pānāgāragocarō vā hoti; asamsattho viharati rājūhi . . . pe . . . tittihyasāvakehi ananulomikena gihīsamsaggena, yān vā puṇa tāni kulāni saddhāni, pasannāni, opānabhūlāni kāsāvapajjotāni isivātapativātāni, atthakāmāni . . . p² . . . yogakkhemakāmāni bhikkhūnaṃ . . . pe . . . upāsikānaṃ, tathārūpāni kulāni sevati, bhajati, payirupāsati: ayam vuccati gocarō. Iti iminā ca ācārena iminā ca gocarena upeto hoti, samupeto, upagato, samupagato, upapanno, sampanno, samannāgato, tena vuccati ācāragocarasampanno ti.

Api c' ettha iminā pi nayena ācāragocarā veditabbā: duvidho hi anācāro, kāyiko vācasiko ca. Tattha katamo kāyiko anācāro? Idh' ekacco sanghagato pi acittikārakato there bhikkhū ghaṭṭayanto pi tiṭṭhati, ghaṭṭayanto pi nisīdati, purato pi tiṭṭhati, purato pi nisīdati, ucce pi āsane nisīdati, sasīsam pi pārūpitvā nisīdati, tṭhako pi bhaṇati, bāhāvikkhepakko pi bhaṇati, therānaṃ bhikkhūnaṃ anupāhanānaṃ cankamantānaṃ sa-upāhano cankamati, nice cankame cankamantānaṃ ucce cankame cankamati, chamāyam¹ cankamantānaṃ cankame cankamati, there bhikkhū anupakhajjā pi tiṭṭhati, anupakhajjā pi nisīdati, nave pi bhikkhū āsanena paṭibāhati, jantāghare pi there bhikkhū anāpucchā kaṭṭhaṃ pakkhipati, dvāraṃ pidahati, udakatitthe pi there bhikkhū ghaṭṭayanto pi otarati, purato pi otarati, ghaṭṭayanto pi nhāyati, purato pi nhāyati, ghaṭṭayanto pi uttarati, purato pi uttarati, antaragharaṃ pavisanto pi there bhikkhū ghaṭṭayanto pi gacchati, purato pi gacchati, vokkamma ca therānaṃ bhikkhūnaṃ purato purato gacchati, yāni pi tāni honti kulānaṃ ovaṛakāni gulhāni ca paṭicchannāni ca, yattha kulitthiyo, kulakumāriyo nisīdanti, tattha pi sahasā pavisati, kumārakassa pi siraṃ² parāmassati. Ayam vuccati kāyiko anācāro.

Tattha katamo vācasiko anācāro? Idh' ekacco sanghagato pi acittikārakato there bhikkhū anāpucchā dhammaṃ bhaṇati, pañhaṃ vissajjeti, pātimokkhaṃ uddisati, tṭhako

¹ Sbh chamāya.

² Bhm sīsam.

pi bhaṇati, bāhāvikkhepakko pi bhaṇati, antaragharaṃ pavittho pi itthim vā kumārīm vā evaṃ āha: itthan nāme, itthaṃ gotte kiṃ atthi? Yāgu atthi? Bhattaṃ atthi? Khādānīyaṃ atthi? Kiṃ pivissāma? Kiṃ khādissāma? Kiṃ bhuñjissāma? Kiṃ vā me dassathā ti vippalapati. Ayaṃ vuccati vācasiko anācāro.

Paṭipakkhavasena paṇ' assa ācāro veditabbo. Api ca bhikkhu sagāraṇo, sappatisso, hirottappasampanno, sunivatttho, supāruto pāsādikena abhikkantena, paṭikkantena, ālokitena, vilokitena, sammiñjitena,¹ pasāritena, okkhittacakkhu, iriyāpathasampanno, indriyesu guttadvāro, bhogaṇe mattaññū, jāgariyaṃ anuyutto, satisampajāññena samannāgato, appiccho santuttho āraddhaviriyo ābhisamācārikesu sakkaccakārī garucittikāra-bahulo viharati. Ayaṃ vuccati ācāro. Evaṃ tāva ācāro veditabbo.

Gocaro pana tividho: upanissayagocaro, ārakkhagocaro, upanibandhagocaro ti. Tattha katamo upanissayagocaro? Dasakathāvattthugunaṣamannāgato kalyāṇamitto, yaṃ nisāya assutaṃ² suṇāti, suttaṃ pariyodapeti, kankhaṃ vitarati, ditthim ujum karoti, cittaṃ pasādeti, yassa vā pana anusikkhamāno saddhāya vadḍhati, sīlena sutena cāgena paññāya vadḍhati. Ayaṃ vuccati upanissayagocaro.

Katamo ārakkhagocaro? Idha bhikkhu antaragharaṃ pavittho vīthim paṭipanno okkhittacakkhu yugamattadasāvi susamvuto gacchati, na hatthim olokento, na assaṃ na rathaṃ na pattim na itthim na purisaṃ olokento, na udḍhaṃ olokento,³ na adho olokento, na disāvidisaṃ pekkhamāno gacchati. Ayaṃ vuccati ārakkhagocaro.

Katamo upanibandhagocaro? Cattāro satipaṭṭhānā, yattha cittaṃ upanibandhati. Vuttaṃ h' etaṃ Bhagavatā: *Ko ca, bhikkhave, bhikkhuno gocaro, sako pettiko visayo? Yad idaṃ cattāro satipaṭṭhānā* ti.⁴ Ayaṃ vuccati upanibandhagocaro. Iti iminā ca ācārena iminā ca gocarena upeto . . . pe . . . samannāgato, tena pi vuccati ācāragocarasampanno ti.

¹ B^{hm} samañchitena.

² B^m asutam.

³ B^{hm} ullokento, *here only*.

⁴ S. v. 148 f; cf. M. i, 221.

Aṇumattesu vajjesu bhayadassāvī ti¹ aṇupparamāṇesu asaṇ-cicca āpannasekhiya-akusalacittuppadādibhededu vajjesu bhayadassanasīlo.

Samādāya sikkhati sikkhāpadesū ti.¹ Yaṃ kiñci sikkhāpadesu sikkhitabbam, taṃ sabbam sammā ādāya sikkhati.

Ettha ca *pātimokkhasaṃvarasaṃvuto* ti ettāvatā ca puggalādhitthānāya desanāya pātimokkhasaṃvarasilaṃ dassitam; *ācāragocarasaṃpanno* ti ādi pana sabbam yathā paṭipannassa taṃ sīlaṃ sampajjati, taṃ patipattim dassetuṃ vuttan ti veditabbam.

5, iv (b) *Indriyasaṃvarasīlaṃ*

Yaṃ pan' etaṃ tadanantaram: *so cakkhunā rūpaṃ disvā* ti ādinā nayena dassitam indriyasaṃvarasilaṃ.

Tattha *so* ti *so pātimokkhasaṃvarasīle* thito bhikkhu.

Cakkhunā rūpaṃ disvā ti kāraṇavasena *cakkhū* ti laddhāvohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā pan' āhu: Cakkhu rūpaṃ na passati acittakattā, cittaṃ na passati acakkhukattā; dvārārammanasaṅghaṭṭe pana cakkhu-pasādavatthukena² cittaṇa passati. Īdisi pan' esā dhanunā vijjatī ti ādisu³ viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvā ti ayam ev' ettha attho ti.

Na nimittaggāhī ti. Itthipurisanimittam vā subhanimittatādikam vā kilesavatthubhūtam nimittam na gaṇhāti, ditthamatte yeva saṇṭhāti.

Nānuvyañjanaggāhī ti. Kilesānaṃ anuvyañjanato pākaṭabhāvakaraṇato anuvyañjanan ti laddhāvohāram hatthapādasitahasitakathitavilokitādi bhedaṃ ākāraṃ na gaṇhāti; yaṃ tattha bhūtam, tad eva gaṇhāti, Cetiyaṃ pabbatavāsī Mahā-Tissatthero viya. Theram kira Cetiyaṃ pabbatā Anurādhapuram piṇḍācāratthāya āgacchantam aññatarā kulasunhā sāmikena saddhim bhaṇḍitvā sumanditapasādhitā, devakaññā viya, kālass' eva Anurādhapurato nikkhamitvā nātigharam gacchantī antarāmagge disvā vipallattacittā⁴

¹ *Vibh. loc. cit.*

² S^b cakkhupp°.

³ B^{hm} ādisu.

⁴ S^{bh} vipallatthacittā.

mahāhasitaṃ hasi. Thero: Kim etan ti olokeno tassā dantaṭṭhike asubhasaññaṃ paṭilabbhitvā arahattaṃ pāpuṇi. Tena vuttam:

Tassā dantaṭṭhikaṃ disvā pubbasaññaṃ anussari;
Tatth' eva so tṭhito thero arahattaṃ apāpuṇi ti.¹

Sāṃiko pi kho pan' assā anumaggam gacchanto theram disvā: kiñci, bhante, itthiṃ passathā ti pucchi. Tam thero āha:

nābhijānāmi itthi vā puriso vā ito gato,
api ca aṭṭhisanghāto gacchat' esa mahāpathe ti.¹

Yato' ādhikaraṇam enan ti ādimhi yaṃ kāraṇā yassa cakkhundriyasamvarassa hetu etaṃ puggalaṃ satikavātena cakkhundriyaṃ asaṃvutaṃ apihitacakkhudvāraṃ hutvā viharantaṃ ete abhiṃjhādayo dhammā anvāssaveyyuṃ, anubandheyyuṃ,² tassa samvarāya paṭipajjati ti tassa cakkhundriyassa satikavātena pidahanatthāya paṭipajjati.

Evam paṭipajjanto yeva ca rakkhati cakkhundriyaṃ cakkhundriye samvaram āpajjati ti vuccati.

Tattha kiñcāpi cakkhundriye samvaro vā asaṃvaro vā n' atthi, na hi cakkhupasādam³ nissāya sati vā mutṭhasaccam vā uppajjati. Api ca yadā rūpārammaṇaṃ cakkhussa āpātham āgacchati, tadā bhavange dvikkhattuṃ uppajjitvā niruddhe, kiriyāmanodhātu āvajjanakiccam sādhayamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccam, tato vipākamanodhātu sampaticechanakiccam, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccam, tato kiriyāhetukamanoviññāṇadhātu votthapanakiccam⁴ sādhayamānā uppajjitvā nirujjhati, tadanantaram javanaṃ javati. Tatrāpi neva bhavangasamaye na āvajjanādīnaṃ aññatarasamaye samvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana sace dussīlyaṃ vā mutṭhasaccam vā aññāṇaṃ vā akkhanti vā kosajjam vā uppajjati, asaṃvaro hoti. Evam honto pana so cakkhundriye asaṃvaro ti vuccati.

¹ *Not traced.*

² S^{bh} anuppabandheyyuṃ.

³ S^{bh} cakkhupasādam.

⁴ B^{hm} votṭhabbana°.

Kasmā? Yasmā, tasmim sati, dvāram pi aguttam hoti, bhavangam pi āvajjanādīni pi vithicittāni. Yathā kim? Yathā nagare catūsu dvāresu asaṃvutesu, kiñcāpi antogharadvārakotṭhakagabbhādayo susaṃvutā honti, tathā pi antonagare sabbam bhaṇḍam arakkhitam agopitam eva hoti, nagaradvārena hi pavisitvā corā yad icchitam kareyyum, evam eva javane dussīlyādisu uppannesu, tasmim asaṃvare sati, dvāram pi aguttam hoti, bhavangam pi āvajjanādīni pi vithicittāni. Tasmim pana sīlādisu uppannesu, dvāram pi guttam hoti, bhavangam pi āvajjanādīni pi vithicittāni. Yathā kim? Yathā nagaradvāresu susaṃvutesu,¹ kiñcāpi antogharādayo asaṃvutā honti, tathā pi antonagare sabbam bhaṇḍam surakkhitam sugopitam eva hoti, nagaradvāresu hi pihitesu corānam paveso n' atthi, evam eva javane sīlādisu uppannesu dvāram pi guttam hoti, bhavangam pi āvajjanādīni pi vithicittāni. Tasmā javanakkhaṇe uppajjamāno pi cakkhundriye saṃvaro ti vutto.

Sotena saddaṃ sutvā ti ādisu pi es' eva nayo.

Evam idaṃ sankhepato rūpādisu kilesānubandhanimittādigāhaparivajjanalakkhaṇaṃ indriyasamvarasīlan ti vedittabham.

5, iv (c) *Ājīvapārisuddhisīlam*

Idāni indriyasamvarasīlānantaram vutte ājīvapārisuddhisīle:—ājīvahetu paññattānam channaṃ sikkhāpadānan ti yāni tāni: *Ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati āpatti pārājikassa; ājīvahetu ājīvakāraṇā sañcarittaṃ samāpajjati āpatti sanghādisesassa; ājīvahetu ājīvakāraṇā yo te vihāre vasati, so bhikkhu arahā ti bhaṇati pativijānantassa āpatti thullaccayassa; ājīvahetu ājīvakāraṇā bhikkhu paṇītabhojanāni [agilāno]² attano atthāya viññāpetvā bhuñjati āpatti pācittiyassa; ājīvahetu ājīvakāraṇā bhikkhunī paṇītabhojanāni agilānā attano atthāya viññāpetvā bhuñjati āpatti paṭidesaniyassa; ājīvahetu ājīvakāraṇā sūpaṃ vā odanaṃ vā agilāno attano*

¹ B^{hm} saṃvutesu.

² Not in text of Oldenberg's Edition.

*atthāya viññāpetvā bhūñjati*¹ apatti dukkatassā ti evaṃ paññattāni cha sikkhāpadāni. Imesaṃ channaṃ sikkhāpadānaṃ,

Kuhanā ti ādisu ayaṃ pāli: *Tattha katamā kuhanā? Lābhasakkārasīloka-sannissitassa pāpicchassa icchāpakatassa yā paccayapaṭisevana*²-sankhātena vā sāmantaajappitena vā iriyāpathassa vā *atthapanā, thapanā, santhapanā, bhākutikā*,³ *bhākutiyāṃ, kuhanā, kuhāyanā, kuhitattaṃ*:—ayaṃ vuccati *kuhanā*.

Tattha katamā lapanā? Lābhasakkārasīloka-sannissitassa pāpicchassa icchāpakatassa yā paresaṃ ālapanā, lapanā, sallapanā, ullapanā, samullapanā, unnahanā, samunnahanā, ukkāpanā, samukkāpanā, anuppiyabhāṇitā, cātukamyatā,⁴ *muggasupyatā*,⁵ *pāribhatyatā*⁶; ayaṃ vuccati *lapanā*.

Tattha katamā nemittikatā? Lābhasakkārasīloka-sannissitassa, pāpicchassa, icchāpakatassa yaṃ paresaṃ nimittaṃ, nimittakammaṃ, obhāso, obhāsakammaṃ, sāmantaajappā, parikathā:—ayaṃ vuccati *nemittikatā*.

Tattha katamā nippesikatā? Lābhasakkārasīloka-sannissitassa pāpicchassa icchāpakatassa yā paresaṃ akkosanā, vambhanā, garahanā, ukkhepanā, samukkhepanā, khipanā, samkhipanā, pāpanā, sampāpanā, avuṇṇahāritā, paraputthimaṃsikatā:—ayaṃ vuccati *nippesikatā*.

*Tattha katamā lābhena lābhaṃ nijigimsanatā*⁷? *Lābhasakkārasīloka-sannissito, pāpiccho, icchāpakato ito laddhaṃ āmisaṃ amutra harati, amutra vā laddhaṃ āmisaṃ idh' āharati, yā evarūpā āmisena āmisassa etthi gavetthi, pariyeṭthi, esanā, gavesanā, pariyesanā, ayaṃ vuccati lābhena lābhaṃ nijigimsanatā*⁷ ti.⁸

Imissā paṇa pāliyā evaṃ attho veditabbo:—*Kuhananiddese tāva lābhasakkārasīloka-sannissitassā ti lābhaṃ ca sakkāraṇ ca kittisaddaṇ ca sannissitassa, patthayantassā ti attho.*

¹ *Vin.* (Parivāra), v, 146.

² *Sbh* patisedhana.

⁴ *Vibh.* (P.T.S. ed.) pātu°.

⁶ *Sb* pāribhatṭatā.

⁸ *Vibh.* 352 f.

³ *Sbh* bhākutitā.

⁵ *Sb* muggasuppatā.

⁷ *Bhm* nijigisanatā.

Pāpicchassā ti asantagūṇādīpanakāmassa. *Icchāpakatassā* ti icchāya apakatassa, upaddutassā ti attho. Ito param yasmā paccayapaṭisevana¹-sāmantajappana-iriyāpathasannis-sitavasena Mahā-Niddese tividham kuhanavatthu āgataṃ,² tasmā tividham p' etam dassetum paccayapaṭisevanasankhātena¹ vā ti evam-ādi āraddham.

Tattha cīvarādīhi nimantitassa, tad-atthikass' eva sato pāpicchatam nissāya paṭikkhipanena, te ca gahapatike attani suppatitṭhitasaddhe ṇātvā puna tesam: Aho! ayyo appiccho, na kiñci paṭiggaṇhitum³ icchati. Suladdham vata no assa sace appamattakam pi kiñci patiggaṇheyyā⁴ ti nānāviddhehi upāyehi paṇitāni cīvarādīni upanentānam tad-anuggahakāmatam yeva āvikatvā paṭiggahanena ca tato pabbuti⁵ api sakatabhārehi upanāmanahetubhūtam vimhāpanam paccayapaṭisevanasankhātam¹ kuhanavatthū ti vedittabbam.

Vuttam h' etaṃ⁶ Mahā-Niddese:⁷ *Katamam paccayapaṭisevanasankhātam kuhanavatthu?* *Idha gahapatikā bhikkhuṃ nimantenti cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārehi.* *So⁸ pāpiccho, icchāpakato, atthiko cīvara . . . pe . . . parikkhārānam bhīgyokamiyatam upādāyacīvaram paccakkhāti, piṇḍapātam senāsanam, gilānapaccayabhesajjaparikkhāram paccakkhāti.* *So evam āha: Kim samaṇassa mahagghena cīvarena? Etam sāruppaṃ yaṃ samaṇo susānā vā sankārakūtā vā pāpaṇikāni vā nantakāni uccinivā sanghātiṃ kotvā dhāreyya. Kim samaṇassa mahagghena piṇḍapātēna? Etam sāruppaṃ yaṃ samaṇo uñchācariyāya piṇḍiyālopena jīvikam⁹ kappeyya. Kim samaṇassa mahagghena senāsana-nena? Etam sāruppaṃ yaṃ samaṇo rukkhamūliko vā assa abbhokāsiko vā. Kim samaṇassa mahagghena gilānapaccayabhesajjaparikkhārena? Etam sāruppaṃ yaṃ samaṇo pūtimuttena vā haritakikkhūdena vā osadham kareyyā ti, tad-upādāya lūkham cīvaram dhāreti, lūkham piṇḍapātam pari-*

¹ S^{bh} °paṭisedhana-. *So throughout.*

² *Nid.* 224 f.

³ B^{hm} patiggaṇhitum.

⁴ B^{hm} patiggaṇheyyā.

⁵ S^{bh} tatoppabbuti.

⁶ S^{bh} Vuttam pi c' etaṃ.

⁷ *Nid.* 224 f.

⁸ B^{hm} omīti.

⁹ B^{hm} jīvitam.

bhuñjati, lūkham senāsanam paṭisevati, lūkham gilānapaccayabhesajjaparikkhāram paṭisevati. Tam enaṃ gahapatikā evaṃ jānanti: Ayaṃ samaṇo appiccho santuttho pavivitto asamsattho āradhaviṇṇo dhutavādo ti. Bhiyyo bhiyyo niman-tenti cīvara- . . . pe . . . parikkhārehi. So evaṃ āha: Tiṇṇaṃ sammukhībhāvā saddho kulaputto bahum puññaṃ pasavati, saddhāya sammukhībhāvā saddho kulaputto bahum puññaṃ pasavati; deyyadhammassa . . . pe . . . dakkhiṇeyyānaṃ sammukhībhāvā saddho kulaputto bahum puññaṃ pasavati. Tumhākaṃ c' evāyaṃ saddhā atthi. Deyyadhammo ca¹ samvija-jati; ahaṇ ca paṭiggāhako. Sac' āhaṃ na paṭigahessāmi, evaṃ tumhe puññaena paribāhira² bhavissatha. Na mayhaṃ iminū attho. Api ca tumhākaṃ yeva anukampāya paṭiganhāmī ti. Tad-upādāya bahum pi cīvaraṃ paṭiganhātī, bahum pi piṇḍapātāṃ . . . pe . . . bhesajjaparikkhāram paṭiganhātī. Yā evarūpā bhākutikā, bhākutiyaṃ, kuhanā, kuhāyaṇā, kuhitattāṃ, idaṃ vuccati paccayapaṭisevanasankhātāṃ kuhanavattthū ti.

Pāpicchass' eva pana sato uttarimanussadhammādhigamaparidīpanavācāya tathā tathā vimhāpanaṃ sāmanta-jappanasankhātāṃ kuhanavattthū ti veditabbāṃ.

Yath' āha:³ *katamaṃ sāmanta-jappanasankhātāṃ kuhanavattthū? Idh' ekacco pāpiccho icchāpakato sambhāvanādhippāyo evaṃ maṃ jaṇo sambhāvevassati ti ariyadhammasannissitaṃ vācam bhāsatī. Yo evarūpaṃ cīvaraṃ dhāreti, so samaṇo mahesakkho ti bhaṇati. Yo evarūpaṃ pattaṃ, lohathālakaṃ, dhammakarakaṃ,⁴ parissāvanam, kuñcikaṃ, kāyabandhanaṃ, upāhanaṃ dhāreti, so samaṇo mahesakkho ti bhaṇati.⁵ Yassu evarūpo upajjhāyo . . . ācariyo, samānupajjhāyako, samānācariyako, nātto, sandittho, sambhatto, sahāyo.⁶ . . . Yo evarūpe vihāre vasati, adḍhayaṃge, pāsāde, hammiye, guhāyaṃ, leṇe, kuṭiyā, kuṭāgāre, atthe, māle, uddande,⁷ upatthānasālāyaṃ,*

¹ *Nid.* cāyaṃ.

² *Ibid.* parihīnā.

³ *Ibid.* 226.

⁴ B^{hm} dhamakaraṇaṃ. See *Vin. Terts* iii, 100, n. 2.

⁵ B^{hm} omit.

⁶ *Nid.* gives last six in the plural.

⁷ B^{hm} uttande.

maṇḍape, rukkkhamūle vasati, so samaṇo mahesakkho ti bhanati. Athavā korajika-korajiko¹ bhākutika-bhākutiko kuha-kuho lapalapo mukhasambhāvito. ayaṃ samaṇo imāsaṃ evarūpānaṃ santānaṃ vihārasamāpattīnaṃ lābhī ti etādisaṃ gambhīraṃ guḥhaṃ nipunaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaṃyuttaṃ kathaṃ katheti; yā evarūpā bhākutikā, bhākutīyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, idaṃ vuccati sūmanta-juppanasankhātāṃ kuhanavattū ti.

Pāpicchass' eva pana sato sambhāvanādhippāyakatena iriyāpathena vimhāpanaṃ, iriyāpathasannissitaṃ, kuhanavattū ti veditabbaṃ. Yath' āha²: *katamaṃ iriyāpathasankhātāṃ kuhanavattū? Idh' ekacco pāpiccho icchūpakato sambhāvanādhippāyo evaṃ maṃ jano sambhāvēssatī ti gamanaṃ saṇṭhapeti, sayanaṃ³ saṇṭhapeti, paṇidhāya gacchati, paṇidhāya tiṭṭhati, paṇidhāya nisīdati, paṇidhāya seyyaṃ kappeti, samāhito viya gacchati, samāhito viya tiṭṭhati, nisīdeti, seyyaṃ kappeti, āpātakaṃ jhāyī⁴ ca hoti; yā evarūpā iriyāpathassa atthapanā, thapanā saṇṭhapanā, bhākutikā, bhākutīyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, idaṃ vuccati iriyāpathasankhātāṃ kuhanavattū ti.*

Tattha paccayapaṭisevanasankhātenā ti paccayapaṭisevanā ti evaṃ sankhātena paccayapaṭisevanena vā sankhātena. *Sāmantajappitenā* ti samīpabhaṇitena. *Iriyāpath'* assa vā ti catu iriyāpath' assa *Atthapanā* ti ādi-ṭhapanā, ādarena vā ṭhapanā. *Thapanā* ti ṭhapanākāro. *Sanṭhapanā* ti abhisankharaṇaṃ,⁵ pāsādikabhāvakaraṇaṃ ti vuttaṃ hoti. *Bhākutikā*⁶ ti padhānaparimathita⁷ bhāvadassanena bhākutikaraṇaṃ, mukhasankoco ti vuttaṃ hoti. Bhākutikaraṇaṃ silamassā ti bhākutiko. Bhākutikassa bhāvo bhākutīyaṃ *kuhanā* ti vimhāpanā. Kuhassa āyanā *kuhāyanā*. Kuhitassa bhāvo *kuhitattaṃ* ti.

Lapanā-niddese: *ālapanā* ti vihāraṃ āgate manusse disvā kim atthāya bhonto āgatā? kim bhikkhū nimantetuṃ?⁸

¹ S^b korañj°.

² *Nid.* 225.

³ *Nid.* ṭhānaṃ.

⁴ S^{bb} *Nid.* āpāda°; S^{bb} āpāthā°.

⁵ B^{hm} °kharaṇā.

⁶ S^{bb} bhakutitā.

⁷ B^{hm} paṭṭhānapurimaṭṭhita°.

⁸ B^{hm} mantitum.

Yadi evaṃ gacchatha,¹ ahaṃ pacchato pattam gahetvā āgacchāmi ti evaṃ ādito va lapanā. Athavā attānaṃ upa-
netvā: ahaṃ Tisso, mayi rājā pasanno, mayi asuko ca asuko
ca rājamahāmatto pasanno ti evaṃ attūpanāyikālapanā
ālapanā. *Lapanā* ti putthassa sato vuttappakāram eva
lapanam.² *Sallapanā* ti gahapatikānaṃ ukkaṇṭhane bhī-
tassa okāsaṃ datvā datvā sutthulapanā. *Ullapanā* ti mahā-
kuṭumbiko mahānāviko mahādānapatī ti evaṃ uddham
katvā lapanā. *Samullapanā* ti sabbato bhāgena uddham
katvā lapanā. *Unnahanā* ti: upāsakā, pubbe idise kāle na-
vadānaṃ detha, idāni kiṃ na dethā ti evaṃ yāva dassāma
bhante okāsaṃ na labhāmā ti ādini vadanti, tāva uddham
uddham nahanā vethanā ti vuttam hoti. Athavā ucchu-
hattham disvā; kuto ābhatam upāsakā ti pucchati. Uccu-
khettato bhante ti. Kiṃ tattha ucchumadhuran ti? Khā-
ditvā bhante jānitabbam ti. Na, upāsaka, bhikkhussa ucchum
dethā ti vattum vaṭṭatī ti:—yā evarūpā nibbeṭhantassā pi
vethanā-kathā, sā unnahanā. Sabbato bhāgena punappu-
naṃ unnahanā *samunnahanā*. *Ukkācanā* ti etaṃ kulam
maṃ yeva³ jānāti; sace ettha deyyadhammo uppajjati, may-
ham eva detī ti evaṃ ukkhipitvā kācanā ukkācanā, uddi-
panā ti vuttam hoti. Telakandarikavatthu⁴ c' ettha vattab-
bam.⁵ Sabbato bhāgena pana punappunaṃ ukkācanā *sa-
mukkācanā*. *Anuppiyabhāṇitā* ti saccānurūpaṃ dhammā-
nurūpaṃ vā anavaloketvā⁶ punappunaṃ piyabhaṇanam eva.

*Cātukamyatā*⁷ ti nīcavuttitā attānaṃ heṭṭhato heṭṭhato
ṭhapetvā vattanam. *Muggasuppyatā*⁸ ti muggasūpasadisatā.
Yathā hi muggesu paccamānesu kocideva na paccati, ava-
sesā paccanti, evaṃ yassa puggalassa vacane kiñcideva
saccam hoti, sesam alikam, ayaṃ puggalo muggasuppo⁹ ti
vuccati; tassa bhāvo muggasuppyatā.⁸ *Pāribhatyatā*¹⁰ ti

¹ B^{hm} insert re.

² S^{bh} lapanā.

³ S^{bh} evaṃ.

⁴ ? Telakāṭahagāthā. See *J.P.T.S.*, 1884, 49 f.

⁵ B^{hm} veditabbam.

⁶ B^{hm} anavaloketvā.

⁷ B^{hm} S^b cātu°. Cf. above, p. 17.

⁸ S^b muggasuppatā. Cf. p. 17.

⁹ B^{hm} muggasuppo.

¹⁰ S^{bh} pāribhattatā.

pāribhatyabhāvo.¹ Yo hi kuladārake dhāti viya ankena vā khandhena vā paribhaṭati, dhāretī ti attho. Tassa paribhaṭassa kammaṃ pāribhaṭyam.² Pāribhatyassa bhāvo pāribhatyatā ti.

Nemittikatā-niddese: *nimittan* ti yaṃ kiñci paresaṃ pac-cavadānasaññājanakaṃ kāyavacikammaṃ. *Nimittakammaṃ* ti khādanīyaṃ gahetvā gacchante disvā: kim³ khādanīyaṃ labhithā ti ādinā nayena nimittakaraṇaṃ. *Obhāso* ti paccaya-paṭisaṃyuttakathā. *Obhāsakammaṃ* ti vacchagopālake disvā: kim ime vacchā khīra-govacchā udāhu takkagovacchā⁴ ti pucchitvā, khīra-govacchā bhante ti vutte: na khīragovacchā, yadi khīragovacchā siyūṃ, bhikkhū pi khīraṃ labheyyun ti evaṃ ādinā nayena tesāṃ dārakānaṃ mātāpitunnaṃ⁵ nive-detvā khīradāpanādikaṃ obhāsakaraṇaṃ. *Sāmantajappā* ti samīpaṃ katvā jappanaṃ. Kulūpakabhikkhuvatthu e' ettha vattabbaṃ.⁶ Kulūpako kira bhikkhu bhuñjitukāmo gehaṃ pavisitvā nisīdi. Taṃ disvā adātukāmā gharāṇī: taṇḍulā natthī ti bhaṇanti taṇḍule āharitukāmā viya paṭivissaka-gharaṃ gatā. Bhikkhu antogabbhaṃ pavisitvā olokeno kavātakone ucchuṃ, bhājane gulāṃ, patike loṇamacchaphāle, kumbhiyaṃ taṇḍule, ghate ghaṭaṃ disvā nikkhamitvā nisīdi. Gharāṇī: taṇḍule nālatthan ti āgatā. Bhikkhu: upāsike, ajja bhikkhā na sampajjissatī ti paṭigace' eva⁷ nimittaṃ addasaṃ ti āha. Kim bhante ti kavātakone nikkhittaṃ ucchuṃ viya sappam addasaṃ, taṃ paharissāmi ti olokeno, bhājane thapitaṃ⁸ gulapindaṃ⁹ viya pāsānaṃ leddukena¹⁰ pahatena sappena kataṃ piṭake nikkhittaloṇa-macchaphālasadisam phanaṃ, tassa taṃ ledduṃ dāmsitukāmassa kumbhiyā taṇḍulasadise dante, ath' assa kupitassa ghate pakkhittaghatasadisam mukhato nikkhamantaṃ visa-missakaṃ khelaṃ ti. Sā: na sakkā muṇḍakaṃ vañcetun ti

¹ S^{bh} pāribhaṭṭabhāvo.

² S^b pāribhaṭṭam.

³ B^{hm} *omit*.

⁴ Cf. *Milinda*, 172.

⁵ B^{rh} mātāpitūnaṃ.

⁶ *Not traced*.

⁷ B^{rh} paṭigace' eva. Cf. *Trenchner's Note, Milinda*, 421.

⁸ S^{bh} thapita-.

⁹ S^{bh} gulapindaṃ.

¹⁰ S^{bh} pāsānaledduke.

ucchuṃ datvā odanaṃ pacitvā ghataguḷamacchehi saddhiṃ sabbaṃ¹ adāsī ti. Evaṃ samīpaṃ katvā jappanaṃ *sāman-tajappā* ti veditabbā. *Parīkathā* ti yathā taṃ labhati, tathā² parivattetvā parivattetvā kathanan ti.

Nippesikatā³-niddese *akkosana* ti dasahi akkosavatthūhi akkosanam. *Vambhanā* ti paribhavitvā kathanam. *Gara-hanā* ti assaddho appasanno ti ādinā nayena dosāropanā. *Ukkhepanā* ti mā etaṃ ettha kathethā ti vācāya ukkhipa-nam. Sabbato bhāgena savatthukaṃ sahetukaṃ katvā ukkhepanā *samukkhepanā*. Athavā adentaṃ disvā:⁴ aho! dānapatī ti evaṃ ukkhipanam ukkhepanā. Mahādānapatī ti evaṃ sutṭhu ukkhepanā *samukkhepanā*. *Khipanā* ti kiṃ imassa jīvitam bījabhojino ti evaṃ uppaṇḍanā. *Sankhipanā* ti kiṃ imaṃ adāyako ti bhaṇatha, yo niccakālam sabbe-sam pi natthī ti vacanam detī ti evaṃ⁴ sutṭhutam uppaṇḍanā. *Pāpanū* ti adāyakattassa avaṇṇassa vā pāpanam. Sabbato bhāgena pāpanā *sampāpanā*. *Avanṇahārītā* ti evaṃ me avaṇṇabhayā pi dassatī ti gehato geham, gāmato gānam, janapadato janapadam avaṇṇaharaṇam. *Parapiṭṭhi-mamsikatā* ti purato madhuram bhaṇitvā parammukhe avaṇṇabhāsītā, esā hi abhimukham oloketum asakkontassa parammukhānam piṭṭhimamsam⁵ khādanam iva hoti, tasmā parapiṭṭhimamsikatā ti vuttā. *Ayam vuccatī nippesikatū* ti ayam yasmā, velupesikāya⁶ viya abhhaṅgam, parassa guṇam nippeseti nipuñchati, yasmā vā gandhajātam nipim-sitvā⁷ gandhamagganā viya paragūṇe nippimsitvā⁷ vicuṇ-ṇetvā esā lābhamagganā hoti, tasmā nippesikatā ti vuc-catī ti.

Lābhena lābham nijigimsanatā-niddese:⁸ *nijigimsanatā* ti magganā. Ito laddhan ti imasmā⁹ gehā laddham. *Amutrā* ti amukamhi gehe. *Ettā* ti icchanā. *Gaveṭṭhī* ti magganā. *Pariyettā* ti punappunam¹⁰ magganā. Ādito paṭṭhāya lad-

¹ S^{bh} omit.

³ B^{hm} nippesikatāni.

⁵ S^{bh} piṭṭhimamsa-.

⁷ B^{hm} nippisitvā.

⁹ B^{hm} imamhā.

² B^{hm} tassa.

⁴ B^{hm} omit.

⁶ S^{bh} velupesikā.

⁸ See above, p. 23.

¹⁰ S^{bh} punappuna.

dham¹ laddham bhikkham tatra tatra kuladārakānam datvā ante khīrayāguṃ labhitvā gatabhikkhu vatthu c' ettha kathe-tabbam. *Esanā* ti ādīni² eṭṭhī-ādīnam eva vevacanāni, tasmā eṭṭhī ti esanā, gavetṭhī ti gavesanā, pariyeṭṭhī ti pariye-sanā icc' evam ettha yojanā veditabbā. Ayam kuhanādīnam attho.

Idāni evam ādīnañ ca pāpadhammānan ti³ ettha ādisad-dena⁴ yathā vā pan' eke bhonto samanābrāhmaṇā saddhādey-yāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam⁵ kappenti. Seyyathīdam angam, ni-mittam, uppātam,⁶ supinam, lakkhaṇam, mūsikacchinnaṃ, agghihomaṃ, dabbihomaṃ ti ādinā nayena Brahmajāle vuttānam⁷ anekesaṃ pāpadhammānam gahaṇam veditabbam. Iti yvāyam imesaṃ ājīvahetupaññattānam channaṃ sikkhā-padānam vitikkamavasena imesañ ca kuhanā, lapanā, nemit-tikatā, nippesikatā, lābhena lābham nijigimsanatā ti⁸ evam ādinam pāpadhammānam vasena pavatto micchājīvo, yā⁹ tasmā sabbappakārā pi micchājīvā virati, idam ājīvapā-risuddhisīlam.

Tatrāyam vacanattho: etam āgama jīvantī ti ājīvo. Ko so? Paccayapariyesanavāyāmo. *Pārisuddhī* ti parisuddhatā. Ājīvassa pārisuddhi ājīvapārisuddhi.

5. iv (d) *Paccayasannissitasīlam*

Yam pan' etam tadanantaram paccayasannissitasīlam vuttam,¹⁰ tattha paṭisankhā yoniso ti upāyena pathena paṭi-sankhāya ñatvā, paccavekkhitvā ti attho. Ettha ca sītassa paṭighātāyā ti ādinā nayena vutta-¹¹ paccavekkhaṇam eva yoniso paṭisankhā ti veditabbā.

Tattha cīvaran ti antaravāsakādisu yam kiñci. *Paṭi-sevatī* ti paribhuñjati, nivāseti vā pārupati vā. *Yāvad evā* ti

1 S^b laddha-.

2 S^{bh} esanādīni.

3 See above, p. 16 (c).

4 S^{bh} omit.

5 B^{hm} jīvitam.

6 S^b uppādam.

7 D. i, 9.

8 Cf. D. i. 8.

9 S^{bh} place yā before virati.

10 Above, p. 16 (d).

11 S^{bh} vuttam.

payoĵanāvadhiparicchedaniyamavacanam.¹ Ettakam eva hi yogino cīvarapaṭisevane payoĵanam, yad idam sītassa paṭighātāyā ti ādi, na ito bhiyyo. *Sītassā* ti ajjhattadhātukkhobhavasena vā bahiddhā utupariṇāmasena vā uppannassa yassa kassaci sītassa.² *Paṭighātāyā* ti paṭihananattham. Yathā sarīre ābādham na uppādeti, evam tassa vinodanattam. Sītabbhāhate hi sarīre vikkhittacitto yoniso padahitum na sakkoti, tasmā sītassa paṭighātāyā cīvaram paṭisevitabban ti Bhagavā anuññāsi. Esa nayo sabbattha.³ Kevalam hi' ettha *unhassā* ti aggisantāpassa. Tassa⁴ vanadāhādisu sambhavo veditabbo. *Ḍamsamakasa*vātātāpasirimsapa-samphassānan⁵ ti ettha pana *ḍamsā* ti ḍamsanamakkhikā, andhamakkhikā ti pi vuccanti. *Makasā* makasā yeva.⁶ *Vātā* ti saraja-arajādibhedā. *Ātapo* ti suriyātapo. *Sirimsapā* ti ye keci sarantā gacchanti dighajātikā sappādayo. Tesam datṭhasamphasso ca phutṭhsamphasso cāti duvidho samphasso. So pi cīvaram pārūpitvā nisinnam na bādhati, tasmā tādisesu ṭhānesu tesam paṭighātattāyā paṭisevati.

Yāvad evā ti puna etassa vacanam niyatapayoĵanāvadhiparicchedadassanattam,¹ hirikopīnapaṭicchādanam hi niyatapayoĵanam, itarāni kadāci kadāci honti. Tattha *hirikopīnan*, ti tam tam sambādhaṭṭhānam, yasmim yasmim hi ange vivariyamāne hiri kuppatti vinassati, tam tam hiri⁷ kopanato hirikopīnan ti vuccati. Tassa ca hirikopīnassa paṭicchādanatthan ti hirikopīnapaṭicchādanattam. Hirikopīnam paṭicchādanatthan ti pi paṭho.

Piṇḍapātan ti yam kiñci āhāram. Yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati. Piṇḍānam vā pāto piṇḍapāto; tattha tattha laddhānam bhikkhānam sannipāto samūho ti vuttam hoti. *Neva davāyā* ti na gāmadārakādayo viya davattham, kilānimittan ti vuttam hoti. *Na madāyā* ti na muṭṭhikamallādayo viya madattham, balamadanimittam porisamadanimittān cāti

¹ *Dhp.* A. ii, 73.² *Sbh omīl.*³ I.e. *in M.* i, 10.⁴ *Sbh insert* pana.⁵ *Bhm* °sarīsapā°.⁶ *Bhm* eva.⁷ *Sbh* hiri-.

vuttaṃ hoti. *Na maṇḍanāyā* ti na antepurikavesiyādayo viya maṇḍanattthaṃ, angapaccangānam pīṇanabhāvanimittan¹ ti vuttaṃ hoti. *Na vibhūsanāyā* ti na naṭanaccakādayo viya, vibhūsanattthaṃ, pasannacchavivaṇṇatānimittan² ti vuttaṃ hoti. Ettha ca *neva davāyā* ti etaṃ mohūpanissayappahānattham³ vuttaṃ. *Na madāyā* ti etaṃ dosūpanissayappahānattham. *Na maṇḍanāyā, na vibhūsanāyā* ti etaṃ rāgūpanissayappahānattham.⁴ *Neva davāyā, na madāyā* ti c' etaṃ attano saṃyojanuppatti-paṭisedhanattthaṃ. *Na maṇḍanāyā, na vibhūsanāyā* ti etaṃ parassa pi saṃyojanuppatti-paṭisedhanattthaṃ. Catūhi pi c' etehi ayoniso paṭipattiyā kāmasukhallikānuyogassa ca pahānam vuttan ti veditabbam. *Yāvad evā* ti vuttattham eva. *Imassa kāyassā* ti etassa catumahābhūtikassa rūpakāyassa. *Thitīyā* ti pabandhatthitattthaṃ. *Yāpanāyā* ti pavattiyā avicchedattham, cirakālatthitattthaṃ vā. Gharūpatthambham iva hi jīṇa-gharasāmiko, akkhabbhañjanam iva ca sākatiko, kāyassa thitattthaṃ yāpanatthañ c' esa piṇḍapātāṃ paṭisevati, na davamaṇḍanavibhūsanattthaṃ. Api ca *thitī* ti jīvitindriyass' etaṃ adhivacanam; tasmā *imassa kāyassa thitīyā yāpanāyā* ti ettāvata etassa kāyassa jīvitindriyappavattāpanattham⁵ ti pi vuttaṃ hoti ti veditabbam. *Vihimsūparatīyā* ti vihimsā nāma jighacchā ābādhattthēna. Tassā uparamattthaṃ p' esa piṇḍapātāṃ paṭisevati, vaṇālepanam iva unhasitādisu tappatīkārāṃ⁶ viya ca. *Brahmacariyānuggahāyā* ti sakalasāsanabrahmacariyassa ca⁷ maggabrahmacariyassa ca anuggahattthaṃ. Ayam hi piṇḍapātapāṭisevanapaccayā kāyabalaṃ nissāya sikkhattayānuyogavasena bhavakantāranittharaṇattthaṃ paṭipajjanto brahmacariyānuggahāya paṭisevati, kantāranittharaṇattthikā puttamamsam viya,⁸ nadānittharaṇattthikā kullaṃ viya, samuddānittharaṇattthikā nāvam iva ca. *Iti purāṇāṃ ca vedanāṃ paṭihankhāmi navaṃ ca vedanāṃ na uppādessāmi* ti evaṃ iminā piṇḍapātapāṭise-

¹ B^{hm} pīṇabhāva°.

² S^{bh} pasannachavi°.

³ S^{bh} mohūpanissayappahānattham.

⁴ S^{bh} °pahānattham.

⁵ B^m °panattan.

⁶ S^{bh} tappatī°.

⁷ S^{bh} omīti.

⁸ Cf. S. ii, 98.

vanena purāṇañ ca jighacchāvedanam paṭihankhāmi, navañ ca vedanam aparimitabhojanapaccayam¹ āharahatthakalamasāṭaka-tatravattaka-kākamāsaka-bhuttavamitakabrāhmaṇānam aññataro viya na uppādessāmī ti pi paṭisevati²; bhesajjam iva gilāno. Athavā yā adhunā asappāyā parimitabhojanam nissāya purāṇakammapaccayavasena³ uppajjanato *purāṇavedanā* ti vuccati; sappāyaparimitabhojanena tassā paccayam vināsento tam purāṇañ ca vedanam paṭihankhāmi, yā cāyam adhunā katam ayuttaparibhogakam-mūpacayam nissāya āyatim uppajjanato *navavedanā* ti vuccati; yuttaparibhogavasena tassā mūlam anibbattento tam navañ ca vedanam na uppādessāmī ti evam p' ettha attho datṭhabbo.

Ettāvatā yuttaparibhogasangaho attakilamathānuyogapahānam dhammikasukkhāpariccāgo ca dīpito hotiti veditabbo. *Yātrā ca me bhavissatī* ti hitaparimitaparibhogena⁴ jīvitindriyupacchedakassa iriyāpathabhañjakassa vā parisayassa abhāvato cirakālagamanasankhātā yātrā ca me bhavissati imassa paccayāyattavuttino kāyassā ti pi paṭisevati yāpyarogī viya tappaccayam. *Anavajjatā ca phāsuvihāro cā* ti ayuttapariyesanapaṭiggahanaparibhogaparivajjanena anavajjatā, parimitaparibhogena phāsuvihāro. Asappāyā parimitabhojana-paccayā⁵ arati- tandi- vijambhikā-⁶ viññāgarahādi dosābhāvena vā anavajjatā, sappāyaparimitabhojana-paccayā kāyabalasambhāvena phāsuvihāro. Yāvadattha udarāvadehakabhojanaparivajjanena vā seyyasukha-passasukha-middhasukhānam pahānato anavajjatā, catupañcālo-pamatta-ūnabhojanena catu iriyāpathayoggabhāva-⁷patipādanato phāsuvihāro ca me bhavissatī ti pi paṭisevati. Vuttam pi h' etam:—

cattāro pañca ālope abhuvā udakam pīre.

*alam phāsuvihārāya, pahūtattassa bhikkhuno ti.*⁸

¹ S^{bh} °bhojanapaccayam.

² Cf. *Asl.* 404, on *Dhs.* § 1348 (*Bud. Psych. Ethics*, p. 353, n. 3).

³ S^b °kammappaccaya . . .

⁴ B^{hm} omī hita-.

⁵ B^{hm} °paribhogapaccayā.

⁶ B^{hm} °bhītā.

⁷ B^{hm} °yogya°.

⁸ *Theragāthā*, ver. 983.

Ettāvatā ca payojanapariggaho majjhimā ca paṭipadā di-
pitā hoti ti veditabbā.

Senāsanam ti senañ ca āsanāñ ca. Yattha yattha hi seti
vihāre vā aḍḍhayogādimhi vā, tam senam. Yattha yattha
āsati nisidati, tam āsanam. Tam ekato katvā senāsanam ti
vuccati. *Utuparissayavinodanam paṭisallānārāmatthan* ti pa-
risahanatṭhena¹ utu yeva utuparissayo. Utuparissayassa²
vinodanatthañ ca paṭisallānārāmatthañ ca, yo sarirābādha-
cittavikkhepakaro asappāyo utu-senāsanapaṭisevanena vino-
detabbo hoti, tassa vinodanattham ekibhāvasukhatthañ cāti
vuttam hoti. Kāmañ ca sītapatighātādinā³ va utuparis-
sayavinodanam vuttam eva; yathā pana cīvarapaṭisevane
hirikopīnapaṭicchādanam niyata-payojanam; itarāni ka-
dāci kadāci bhavanti⁴ ti vuttam, evam idhāpi niyatam utu-
parissayavinodanam sandhāya idam vuttan ti veditabbam.
Athavā ayam vuttappakāro utu utu yeva. Parissayo pana
duvidho, pākāṭaparissayo ca paṭicchannaparissayo ca. Tat-
tha pākāṭaparissayo sihavyagghādayo, paṭicchannaparissayo
rāgadosādayo. Te yattha apariguttiyā ca asappāya rūpa-
dassanādinā ca ābādham na karonti, tam senāsanam evaṃ
jānitvā paccavekkhitvā paṭisevanto bhikkhu paṭisankhā
yoniso senāsanam . . . pe . . . utuparissayavinodanattham
paṭisevati ti veditabbo.

Gilānapaccayabhesajjaparikkhāran ti ettha rogassa paṭi-aya-
natṭhena paccayo, paccanikagamanatṭhenā ti attho, yassa
kassaci sappāyass' etam adhivacanam. Bhisakkassa kam-
mam tena anuññātattā ti bhesajjam. Gilānapaccayo va
bhesajjam gilānapaccayabhesajjam, yaṃ kiñci gilā-
nassa sappāyam bhisakkakammam telamadhuphāṇitādi,
ti vuttam hoti. Parikkhāro ti pana : *sattahi naga-
raparikkhārehi suparikkhittam hoti* ti⁵ ādisu parivāro
vuccati.

Ratho sīlaparikkhāro, jhānakkho cakkaviriyo

¹ B^m parissayanat°.

² S^{bh} parissaya°

³ S^h sītassa paṭi°.

⁴ S^b honti.

⁵ A. iv, 106.

ti¹ ādisu alankāro. *Ye c' ime*² *pabbajitena jīvitaparikkhārā samudānetabbā* ti³ ādisu sambhāro. Idha pana sambhāro pi parivāro pi vaṭṭati. Tam hi gilānapaccayabhesajjam jīvita-ssa parivāro pi hoti, jīvitānāsakābādhupattiyā antaram adatvā rakkhaṇato. Sambhāro pi, yathā ciraṃ pavattati, evam assa kāraṇabhāvato, tasmā parikkhāro ti vuccati. Evam gilānapaccayabhesajjañ ca tam parikkhāro cāti gilānapaccayabhesajjaparikkhāro. Tam gilānapaccayabhesajjaparikkhāraṃ, gilānassa yaṃ kiñci sappāyaṃ bhisakkānuññātam telamadhuphāṇitādi jīvitaparikkhāraṇaṃ ti vuttam hoti.

Uppannānaṃ ti jātānaṃ bhūtānaṃ nibbattānaṃ. *Veyyābādhikānaṃ* ti ettha vyābādhō ti dhātukkabhō, tam samutṭhānā ca kuṭṭhagaṇḍapīlakādayo. Vyābādhato uppannattā veyyābādhikā. *Vedanānaṃ* ti dukkhavedanā akusalavipākavedanā, tāsam veyyābādhikānaṃ vedanānaṃ. *Avyāpajjaparamatāyā* ti niddukkhaparamatāya; yāva tam dukkhaṃ sabbam pahīnaṃ hoti, tāvā ti attho. Evam idaṃ sankhepato paṭisankhā yoniso paccayaparibhogalakkhaṇaṃ paccayasannissitasīlam veditabbam. Vacanatto pan' ettha, cīvarādayo hi, yasmā te paṭicca nissāya paribhuñjamānā paṇino ayanti gacchanti pavattanti, tasmā paccayāti vuccanti. Te paccaye sannissitaṃ ti paccayasannissitaṃ.⁴

Evam etasmim catubbidhe sīle saddhāya pātimokkhasaṃvaro sampādetabbo. Saddhā sādhanō hi so, sāvakavisa-yātītattā sikkhāpadapaññattiyā⁵ vacanapaṭikkhepo c' ettha nidassanaṃ, tasmā yathā paññattaṃ sikkhāpadaṃ anava-sesaṃ saddhāya samādiyitvā jīvite pi apekkhaṃ akarontena sādhuṃ sampādetabbam. Vuttam pi h' etaṃ:—

¹ S. v, 6; B^{hm} S^b have setaparikkhāro.

² B^{hm} ye kec' ime.

³ M. i, 108.

⁴ S^h adds colophon: Iti paccayasannissitasīlam. Atha pakinnakakathā.

⁵ B^{hm} repeat this word after ||, adding ca na paṭikkhepo. Vv.ii. vacanaparikkhepo.

*Kikī va aṇḍaṃ camarīva vāladhiṃ
Piyaṃ va puttāṃ nayaṃaṃ va ekakaṃ,
Tath' eva sīlaṃ anurakkhamānakā,
Supesalā hottha sadā sagāravā ti.¹*

Apāram pi vuttaṃ:—*evam eva kho, mahārāja, yaṃ mayā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvaka jīvitahetu pi nātikkamanī ti.*² Imasmiṃ ca paṇ' ettha aṭaviyaṃ corehi baddhatherānaṃ³ vatthūni veditabbāni. Mahāvattani aṭaviyaṃ kira therāṃ corā kālavallihi bandhitvā nipajjāpesuṃ. Thero yathā nipanno vā sattadivasāni vi-passanaṃ vadḍhetvā anāgāmiphalāṃ pāpunītvā tatth' eva kālaṃ katvā Brahma-loke nibbatti. Apāram pi therāṃ Tambapaṇṇidipe pūtilatāya bandhitvā nipajjāpesuṃ. So davadāhe⁴ āgacchante vallim acchinditvā vā vipassanaṃ paṭṭhapetvā samasīsī⁵ hutvā parinibbāyi. Dīghabhāṇaka-Abhayatthero pañcahi bhikkhusatehi saddhiṃ āgacchanto⁶ disvā therassa sarīraṃ jhāpetvā cetiyaṃ kārapesi. Tasmā aṇṇo pi saddho kulaputto:—

*Pātimokkhaṃ visodhento appeva jīvitaṃ jahe,
paññattaṃ lokanāthena na bhinde sīlasaṃvaraṃ.*

Yathā ca pātimokkhasaṃvaro saddhāya, evaṃ satiyā indriyasamvaro sampādetabbo. Satisādhano hi so, satiyā adhiṭṭhitānaṃ indriyānaṃ abhijjhādīhi ananvāssavanīyato. Tasmā: *varam, bhikkhave, tattāya ayo salākāya ādittāya sampajjalitāya*⁷ *sajotibhūtāya cakkhundriyaṃ sampajjalitthaṃ, na tveva cakkhaviññeyyesu rūpesu anurvañjanaso nimittaaggāho ti*⁸ ādinā nayena ādittapariyāyaṃ samanussaritvā rūpādisu visayesu cakkhudvārādipavattassa⁹ viññāṇassa abhijjhādīhi anvāssavanīyaṃ nimittādigāhaṃ¹⁰ asammutthāya

¹ S^h refers to the *Apadāna*.

² S^h refers this citation to the *Kosala-Samyutta* (S. i, 68 f.), but it does not occur there.

³ B^{hm} vanadāhe.

⁴ B^{hm} bandha°.

⁵ S^{bh} gacchanto.

⁶ Cf. *P.P.*, p. 13.

⁷ S. iv, 168.

⁸ S^{bh} sampajjalitāya.

⁹ S. iv, 168.

¹⁰ B^{hm} °ādippav°.

satiyā nisedhentena esa sādhuṇaṁ sampādetabbo. Evaṁ asampāditehi etasmim pātimokkhasaṁvarasīlam pi anad-dhaniyaṁ hoti aciraṭṭhitikaṁ,¹ asaṁvihitasākhāparivāraṁ iva sassam. Haññate cāyaṁ kilesacorehi, vivaṭadvāro viya gāmo parassa hārihi. Cittaṁ c' assa rāgo samativijjhati, ducchannaṁ agāraṁ vuṭṭhi viya.

Vuttam pi h' etaṁ—

*Rūpesu saddesu atho rasesu,
Gandhesu phassesu ca rakkha indriyaṁ.
Etehi dvārā vivaṭā arakkhitā
Hananti gāmaṁ va parassa hārino.²*

*Yathā agāraṁ ducchannaṁ vuṭṭhi samativijjhati,
Evaṁ abhāvitam cittaṁ rāgo samativijjhatī ti.³*

Sampādite pana tasmim⁴ pātimokkhasaṁ-varasīlam pi ad-dhaniyaṁ hoti ciraṭṭhitikaṁ, saṁvihitasākhāparivāraṁ⁵ iva sassam, na haññate cāyaṁ kilesacorehi, saṁvutadvāro viya gāmo parassa hārīti, na c' assa cittaṁ rāgo samativij-jhati, succhannaṁ agāraṁ vuṭṭhi viya.

Vuttam pi c' etaṁ:—

*Rūpesu saddesu atho rasesu,
Gandhesu phassesu ca rakkha indriyaṁ.
Etehi dvārā pihitā saṁvutā,
Na hanti gāmaṁ va parassa hārino.⁶*

*Yathā agāraṁ succhannaṁ vuṭṭhi na samativijjhati,
Evaṁ subhāvitam cittaṁ rāgo na samativijjhatī ti.*

Ayaṁ pana ati-ukkatṭhadesanā. Cittaṁ nām' etaṁ lahu-parivattaṁ, tasmā uppannaṁ rāgaṁ asubhamanasikārena vinodetvā indriyaṁvarasā sampādetabbo. Adhunāpabba-

² S^h refers these verses to the "Salāyatanavagga" *Samy. Nik.* (S. iv, 1 f.), but they are not to be found in the P.T.S. edition of that work.

³ *Thag.*, 133, 134; *Dhp.*, 13, and below, 14. ⁴ S^b etasmim.

⁵ S^b savihitasākhāparivāraṁ.

⁶ See notes ², ³.

jitenā Vangīsatttherena viya. Therassa kira adhunā pab-
bajitassa piṇḍāya carato ekam itthim disvā rāgo uppajjati.
Tato Ānandattheram āha:—

*Kāmarāgena dayhāmi, cittaṃ me pariḍayhati.
Sādhū nibbāpanaṃ brūhi anukampāya, Gotamā ti.*

Thero āha:—

*Saññāya vipariyesā cittaṃ te pariḍayhati;
Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitaṃ.
Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.¹
Sankhāre parato passa, dukkhato, no ca attato.²
Nibbāpehi mahārāgaṃ. Mā dayhittho punappunā³ ti.*

Thero rāgaṃ vinodetvā piṇḍāya cari. Api ca indriyasam-
varapūrakena bhikkhunā Kuraṇḍaka-Mahāleṇa vāsinā Cī-
taguttattherena viya, corakamahāvihāravāsinā Mahāmittat-
therena viya ca bhavitabbam. Kuraṇḍakaleṇa⁴ kira sattana-
naṃ Buddhānaṃ abhinikkhamana⁵ cittakammaṃ manora-
maṃ ahoṣi. Sambahulā bhikkhū senāsanacārikā āhiṇ-
ḍantā cittakammaṃ disvā: manoramaṃ bhante cittakam-
maṃ ti āhaṃsu. Thero āha: atireka-satthi 'me āvuso vassāni
leṇe vasantassa cittakammaṃ atthi ti⁶ pi na jānāmi, ajja
dāni cakkhumante nissāya ñātan ti. Therena kira etta-
kaṃ addhānaṃ vasantena cakkhum ummiletvā leṇaṃ na
ullokitapubbaṃ, leṇadvāre c' assa mahānāgarukkhā ahoṣi.
So pi therena uddhaṃ na ullokitapubba, anusamvaccha-
raṃ⁷ bhūmiyaṃ kesaraṇipātaṃ disvā vassapupphitabhāvaṃ
jānāti. Rājā therassa guṇasampattiṃ sutvā vanditukāmo
tikkhattum pesetvā, anāgacchante there, tasmim gāme taru-
ṇaputtānaṃ itthināṃ thane bandhāpetvā lañchāpesi: tāva
dārakā thaññaṃ mā labhimsu, yāva thero na āgacchatī ti.

¹ S. i, 188; *Thag.* ver. 1223-1224½. *The two last lines are not in the works quoted.*

² Cf. *Thag.* ver. 1161; *Thig.* ver. 101, 177.

³ Cf. *Dhp. Comy.* iv, 23; *Pss. of the Brethren*, p. 49.

⁴ B^{hm} repeat the Mahā.

⁵ Sh °khamana-.

⁶ B^{hm} read atthi natthi ti.

⁷ B^m ana°.

Thero dārakānam anukampāya mahāgāmaṃ agamāsi. Rājā sutvā: gacchatha! bhane theram: pavesetha! silāni gaṇhissāmi ti antepuram abhiharāpetvā vanditvā bhojetvā: ajja bhante okāso n'atthi; sve silāni gaṇhissāmi ti therassa pattam gahe-tvā thokam anugantvā deviyā saddhim vanditvā nivatti. Thero: rājā vā vandatu devī vā, sukhī hotu mahārājā ti va-dati. Evaṃ sattadivasā gatā, bhikkhū āhamsu: kim bhante tumhe raññe pi vandamāne deviyā pi vandamānāya sukhī hotu mahārājā ti evaṃ vadathā ti. Thero: nāham āvuso rājā ti vā devī ti vā vavatthānam karomī ti vatvā, sattāhā-tikkame therassa idha vāso dukkho ti raññā vissajjito Kuraṇ-ḍakamahāleṇam gantvā rattibhāge caṇkamam ārūhi.¹ Nā-garukkhe adhivatthā devatā daṇḍadīpikam gahetvā atthāsi. Ath' assa kammaṭṭhānam atiparisuddham pākataṃ ahosi. Thero: kim nu² me ajja kammaṭṭhānam ativiya pakāsati ti attamano majjhimayāmasamanantaram sakalam pabbataṃ unnādayanto arahattaṃ pāpuṇi. Tasmā añño pi attattha-kāmo³ kulaputto:—

*Makkato ca araṇṇamhi vane bhantamigo⁴ viya,
Bālo viya ca utrasto,⁵ na bhava lola-locano.*

*Adho khipeyya cakkhūni yugamattadaso siyā
Vanamakkatalolassa na cittaṣa vasaṃ vaje ti.*

Mahāmittattherassā pi mātu⁶ visagaṇḍakarogo uppajji. Dhītā pi'ssā bhikkhunīsu pabbajitā hoti. Sā taṃ āha: gaccha ayye bhātu santikam gantvā mama aphāsukabhā-vam ārocetvā bhesajjam āharā ti. Sā gantvā ārocesi. Thero āha⁷: nāham mūlabhesajjādini saṃharitvā bhesajjam pacitum jānāmi, api ca te bhesajjam ācikkhissam, aham yato pabbajito, [tato paṭṭhāya⁸] na mayā lobhasahagatena cittaṇa indriyāni bhinditvā visabhāgarūpaṃ olokitapubbaṃ, iminā

¹ S^b abhiruhi.

³ S^h atthakāmo.

⁵ B^{hm} utrattho.

⁷ S^b omits.

² S^b inserts kho.

⁴ B^{hm} bhanto migo.

⁶ S^b mātu upāsikāya.

⁸ S^{bh} omīt.

saccavacanena mātuyā me phāsu hotu! Gaccha, imaṃ¹ vatvā upāsikāya sarīraṃ parimajjā ti. Sā gantvā imaṃ atthaṃ ārocetvā tathā akāsi. Upāsikāya taṃ khaṇaṃ yeva gaṇḍo phenapiṇḍo viya viliyitvā antaradhāyi. Sā utṭahitvā: sace Sammāsambuddho dhareyya, kasmā mama puttasadisassa bhikkhuno jālavicitrena² hatthena sisāṃ na parāmaseyyā ti attamanavācaṃ nicchāresi. Tasmā:—

*Kulaputto dāni³ añño⁴ pabbajitrū na sāsane
Mittatthero va titttheyya vare indriyasamvare.*

Yathā pana indriyasamvāro satiyā, tathā viriyena ājīva-pārisuddhi sampādetabbā. Viriyasādhanaṃ hi sā, sammā āraddhaviriyassa micchājīvappahānasambhavato. Tasmā anesanaṃ appatirūpaṃ pahāya viriyena piṇḍapātacariyādīhi sammā-esanāhi esā sampādetabbā; parisuddhuppāde yeva paccaye paṭisevamānena aparisuddhuppāde āsivise viya paṭivajjayatā.

Tattha apariggahitadhutangassa sanghato gaṇato dhammadesanādīhi c' assa guṇehi pasannānaṃ gihīnaṃ santikā uppannā paccayā parisuddhuppādā nāma. Piṇḍapātacariyādīhi pana atiparisuddhuppādā yeva. Pariggahitadhutangassa piṇḍapātacariyādīhi dhutangaguṇe⁵ c' assa pasannānaṃ santikā dhutanganiyamānulomena uppannā parisuddhuppādā nāma.

Ekavyādhivūpasamatthaṇ⁶ c' assa pūtiharitakī⁷ catumadhuresu uppannesu: catumadhuraṃ aññe pi sabrahmacārino paribhuñjissanti cintetvā haritakī⁸-khaṇḍaṃ eva paribhuñjamānassa dhutangasamādānaṃ patirūpaṃ hoti. Esa hi uttama-ariyavaṃsiko bhikkhūti vuccati. Ye paṇ' ete cīvarādayo paccayā, tesu yassa kassaci bhikkhuno ājīvaṃ parisodhentassa cīvare ca piṇḍapāte ca nimittobhāsaparikathā-viññattiyo na vaṭṭanti. Senāsane pana apariggahitadhutangassa nimittobhāsaparikathā vaṭṭanti. Tattha nimittam

¹ B^{hm} idam. ² S^h °vicittena. ³ S^{bh} kulaputtamāni.

⁴ S^{bh} insert pi.

⁵ B^{hm} dhūtaguṇe.

⁶ All editions read °byādhi°.

⁷ B^m haritakī. S^b °ka.

⁸ S^b haritaka.

nāma senāsanattham bhūmiparikammādini karontassa: kiṃ, bhante, kariyati? ko kārāpeti ti? gihīhi vutte: na kocī ti paṭivacanam, yaṃ vā pan' aññam pi evarūpaṃ nimittakammam. Obhāso nāma: upāsakā, tumhe kuhiṃ vasathā ti? Pāsāde, bhante ti. Bhikkhūnam pana:— upāsakā, pāsādo na vaṭṭatīti vacanam, yaṃ vā pan' aññam pi evarūpaṃ obhāsakammam. Parīkathā nāma: bhikkhusanghassa senāsanam sambādhan ti vacanam, yā¹ vā pan' aññā² pi evarūpā pariyāyakathā. Bhesajje sabbam pi vaṭṭati. Tathā uppannam pana bhesajjam roge vūpasante³ paribhuñjitum vaṭṭati, na vaṭṭatī ti?⁴ tattha Vinayadharā: Bhagavatā dvāraṃ dinnam, tasmā vaṭṭatī ti vadanti; Suttantikā pana: kiñcāpi āpatti na hoti, ājivam pana kopeti, tasmā na vaṭṭat' icc' eva vadanti.

Yo pana Bhagavatā anuññātā pi nimittobhāsaparīkathā-viññattiyo akaronto appicchatādi-guṇe yeva nissāya jīvita-khaye pi paccupaṭṭhite aññatr' eva obhāsādīhi uppanne paccaye⁵ paṭisevati, esa paramasallekhavuttī ti vuccati. Seyyathāpi therō Sāriputto. So kira yasmā ekasmiṃ samaye pavivekam brūhayamāno Mahā-Moggallānattherena⁶ sadhim aññatarasmiṃ araññe viharati. Ath' assa ekasmiṃ divase udaravātābādho uppajjitvā atidukkham janesi. Mahā-Moggallānatthero sayanhasamaye tass' āyasmato upaṭṭhānam gato, theram nipannam disvā, tam pavattim pucchitvā: pubbe te, āvuso, kena phāsu hotiti pucchi. Thero āha: gihikāle me, āvuso, mātā sappimadhusakkharādīhi⁷ yojetvā asambhinnakhīrapāyāsam adāsi; tena me phāsu ahoṣī ti.⁸ So pi āyasmā: hotu, āvuso. Sace mayham vā tuyham vā puñnam atthi, app' eva nāma sve labhissāmā ti āha. Imam pana nesam⁹ kathāsallāpam cankamanakoṭiyam rukkhē adhivatthā devatā sutvā [cintesi]¹⁰: sve ayyassa pāyāsam uppādessāmī ti, tāvad eva therassa upaṭṭhākaku-

¹ S^b yaṃ.² S^b aññam.³ S^b upasante.⁴ S^b omits. ⁵ B^{hm} uppannapaccaye.⁶ B^{hm} Moggalāna°.⁷ S^b sakkharāhi. B^{hm} sakkarādīhi.⁸ S^{bh} tena phāsukam ahoṣīti.⁹ S^{bh} tesam.¹⁰ S^{bh} omit.

laṃ gantvā, jetṭhaputtassa sarīraṃ¹ āvisitvā piḷaṃ janesi. Ath' assa tikicchānimittaṃ sandissati,² so³ ñātake āha: sace sve therassa evarūpaṃ nāma pāyāsaṃ paṭiyādetha, taṃ muñcissāmī ti. Te:— tayā avutte pi, mayaṃ therānaṃ nibandhaṃ bhikkhaṃ demāti vatvā, dutiyadivase tathārūpaṃ pāyāsaṃ paṭiyādayimsu.⁴ Mahā-Moggallānatthero pāto va āgantvā: āvuso, yāvāhaṃ piṇḍāya caritvā āgacchāmi, tāva idh'eva hotīti vatvā gāmaṃ pāvisi. Te manussā paccuggantvā therassa pattaṃ gahetvā vuttappakāraṃ pāyāsassa pūretvā adamsu. Thero gamanākāraṃ dassesi. Te:⁵ bhuñjatha, bhante, tumhe, aparaṃ pi dassāma ti therānaṃ bhojetvā, puna pattapūraṃ adamsu. Thero gantvā: hand', āvuso Sāriputta, paribhuñjāti upanāmesi. Thero pi taṃ disvā: atimaṇāpo pāyāso. Kathaṃ nu kho uppanno ti? cintoṇṇo tassa uppattimūlaṃ disvā, āha: har', āvuso⁶ Moggallāna, aparibhogāraho piṇḍapāto ti. So p' āyasmā mādisena nāma ābhaṭṭaṃ piṇḍapātaṃ na paribhuñjāti ti cittaṃ pi anuppādetvā ekavacānen' eva pattaṃ mukhavatṭiyaṃ gahetvā ekamante nikujjesi. Pāyāsassa saha bhūmiyaṃ paṭiṭṭhānā therassa ābādho antaradhāyi. Tato paṭṭhāya pañcaccattālīsavassāni na puna uppajji. Tato Mahā-Moggallānaṃ⁷ āha:— āvuso, vacīviññattiṃ nissāya uppanno pāyāso antesu nikkhamitvā bhūmiyaṃ carantesu pi paribhuñjitum ayuttarūpo ti imaṇ⁸ ca udānaṃ udānesi:—

*Vacīviññatti vipphārā uppannaṃ madhupāyāsaṃ,
sace bhutto bhaveyyāhaṃ sājīvo garaḥito mama.*

*Yadi pi me antaḡaṇaṃ nikkhamitvā bahi care,
neva bhindeyyaṃ ājīvaṃ caḡamaṇo pi jīvitam.*

*Ārādhemi sakaṃ cittaṃ, vivaḡjemi anesanaṃ.
nāhaṃ Buddhapaṭikuttaṃ kāhāmi ca anesanaṃ ti.⁸*

1 B^m sarīre.

3 S^{bh} omī.

5 B^{hm} omī har'.

7 S^{bh} idaṃ.

8 Not traced. S^h refers 1st couplet (wrongly) to the Udāna.

2 S^{bh} sannipatite.

4 B^{hm} °diyimsu.

6 S^{bh} °Moggallānattheraṃ.

Cīvaragumbavāsika¹- ambakhādaka - Mahā - Tissattheravat-thu pi c' ettha kathetabbam.

Evam sabbathā pi:—

*Anesanāya cittam pi ajanetvā vicakkhaṇo
ājīvam parisodheyya saddhāpabbajito yatī ti.*

Yathā ca viriyena ājīvaparissuddhi, tathā paccayasannissitasīlam paññāya sampādetabbam. Paññāsāddhanam hi tam paññavato paccayesu ādinavānisamsadassanasamatthabhāvato. Tasmā pahāya paccayagedham dhammena samena uppanne paccaye yathā-vuttena vidhinā paññāya paccavekkhitvā paribhuñjantena tam sampādetabbam.

Tattha duvidham paccavekkhaṇam: paccayānam paṭilābhakāle,² paribhogakāle ca. Paṭilābhakāle pi hi dhātuvasena vā paṭikkūlavasena³ vā paccavekkhitvā ṭhapitāni cīvarādāni tato uttari⁴ paribhuñjantassa anavajjo va paribhogo, tathā⁵ paribhogakāle pi. Tatrāyaṃ sannitṭhānakaro vinichayo:—cattāro hi paribhogā: theyyaparibhogo, ñaparibhogo, dāyajjaparibhogo, sāmiparibhogo ti. Tatra sanghamajjhe pi nisiditvā paribhuñjantassa dussīlassa paribhogo theyyaparibhogo nāma. Sīlavato apaccavekkhitaparibhogo⁶ ñaparibhogo nāma, tasmā cīvaram paribhoge paribhoge paccavekkhitabbam; piṇḍapāto ālope ālope; tathā asakkontena purebhatta-pacchābhatta-purimayāma-majjhimayāma-pacchimayāmesu, sac' assa apaccavekkhato va aruṇam uggacchati, ñaparibhogatṭhāne tiṭṭhati.

Senāsanam pi paribhoge paribhoge paccavekkhitabbam. Bhesajjapaṭiggahaṇe pi paribhoge pi sati-paccayatā va vaṭṭati. Evam sante pi paṭiggahaṇe satim katvā paribhoge akarontass' eva āpatti; paṭiggahaṇe pana satim akatvā paribhoge karontassa anāpatti.

Catubbidhā hi suddhi: desanāsuddhi, samvarasuddhi, pariyeṭṭhisuddhi, paccavekkhaṇasuddhī ti. Tattha desanāsuddhi

¹ B^{hm} Cīragumba°.

² S^b inserts ca.

³ S^{bh} paṭikkūlavasena.

⁴ S^{bh} uttarim.

⁵ S^b omits.

⁶ B^{hm} S^b apaccavekkhitvā paribhogo.

nāma pātimokkhasaṃvarasīlaṃ; taṃ hi desanāya sujjanato desanāsuddhī ti vuccati. Saṃvarasuddhi nāma indriyasamvarasīlaṃ; taṃ hi: na puna evaṃ karissāmī ti cittādhittānasamvaren' eva sujjanato saṃvarasuddhī ti vuccati. Pariyetṭhisuddhi nāma ājīvapārisuddhisīlaṃ; taṃ hi anesanaṃ paḥāya dhammena samena paccaye uppādentassa pariyesanāya suddhattā pariyetṭhisuddhī ti vuccati. Paccavekkhaṇasuddhi nāma paccaya- [paribhoga-] sannissitasīlaṃ;¹ taṃ hi vuttappakārena paccavekkhaṇena sujjanato paccavekkhaṇasuddhī ti vuccati. Tena vuttam: patiggahaṇe pana satim akatvā paribhoge karontassa anāpatti ti.²

Sattannaṃ sekhānaṃ paccayaparibhogo dāyajjaparibhogo nāma; te hi Bhagavato puttā; tasmā pitusantakānaṃ paccayānaṃ dāyādā hutvā te paccaye paribhuñjanti. Kiṃ pana te Bhagavato paccaye paribhuñjanti, udāhu³ gihīnaṃ paccaye paribhuñjanti ti? Gihī hi dinnā pi Bhagavatā anuññātattā Bhagavato santakā [va]⁴ honti. Tasmā Bhagavato paccaye paribhuñjantīti veditabbā. Dhammādayādasuttañ⁵ c' ettha sādhaṃ.

Khīṇāsavānaṃ paribhogo sāmiparibhogo nāma; te hi taṇhāya dāsavyaṃ atītattā sāmīno hutvā paribhuñjanti. Imesu paribhogesu sāmiparibhogo ca dāyajjaparibhogo ca sabbesaṃ vattati; inaparibhogo na vattati.

Theyyaparibhoge kathā yeva n' atthi. Yo panāyaṃ sīlavato paccavekkhitaparibhogo, so inaparibhogassa paccanikkattā ānanyaparibhogo⁶ vā hoti, dāyajjaparibhoge [yeva]⁷ vā sangahaṃ gacchati. Sīlavā hi imāya sikkhāya samannāgatattā sekho tveva vuccati.⁸

Imesu pana paribhogesu yasmā sāmiparibhogo aggo, tasmā taṃ patthayamānena bhikkhunā vuttappakārāya paccavekkhaṇāya paccavekkhitvā paribhuñjantena paccayasannissitasīlaṃ sampādetabbam. Evaṃ karonto hi kiccakārī hoti. Vuttam pi c' etaṃ:—

¹ S^{bh} paccayasannissitasīlaṃ.

³ S^b omits.

⁴ So S^b only.

⁶ B^{hm} ānanya^c.

⁸ B^{hm} sankhyaṃ gacchati.

² Not traced.

⁵ M. i, 12 ff.

⁷ S^h omits.

*Pinḍaṃ vihāraṃ sayanāsanāṇ ca
āpaṇ ca sanghāti-rajūparāvāhanaṃ,¹
sutvāna dhammaṃ Sugatena desitaṃ,
sankhāya seve varapaññasāvako.*

*Tasmā hi piṇḍe sayanāsane ca
āpe ca sanghāti-rajūparāvāhane;¹
etesu dhammesu anūpalitto
bhikkhu yathā pokkhare vāribindu.²*

*Kālena laddhā parato anuggahā
khaṇḍesu bhojjesu ca sāyanesu,
mattaṃ so³ jaññā satataṃ upatthito
vaṇassa ālepanarūhane yathā.*

*Kantāre puttamaṃsaṃ va akkhassabbhañjanaṃ yathā,
evaṃ āhare āhāraṃ yāpanattham amucchito ti.⁴*

Imassa ca paccayasannissitasīlassa paripūrakāritāya bhā-
gineyya Sangharakkhitasāmaṇerassa vatthu kathetabbaṃ.
So hi sammā paccavekkhitvā paribhuñji. Yath' āha:—

*Upajjhāyo maṃ bhuñjamānaṃ,
sālikūraṃ⁵ sunibbutaṃ,
mā heva tvaṃ, sūmaṇera,
jichaṃ jhāpesi asaṇṇato.*

*Upajjhāyassa vaco sutvā
saṃvegam alabhim tadā,
ekāsane nisīditvā
arahaṭṭaṃ apāpuṇim.*

*So 'haṃ paripunṇasankappo
cando pannaraso yathā,
sabbāsavaparikkhāno,
n' atthi dāni punabbhavo ti.*

¹ B^{hm} rajuppa°.

² Sn. 391, 392. The verses following are not traced. Cf. S. ii, 98; Jāt. i, 348.

³ B^{hm} mattaso.

⁴ S^h atthāya 'mucchito.

⁵ S^h °kuram.

*Tasmā añño pi dukkhassa
 Patthayanto parikkhayam,
 Yoniso paccavekkhitvā,
 Patisevetha paccaye ti.*¹

Evam pātimokkhasamvarasīlādivasena catubbidham.

Iti catupārisuddhisīlapakinnakakathā.

5, v, *Katividham sīlam.*

Pañcavidhakotṭhāsassa paṭhamapañcake anupasampanna-sīlādivasena attho veditabbo. Vuttam h' etaṃ Paṭisambhida-yam:²—katamaṃ pariyantapārisuddhisīlaṃ? Anupasampannānaṃ pariyantasikkhāpadānaṃ : idaṃ pariyantapārisuddhisīlaṃ. Katamaṃ aparīyantapārisuddhisīlaṃ? Upasampannānaṃ aparīyantapārisuddhisīlaṃ : idaṃ aparīyanta-pārisuddhisīlaṃ. Katamaṃ paripunṇapārisuddhisīlaṃ? Puthujjanakalyāṇakānaṃ kusalaḍḍhamme yuttānaṃ sekhapariyante paripūrakārīnaṃ kāye ca jīvite ca anapekkhānaṃ pariccatta-jīvitānaṃ : idaṃ paripunṇapārisuddhisīlaṃ. Katamaṃ aparāmaṭṭhapārisuddhisīlaṃ? Sattannaṃ sekhānaṃ : idaṃ aparāmaṭṭhapārisuddhisīlaṃ. Katamaṃ paṭippassaddhipārisuddhisīlaṃ? Tathāgatasāvakaṇaṃ khīṇāsavānaṃ paccakabuddhānaṃ tathāgataṇaṃ arahantaṇaṃ sammāsambuddhānaṃ : idaṃ paṭippassaddhipārisuddhisīlaṃ ti.

Tattha anupasampannānaṃ sīlaṃ gaṇanavasena sapariyantattā pariyantapārisuddhi[sīlaṃ]³ ti veditabbaṃ. Upasampannānaṃ :—

Nava koṭṭisahassāni, asīti⁴ satakoṭṭiyo,
 paññāsa⁵ satasahassāni chattimsā ca punāpare.

Ete samvaravinayā sambuddhena pakāsitā;
 peyyālamukhena niddiṭṭhā, sikkhā vinayasamvare ti.

Evam gaṇanavasena sapariyantam pi anavasesavasena

¹ Sh refers to the "Apadāna."

² Pts. i, 42 f.

³ S^{bh} omit.

⁴ S^{bh} asītim.

⁵ S^{bh} paññāsam.

samādānabhāvañ ca lābha-yasa-ñāti-angajīvitavasena adit-
thapariyantabhāvañ ca sandhāya *apariyantapārisuddhi[sī-
lan]*¹ ti veditabbaṃ,² Cīvaragumbavāsī-³ambakhādaka-Ma-
hā-Tissattherassa sīlam iva. Tathā hi so āyasmā:—

*Dhanam caje*⁴ *angavarassa hetu,*
angam caje jīvitam rakkhamāno ;
angam dhanam jīvitam cāpi subbaṃ,
*caje naro dhammam anussaranto ti.*⁵

imam sappurisānussatiṃ avijahanto jīvitasamīsaye pi sik-
khāpadam avitikkamma tad eva *apariyantapārisuddhi-*
lam nissāya upāsakassa piṭṭhigato arahattam pāpuṇi. Yath'
āha:—

*Na pitā na pi te mātā, na ñātī na pi bandhavā,*⁶
karote tādīsaṃ kiccaṃ sīlavantassa kāraṇā.

Samvegaṃ janayitrāna sammāsitrāna yoniso ;
*tassa piṭṭhigato santo arahattam apāpuṇi ti.*⁵

Puthujjanakalyāṇakānam sīlam upasampadato paṭṭhāya
sudhotajātimaṇi viya, suparikammakatasuvaṇṇam viya ca
atiparisuddhattā cittuppādamattakena pi malena virahitam
arahattass' eva padaṭṭhānam hoti; tasmā paripunṇapārisu-
ddhīti vuccati, Mahāsaṅgharakkhita-bhāgineyya-Saṅgharak-
khitattherānam viya. Mahāsaṅgharakkhitattheram kira atik-
kantasatṭhivassam maraṇamañce nipannam bhikkhusaṅgho
lokuttarādhigamam pucchi. Thero: n' atthi me lokuttara-
dhammo ti āha. Ath' assa upaṭṭhāko daharabhikkhu āha:—
bhante, tumhe parinibbutāti samantā dvādasayojanā manussā
sannipatitā; tumhākam puthujjanakālakiriyāya mahāja-
nassa vippaṭṭisāro⁷ bhavissatī ti. Āvuso, aham Metteyyam
bhagavantam passissāmiti na vipassanam⁸ paṭṭhapesim;

¹ S^{bh} *omit.*

² B^{hm} *vuttam.*

³ B^{hm} *Cira°.*

⁴ S^{bh} *Dhanam caje so pana angahetu.*

⁵ *Not traced.*

⁶ S^{bh} *khandavo.*

⁷ S^{bh} *mahā vippaṭṭisāro.*

⁸ S^{bh} *vipassanam na.*

tena hi maṃ nisīdāpetvā okāsaṃ karohī ti. So therāṃ nisīdāpetvā bahi nikkhanto, therō tassa saha nikkhamanā¹ va arahattaṃ patvā accharikāyasaññaṃ adāsi. Sangho sannipatitvā āha:—bhante, evarūpe maraṇakāle lokuttaradhammaṃ nibbattetvā² dukkaraṃ karitthā ti. N' āvuso etaṃ dukkaraṃ; api ca vo dukkaraṃ ācikkhissāmi; ahaṃ, āvuso, pabbajitakālate paṭṭhāya asatiyā aññānapakataṃ kammaṃ nāma na sarāmiti;³ bhāgineyyo pi' ssa paññāsa-vassakāle evaṃ eva arahattaṃ pāpuṇi ti.

*Appassuto pi ce hoti, sīlesu asaṃāhito,
ubhayena naṃ garahanti sīlato ca sutena ca.*

*Appassuto pi ce hoti, sīlesu susaṃāhito,
sīlato naṃ paṣaṃsanti, nāssa sampajjate sutam.*

*Bahussuto pi ce hoti, sīlesu asaṃāhito,
sīlato naṃ garahanti, nūssa⁴ sampajjate sutam.*

*Bahussuto pi ce hoti sīlesu susaṃāhito,
ubhayena naṃ paṣaṃsanti sīlato ca sutena ca.*

*Bahussutaṃ dhammadharaṃ sappaññaṃ Buddhasūvaṃ
nekkhaṃ jambonadass' eva ko taṃ ninditum arahati?
devā pi naṃ paṣaṃsanti; Brahmunā pi paṣaṃsito ti.⁵*

Sekhānaṃ pana sīlaṃ dīṭṭhivasena aparāmatṭhattā, put-hujjanānaṃ vā pana bhavavasena⁶ aparāmatṭhasīlaṃ *aparāmatṭhapārisuddhī* ti veditabbaṃ, Kuṭumbiyaputta-Tissattherassa sīlaṃ viya. So hi āyasmā tathārūpaṃ sīlaṃ nissāya arahatte paṭiṭṭhātukāmo verike āha:—

Ubho pādāni bhinditvā saṃyāmissāmi⁷ vo ahaṃ.
attiyāmi harāyāmi, sarāgamarāṇaṃ ahan ti.

¹ S^{bh} saha bahinikkhamanā va.

² B^{hm} nibbattentā.

³ B^{hm} passāmiti.

⁴ B^{hm} tassa.

⁵ A. ii, 7 f.; last two lines also in Dh. 230.

⁶ B^{hm} rāgavasena.

⁷ B^{hm} paññāpessāmi; S^b saṃyāmissāmi.

*Evāhaṃ cintayitvāna, sammāsītvaṇa yoniso,
samppatte aruṇuggamhi arahattaṃ apāpunin ti.¹*

Aññataro pi mahāthero bālhagilāno sahatthā āhāram pi² paribhuñjitum asakkonto, sake muttakarise paḷipanno sam-parivattati. Taṃ disvā aññataro daharo: aho dukkhā jīvitasankhārā! ti āha. Taṃ enaṃ mahāthero āha:—āvuso, idāni miyyamāno saggasampattiṃ labhissāmi; n' atthi me ettha saṃsayo. Imaṃ pana sīlam bhinditvā lad-dhasampatti nāma sikkhaṃ paccakkhāya paṭiladdhagihi-bhāvasadisī ti³ vatvā silen' eva saddhim marissāmi ti tatth' eva nipanno taṃ eva rogaṃ sammasanto arahattaṃ patvā bhikkhusanghassa imāhi gāthāhi vyākāsi:—

*Phuṭṭhassa me aññatarena vyādhiṇā
Rogena bālhaṃ dukkhitaṃ ruppato,
Parisassati khippam idaṃ kaḷebaram,
Pupphaṃ yathā paṇsunī ātape kataṃ.*

*Ajaññaṃ jaññasankhātāṃ asuciṃ sucisammataṃ,
nānākuṇapaparipūraṃ jaññarūpaṃ apassato.*

*Dhū atthu 'meṃ āturaṃ pūtikāyaṃ
duggandhiyaṃ asuciṃ vyādhidhaṇṇaṃ,
yathappamattā adhimucchitā paḍā
kāpenti maggaṃ sugatūpapattiyā ti.⁴*

Arahantādināṃ pana sīlam sabbadarathapaṭippassaddhiyā parisuddhattā paṭippassaddhipārisuddhī ti veditabbam. Evaṃ pariyaṇṭapārisuddhi-ādivasena pañcavidhaṃ.

Dutiyapañcake pāṇātipātādināṃ pahānādivasena attho veditabbo. Vuttaṃ h' etaṃ Paṭisaṃbhidāyaṃ⁵:—*pañca sīlāni*: (1) *pāṇātipataṃ pahānaṃ sīlaṃ*, (2) *veramaṇi-sīlaṃ*, (3) *cetanā-sīlaṃ*, (4) *samvaro-sīlaṃ*, (5) *avūṭikkamo-sīlaṃ*. *Adinnādānaṇassa . . . kāmesu micchācārassa . . . musāvādassa . . .⁶ pisuṇavācāya, pharusavācāya, samphappalā-*

¹ S^b omits this gāthā (2 lines). Not traced. Cf. *Thay.* 517.

² S^b omits. ³ B^{hm} °gihībhāvasadisān ti.

⁴ *Jāt.* ii, 437; cf. iii, 244; slightly different. ⁵ *Pts.* i, 46 f.

⁶ After each genitive supply the five: *pahānaṃ, etc.*

passa, abhiññhāya, vyāpādassa, nicchādittihīyā, nekkhammena kāmaccchandassa, avyāpādena vyāpādassa, ālokasaññāya thīnamiddhassa, avikkhepena uddhaccassa, dhammaravattihānena vicikicchāya, ñānena aviññāya, pāmojjena aratīyā, paṭhamena jhānena nīvaranānaṃ, duttiyena jhānena vitakkavicārānaṃ, tatiyena jhānena pītiyā, catutthena jhānena sukhadukkhānaṃ, ākāsaññāyatanasamāpattiya rūpasaññāya paṭighasaññāya nānattasaññāya, viññānaññāyatanasamāpattiya ākāsaññāyatanasasaññāya, ākiñcaññāyatanasamāpattiya viññānaññāyatanasasaññāya, nevasaññānāsaññāyatanasamāpattiya ākiñcaññāyatanasasaññāya, aniccānupassanāya niccasaññāya, dukkhānupassanāya sukhasaññāya, anattānupassanāya attasaññāya, nibbidānupassanāya nandīyā, virāgānupassanāya rāyassa, nirodhānupassanāya samudayassa, paṭimissaṃyānupassanāya ādānassa, khayānupassanāya ghanasaññāya, vajjānupassanāya āyūhanassa, vipariñāmanupassanāya dhvasaññāya, animittānupassanāya nimittassa, appanīhitānupassanāya paṇidhiyā, suññatānupassanāya abhinivesassa, adhipaṇṇādhammaripassanāya sārādānābhinivesassa, yathābhūtanānadassanena sammohābhinivesassa, ādinānupassanāya ālayābhinivesassa, paṭisankhānupassanāya¹ appaṭisankhāya, vivatānupassanāya saṃyogābhinivesassa, sotāpattimaggena dītthekutthānaṃ kilesānaṃ, sakadāgānimaggena olarīkānaṃ kilesānaṃ, anāgānimaggena aṇusahagatānaṃ kilesānaṃ, arahattamaggena sabbakilesānaṃ (1) pahānaṃ sīlaṃ, (2) veramaṇi, (3) ²cetanā, (4) saṃvaro, (5) avītikkamo sīlaṃ. Evarūpāni sīlāni cīttassa avipparisārāya saṃvattanti, pāmojjāyasamvattanti, pītiyā saṃvattanti, passaddhiyā . . . somanassāya . . ., āsevanāya . . ., bhāvanāya . . ., bahulīkammāya . . .;³ alankārāya . . ., parikkhārāya . . ., parivārāya . . ., pārīpūriyā . . ., ekantanibbidāya, virūgāya, nirodhāya, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattanti ti.

Ettha ca *pahāna* ti koci dhammo nāma n' atthi aññatra vuttappakārānaṃ pāṇātipātādīnaṃ anuppādamattato. Ya-smā pana taṃ taṃ pahānaṃ tassa tassa kusalassa dham-

¹ S^b paṭisankhādhammānupassanāya.

² S^b inserts . . . pe . . .

³ B^{hm} bahulīkatāya.

massa paṭiṭṭhānaṭṭhena upadhāraṇaṃ hoti, vikampabhāvā-karaṇena¹ ca samādhānaṃ, tasmā pubbe vutten' eva upadhāraṇasamādhānasankhātena sīlanatṭhena sīlan ti vuttaṃ.

Itare cattāro dhammā tato tato veramaṇīvasena tassa tassa samvaravasena tad ubhayasampayuttacetanāvasena taṃ taṃ avitikkamantassa avitikkamavasena² ca cetaso pavattisabbhāvaṃ sandhāya vuttā. Sīlatṭho pana tesam pubbe pakāsito yevā ti. Evaṃ pahānasilādivasena pañcavidham.

Ettāvatā ca kiṃ sīlaṃ ? ken' atthena sīlaṃ ? kān' assa lak-khaṇarasapaccupaṭṭhānapadatṭhānāni ? kiṃ ānisaṃsaṃ sīlaṃ ? katividhañ c' etaṃ sīlan ti³ imesaṃ pañhānaṃ vissajja-naṃ nitthitaṃ.

6. Ko sankilesa ? 7. Kiṃ vodānaṃ ?

Yaṃ pana vuttaṃ: ko c' assa sankilesa ? kiṃ vodānaṃ ti tatra vadāma: khaṇḍādibhāvo sīlassa sankilesa, akhaṇḍādibhāvo vodānaṃ. So pana khaṇḍādibhāvo lābha-yasādi-hetukena bhedenā ca sattavidhamethunasamyogena ca sangahito.⁴ Tathā hi yassa sattasu āpatikkhandhesu ādimhi vā ante vā sikkhāpadaṃ bhinnaṃ hoti, tassa sīlaṃ pariyante chinnaśāṭako⁵ viya khaṇḍaṃ nāma hoti. Yassa pana vemajjhe bhinnaṃ, tassa majjhe chinnaśāṭako⁶ viya chinnaṃ⁶ nāma hoti. Yassa paṭipāṭiyā dve tīni bhinnāni, tassa piṭṭhiyā vā kucchiyā vā utṭhitena visabhāgavaṇṇena kālarattādināṃ aññatarasārīraṇṇā gāvī viya sabalaṃ nāma hoti. Yassa antarantarā bhinnāni, tassa antarantarā visabhāgavaṇṇabindu vicitrā gāvī viya kammāsaṃ nāma hoti. Evaṃ tāva lābhādihetukena bhedenā khaṇḍādibhāvo hoti.

Evaṃ sattavidhamethunasamyogavasena. Vuttaṃ hi Bhagavatā⁷:—*Idha, brāhmaṇa, kacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijāramāṇo na h' eva kho mātugā-*

¹ B^{hm} vikampābhāvakar°.

² B^{hm} avitikkamanavasena.

⁴ B^{hm} sangahito.

⁶ S^{bh} chidda . . . chiddam.

³ S^b inserts vuttānaṃ.

⁵ S^b chiddas°.

⁷ A. iv, 54 f.

mena saddhiṃ dṛayaṃ dṛayasamāpattiṃ samāpajjati; api ca kho mātugāmassa ucchādanam parimaddanam¹ nahūpanam sambāhanam sādīyati; so tad-assādeti, tam nikāmeti, tena ca vṛttiṃ āpajjati. Idam pi kho, brāhmaṇa, brahmacariyassa khaṇḍam pi chiddam pi sabalam pi kammāsam pi. Ayaṃ vuccati, brāhmaṇa, aparisuddham brahmacariyaṃ carati, saṃyutto methunena saṃyogena,² na parimuccati jātīyā, jarāya, maraṇena . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca param, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . patijānamāno na h' eva kho mātugāmena saddhiṃ dṛayaṃ dṛayasamāpattiṃ samāpajjati, na pi mātugāmassa ucchādanam . . . pe . . . sādīyati; api ca kho mātugāmena saddhiṃ sañjagghati, sankīlāti, sankelāyati, so tad-assādeti . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca param, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena saddhiṃ dṛayaṃ dṛayasamāpattiṃ samāpajjati, na pi mātugāmassa ucchādanam . . . pe . . . sādīyati, na pi mātugāmena saddhiṃ sañjagghati sankīlāti sankelāyati; api ca kho mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati; so tad-assādeti . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca param, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . na pi mātugāmassa . . . pe . . . pekkhati; api ca kho mātugāmassa saddam suṇāti tirokuḍḍā vā tiropākārā vā hasantiyā vā bhanantiyā vā gāyantiyā vā rodantiyā vā; so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca param, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . rodantiyā vā; api ca kho yāni 'ssa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlitāni, tāni anussarati, so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca param, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . pe . . . na pi yāni 'ssa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlitāni, tāni

¹ Sb omits.² Bhm methunasam°.

anussarati; api ca kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samangibhūtaṃ paricārāyamānaṃ, so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi passati gahapatiṃ vā gahapatiputtaṃ vā . . . pe . . . paricārāyamānaṃ; api ca kho aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā ratena vā tapena vā brahmacariyena vā devo vā bhavissāmi, devaññatara vā ti, so tad tad assādeti, taṃ nikāmeti, tena ca vuttiṃ āpajjati. Idam pi kho, brāhmaṇa, brahmacariyassa khaṇḍaṃ pi chiddaṃ pi sabalaṃ pi kammāsaṃ pī ti.

Evam lābhādihetukena bhedenā ca sattavidhamethunasamyogena ca khaṇḍādibhāvo sangahito ti veditabbo.

Akhaṇḍādibhāvo pana sabbesaṃ sikkhāpadānaṃ abhedena, bhinnānaṃ ca sappatikammānaṃ paṭikammakaraṇena, sattavidhamethunasamyogā bhāvena ca aparāya ca kodho, upanāho, makkho, paḷāso, issā, macchariyaṃ, māyā, sātheyyaṃ, thambho, sārāmbho, māno, atimāno, mado, pamādo ti ādīnaṃ pāpadhammānaṃ anuppattiyā, appicchatā, santuṭṭhitā, sallekhatādīnaṃ ca guṇānaṃ uppattiyā sangahito.

Yāni hi sīlāni lābhādinānaṃ pi atthāya abhinnāni, pamāda-dosena vā bhinnāni pi paṭikammakatāni, methunasamyogena ca kodhupanāhādihi vā pāpadhammehi anupahatāni, tāni sabbaso akhaṇḍāni acchiddāni asabalāni akammāsāni ti vuccanti. Tāni yeva bhujissa bhāvakaraṇato ca bhujissāni, viññūhi pasatthattā viññūpasatthāni¹; tanhādiṭṭhihi aparāmaṭṭhattā aparāmaṭṭhāni; upacārasamādhim vā² appanāsamādhim³ vā samvattayantī ti samādhisamvattanikāni ca honti. Tasmā nesam esa akhaṇḍādibhāvo vodānaṃ ti veditabbo.

Taṃ pan' etaṃ vodānaṃ dvih' ākārehi sampajjati:—sīlavipattiyā ca ādīnavadassanena, sīlasampattiyā ca ānisaṃsā-dassanena.

¹ S^b viññūpasatthāni.

² S^b omits.

³ S^{bh} appanāsamādhim.

Tattha: *pañc' ime bhikkhave ādīnavā dussīlassa sīlavipattiyā* ti¹ *evam ādisuttanayena sīlavipattiyā ādīnavo daṭṭhabbo.*

Api ca dussīlo puggalo dussīyahetu² amanāpo hoti deva-manussānaṃ, ananusāsaniyo³ sabrahmacārīnaṃ, dukkhito dussīyagarahāsu, vippaṭisārī sīlavatam pasamsāsu, tāya ca pana dussīyatāya sānasāṭako viya dubbanno hoti. Ye kho pan' assa diṭṭhānugatim āpajjanti, tesam dīgharattam apāyadukkhāvahanato dukkhasamphasso; yesam deyya-dhammaṃ paṭiggaṇhāti, tesam na mahapphalakaraṇato appaggho, anekavassagaṇikagūṭhakūpo viya dubbisodhano, chavālātam iva ubhato paribāhiro, blikkhubhāvaṃ paṭijānanto pi abhikkhu yeva, gogaṇaṃ anubandhagadrabho viya,⁴ satatubbiggo sabbaverikapuriso⁵ viya, asaṃvāsāraho matakalebaram viya, sutādiguṇayutto pi sabrahmacārīnaṃ apūjāraho susānaggi viya brāhmaṇānaṃ, abhabbo visesādhigame andho va⁶ rūpadassane, nirāso saddhamme caṇḍāla-kumārako viya rajje, sukhito 'smi ti maññaṃāno pi dukkhito va aggikkhandhapariyāye vuttadukkhabhāgitāya, dussīlānaṃ hi pañcakāmaguṇaparibhogavandanamānanādi-sukhas-sādagadhita⁷-cittānaṃ tappaccayam anussaraṇamattenāpi hadayasantāpaṃ janayitvā uṇhalohituggārappavattanasam-attham atikaṭukaṃ dukkhaṃ dassento sabbākārena paccakkhakammavipāko Bhagavā āha⁸:—

Passatha no tumhe, bhikkhave, amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ti?

Evam, bhante.

Taṃ kiṃ maññaṃtha, bhikkhave? Katamaṃ nu kho varam? yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ālingitvā⁹ upanīśideyya vā upanipajjeyya vā, yaṃ khattiyakāññaṃ vā brāhmaṇakāññaṃ vā gahapatikāññaṃ vā mudutakunahatthapādaṃ ālingetvā⁹ upanīśideyya vā upanipajjeyya vā ti?

Etad eva, bhante, varam yaṃ khattiyakāññaṃ vā . . . pe

¹ A. iii, 252.

² B^{hm} dussilya°.

³ B^{hm} °sāsaniyo.

⁴ A. i, 229.

⁵ S^b sabbaveri-.

⁶ B^{hm} viya.

⁷ S^{bh} °gathita°.

⁸ A. iv, 124.

⁹ S^{bh} ālingitvā.

. . . upanipajjeyya vā. Dukkham h' etam, bhante, yaṃ amuṃ mahantaṃ aggikkhandham . . . pe . . . upanipajjeyya vā ti.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave: yaṭhā etad eva tassa varaṃ dussīlassa pāpadhammassa asu-cisankassarasamācārassa paṭicchannakammantassa assamaṇassa samānapaṭiñṇassa, abrahmacārissa brahmacārīpaṭiñṇassa anto-pūti[ka]ssa¹ avassutassa kasambujātassa yaṃ amuṃ mahantaṃ aggikkhandham . . . pe . . . upanipajjeyya vā. Tam kissa hetu ? Tato-nidānaṃ hi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkham, na tv' eva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjeyya. Yaṇ ca kho so, bhikkhave, dussīlo . . . pe . . . kasambujāto khattiyakaññaṃ vā . . . pe . . . upanipajjeyya vā, tam hi tassa, bhikkhave, hoti dīgharattaṃ ahiṭṭhāya dukkhāya, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati ti.

Evam aggikkhandhūpamāya itthipaṭibaddham pañcakāmaguṇaparibhogapaccayaṃ dukkham dassetvā, eten' ev-ūpāyena²:— tam kiṃ maññatha, bhikkhave ? katamaṃ nu kho varaṃ ? yaṃ balavā puriso dalhāya vālarajjuyā ubho jaṅghā vetthetvā ghaṃseyya, sā chaviṃ chindeyya, chaviṃ chetvā cammaṃ chindeyya, cammaṃ chetvā mamsaṃ chindeyya, mamsaṃ chetvā nahāruṃ chindeyya, nahāruṃ chetvā atthiṃ chindeyya, atthiṃ chetvā atthimvijaṃ āhacca titttheyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapati-mahāsālānaṃ vā abhivādanaṃ sādīyeyyā ti ca ? Tam kiṃ maññatha, bhikkhave ? Katamaṃ nu kho varaṃ yaṃ balavā puriso tiṇhāya sattiyaṃ teladhotāya paccorasmim pahareyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapati-mahāsālānaṃ vā añjalikammaṃ sādīyeyyā ti ca ? . . . Tam³ kiṃ maññatha, bhikkhave ? katamaṃ nu kho varaṃ ? yaṃ balavā puriso tattena ayopattena ādittena sampajjalitena sajotibhūtena kāyaṃ sampativettheyya, yaṃ vā khattiya-brāhmaṇa-gahapati-mahāsālānaṃ vā saddhādeyyaṃ cīvaraṃ paribhujeyyā ti ca ? . . . Tam⁴ kiṃ maññatha, bhikkhave ? katamaṃ

¹ Sbh °pūtissa. Bhm °pūtikassa.

³ Ibid. 130.

² A. iv, 129.

⁴ Ibid. 131.

nu kho varam? yaṃ balavā puriso tattena ayosankunā ādittena sampajjalitena sajotibhūtena mukhaṃ vivarivā tattaṃ lohagaḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ mukhe pakkhi-peyya, taṃ tassa ottham pi ḍaheyya, mukhaṃ pi, jivhaṃ pi, kaṇṭhaṃ pi, udaram pi ḍaheyya, antaṃ pi, antagūṇaṃ pi ādāya adhobhāgaṃ nikkhameyya, yaṃ vā khattiya-brāhmaṇa-gaḥapati-mahāsālānaṃ vā saddhādeyyaṃ piṇḍapātaṃ paribhuñjeyyā ti ca? . . .

Taṃ¹ kiṃ maññatha, bhikkhave? katamaṃ nu kho varam? yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattaṃ ayomañcaṃ vā ayopīṭhaṃ vā ādittaṃ sampajjalitaṃ sajotibhūtaṃ abhinisīdāpeyya vā abhinipajjāpeyya vā, yaṃ vā khattiya-brāhmaṇa-gaḥapati-mahāsālānaṃ vā saddhādeyyaṃ mañcapīṭhaṃ paribhuñjeyyāti ca? . . . Taṃ² kiṃ maññatha, bhikkhave? katamaṃ nu kho varam? yaṃ balavā puriso uddha-³pādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā⁴ pakkhi-peyya ādittāya sampajjalitāya sajotibhūtāya, so tattha phenud-dehakaṃ⁵ paccamaṇo sakim pi uddhaṃ gaccheyya, sakim pi adho gaccheyya, sakim pi tiriyāṃ gaccheyya, yaṃ vā khattiya-brāhmaṇa-gaḥapati-mahāsālānaṃ vā saddhādeyyaṃ vihāraṃ paribhuñjeyyā ti? cā ti imāhi vālarajju-tiṇhasatti-ayopatta-ayogaḷa-ayomañca-ayopīṭha-ayokumbhi-⁶upamāhi abhivādana-añjalikamma-cīvarapiṇḍapāta-mañca-pīṭha-vihāra paribhogapaccayaṃ dukkhaṃ dassesi.

Tasmā:—

Aggikkhandhālingana-dukkhādhika-dukkhakaṭukaphalam⁷

avijahato kāmasukhaṃ, sukhaṃ kuto bhinnasīlassa?

Abhivādanasādiyane⁸ kiṃ nāma sukhaṃ vipannasīlassa, dalhavālarajjughaṃsana-dukkhādhika-dukkhabhāgiassa?⁹

¹ A. iv, 132.

² Ibid. 133.

³ B^{hm} uddhaṃ.

⁴ B^{hm} ayokumbhiyā.

⁵ B^{hm} °uddehahaṃ.

⁶ So all editions; see above.

⁷ S^b °dukkhātidukkhāṃ kaṭukaṃ phalaṃ.

⁸ B^{hm} °sādane.

⁹ S^b dukkhātidukkhabhāgiyassa.

Saddhānaṃ añjalikamma sādiyaṇe¹ kiṃ sukhaṃ asīlassa
sattippahāra²-dukkhādhimattadukkhassa yaṃ hetu ?

Cīvaraparibhogasukhaṃ kiṃ nāma asaṃyatassa,³
yena ciraṃ anubhavitabbo⁴ niraye jalita-ayopatta-sam-
phasso ?⁵

Mādhuro pi piṇḍapāto halāhalavisūpamo⁶ asīlassa,
ādittā gilitabbā⁷ ayogulā yena cirarattaṃ.

Sukhasammiato pi dukkho asīlino mañcapīṭhaparibhogo,
yaṃ bādhissanti ciraṃ jalita-ayomañcapīṭhāni.⁸

Dussīlassa vihāre saddhādeyyaṃhi kā nivāsarati ?
jalitesu nivasitabbaṃ yena ayokumbhimajjesu.

Sankass-arasamācāro kasambujāto avassuto pāpo;
antopūtiti ca yaṃ nindanto āha lokagaru.

Dhī ! jīvitam⁹ asaññatassa,¹⁰ tassa samaṇa[jana¹¹] vesa-
dhārissa :

assamaṇassa upahataṃ chatamattānaṃ vahantassa.

Gūtham viya, kuṇapaṃ viya, maṇḍanakāmā vivajjayan-
tīdha ;

yaṃ nāma sīlavanto, santo kiṃ jīvitam tassa ?

Sabbabhayehi amutto, mutto sabbehi adhiḡamasukhehi,
supihitasaggadvāro apāyamaggaṃ samārūḷho.

Karuṇāya vatthubhūto, karuṇikajanassa nāma ko añño ?
dussīlasamo dussīlatāya iti bahuvīdhā pi dosā ti.

Evam ādinā paccavekkhaṇena sīlavipattiyaṃ ādinava-
dassanaṃ vuttappakāraviparītato sīlasampattiyaṃ ānisaṃ-
sadassanañ ca veditabbaṃ. Api ca

1 B^{hm} °sādane.

3 S^{bh} asaññatassa.

5 S^{bh} °samphassā.

7 S^{bh} gili°.

9 S^h Dhijjīvitam.

11 S^{bh} omīṭ.

2 S^b °paharāṇa°.

4 S^{bh} °tabbā.

6 S^{bh} halāhala°.

8 S^b °dukkhāni.

10 S^{bh} adhaññassa.

Tassa pāsādikam hoti pattacīvaradhāraṇam;
pabbajjā saphalā tassa yassa sīlam sunimmalam.

Attānuvādādibhayam suddhasīlassa bhikkhuno,
andhakāraṃ viya ravim¹ hadayaṃ nāvagāhati.

Sīlasampattiyā bhikkhu sobhamāno tapovane
pabbāsampattiyā cando gagane viya sobhati.

Kāyagandho pi pāmojjam sīlavantassa bhikkhuno
karoti api devānaṃ sīlagandhe kathā va kā ?

Sabbesaṃ gandhajātānaṃ sampattim abhibhuyyati,²
avighāti dasa disā³ sīlagandho pavāyati.

Appakā⁴ pi katā kārā, sīlavante mahapphalā
hontīti sīlavā hoti pūjā sakkārabhājanam.

Sīlavantam na bādhenti⁵ āsavā diṭṭhadhammikā;
samparāyikadukkhānaṃ mūlam khamati sīlavā.

Yā manussesu sampatti yā ca devesu sampadā;
na sā sampannasīlassa icchato hoti dullabhā.

Accantasantā pana yā ayam nibbānasampadā;
mano sampannasīlassa,⁶ tam eva anudhāvati.

Sabbasampattimūlamhi sīlamhi iti paṇḍito,
anekākāravokāraṃ ānisamsaṃ vibhāvaye ti.

Evam hi vibhāvayato sīlavipattito ubbijjitvā sīlasampat-
tininnaṃ mānasam hoti; tasmā yathā vuttaṃ imaṃ sīlavi-
pattiyā ādinavaṃ imaṃ ca sīlasampattiyā ānisamsaṃ disvā
sabbādarena sīlam vodāpetabban ti.

Ettāvatā ca: *sīle patitthāya naro sampañño* ti imissā gā-
thāya sīlasamādhipaṇṇamukhena desite Visuddhi-Magge sī-
lam tāva paridīpitaṃ hoti.

*Iti sādhujanapāmojjatthāya kate Visuddhi-Magge
Sīlaniddeso nāma paṭhamo paricchedo.*

¹ Sh ravi.

³ B^{hm} avighāti disā sabbā.

⁵ B^{hm} bādhanti.

² Sh^h abhibhuyya hi.

⁴ Sh appakam.

⁶ Sh^h sampannasīlassa mano.

II

DUTIYO PARICCHEDO

DHUTANGANIDDESO

Idāni yehi appicchatā-santutṭhitadīhi guṇehi vuttappakā-rassa silassa vodānaṃ hoti, te guṇe sampādetuṃ, yasmā samādinna-silena yoginā dhutangasamādānaṃ kātabbhaṃ, evaṃ hi 'ssa appicchatā-santutṭhitā-sallekha-pavivekāpacaya-viriyārambha-subharatādiguṇasālila-vikkhālitamalaṃ silaṃ c'eva supārisuddhaṃ bhavissati vatāni ca sampajjissanti. Iti anavajjasilabbataguṇapārisuddha[sabba¹]samācāro porāṇe ariyavaṃsattaye patitṭhāya catutthassa bhāvanārānatūsan-khātassa ariyavaṃsassa ca adhigamāraho bhavissati, tas-mā Dhutangakathaṃ ārabhissāma.

Bhagavatā hi pariccattalokāmisānaṃ kāye ca jīvite ca anapekkhānaṃ anulomapaṭipadaṃ yeva ārādhettukāmānaṃ kulaputtānaṃ terasa dhutangāni anuññātāni, seyyathidaṃ: (1) paṃsukūlikangaṃ, (2) tecīvarikangaṃ, (3) piṇḍapātikaṃ-gaṃ, (4) sāpadānacārikangaṃ, (5) ekāsanikangaṃ, (6) pat-tapiṇḍikangaṃ, (7) khalupacchābhattikangaṃ, (8) āraññi-kangaṃ, (9) rukkhamaṇḍalikangaṃ, (10) abbhokāsikangaṃ, (11) sosānikangaṃ, (12) yathāsanthatikangaṃ,² (13) nesaj-jikangaṃ ti.

Tattha:

Atthato lakkhaṇādīhi samādānavidhānato
pabhedato bhedato ca tassa tass' ānisaṃsato.

Kusalattikato c'eva dhutādīnaṃ vibhāgato
samāsa-vyāsato cāpi viññātabbo vinicchayo.

¹ S^{bb} omīti.

² B^m °santhuti° always.

Tattha *atthato* ti tāva: (1) rathikāsusānasankārakūṭādinam yattha katthaci paṃsūnam upariṭhittatā abbhuggataṭṭhena tesu paṃsusu kūlam¹ivā ti paṃsukūlam. Athavā paṃsu viya kucchitabhāvaṃ ulatī ti paṃsukūlam, kucchitabhāvaṃ gacchatīti vuttam hoti. Evam laddhanibbacanassa paṃsukūlassa dhāraṇam paṃsukūlam. Tam² sīlam assāti paṃsukūliko. Paṃsukūlikassa angam paṃsukūlikangam. Angan ti kāraṇam vuccati. Tasmā yena samādānena so paṃsukūliko hoti, tass' etam adhivacanan ti veditabbam.

(2) Eten' eva nayena sanghāṭi uttarāsaṅgha-³antaravāsa-kasankhātāni ticīvaṇam sīlam assā ti tecīvariko. Tecīvarikassa angam tecīvarikangam.

(3) Bhikkhāsankhātānam pana āmisapiṇḍānam pāto ti⁴ piṇḍapāto, parehi dinnānam piṇḍānam patte nipatanan ti vuttam hoti. Tam piṇḍapātāni uñchatī tam tam kulam upasankamanto gavesatī ti piṇḍapātiko. Piṇḍāya vā patitum vatam etassā ti piṇḍapātī. Patitum ti caritum. Piṇḍapātī eva piṇḍapātiko. Tassa⁵ angam piṇḍapātikangam.

(4) Dānam vuccati avakhaṇḍanam. Apetam dānato ti⁴ apadānam, anavakhaṇḍanan ti attho. Saha apadānena sāpadānam, avakhaṇḍavirahitam⁶ anugharan ti vuttam hoti. Sāpadānam caritum⁷ idam assa sīlan ti sāpadānacārī. Sāpadānacārī eva sāpadānacāriko. Tassa⁸ angam sāpadānacārikangam.

(5) Ekāsane bhojanam ekāsanam. Tam sīlam assā ti ekāsaniko. Tassa angam ekāsanikangam.

(6) Dutiyabhājanassa paṭikkhittatā kevalam ekasmiṃ yeva patte piṇḍo pattapiṇḍo. Idāni pattapiṇḍagahaṇe⁹ patta-piṇḍasaññaṃ katvā, pattapiṇḍo sīlam assā ti pattapiṇḍiko. Tassa angam pattapiṇḍikangam.

(7) Khalūti paṭisedhanatthe¹⁰ nipāto. Pavāritena satā

¹ B^{hm} tesu tesu paṃsukūlam.

² S^{bh} repeat paṃsukūlam.

³ B^{hm} °sanga. ⁴ S^{bh} omīi.

⁵ S^{ph} piṇḍapātikassa.

⁶ B^{hm} avakhaṇḍarahitam.

⁷ S^{bh} carati.

⁸ So all editions. Cf. above.

⁹ B^{hm} °piṇḍagahaṇe.

¹⁰ S^b paṭisedhatthe.

pacchā laddham bhattam pacchābhattam nāma. Tassa pacchābhattassa bhojanam pacchābhattabhojanam. Tasmim pacchābhattabhojane pacchābhattasaññam katvā, pacchābhattam silam assā ti pacchābhattiko. Na pacchābhattiko khalupacchābhattiko, samādānavasena paṭikkhittā ti rittabhojanass' etam namam. Aṭṭhakathāyam pana vuttam khalūti ekosakuṇiko¹; so mukhena phalam gahetvā tasmim patite puna aññam na khādati, tādiso ayan ti khalupacchābhattiko. Tassa angam khalupacchābhattikangam.

(8) Araññe nivāso silam assā ti ārañṇiko. Tassa angam ārañṇikangam.

(9) Rukkhamūle nivāso rukkhāmulam. Tam silam assā ti rukkhāmūliko. Rukkhāmūlikassa angam rukkhāmūlikangam.

(10, 11) Abbhokāsika-sosānikangesu pi es' eva nayo.

(12) Yā eva santhatam yathā-santhatam, idaṃ tuyham pāpuṇāti ti evam paṭhamam uddiṭṭhasenāsanass' etam adhi-vacanam. Tasmim yathā santhate viharitum silam assā ti yathā santhatiko. Tassa angam yathā-santhatikangam.

(13) Sayanam paṭikkhipitvā nisajjāya viharitum silam assā ti nesajjiko. Tassa angam nesajjikangam.

Sabbān' eva pan' etāni tena tena samādānena dhutakilesattā dhutassa bhikkhuno angāni, kilesadhunanato vā dhutan ti laddhavohāram ñānam angam etesan ti dhutangāni. Atha vā dhutāni ca tāni paṭipakkhaniddhunanato angāni ca paṭipattiyā ti pi dhutangāni. Evam tāv' ettha atthato viññātabbo vinicchayo.

Sabbān' eva pan' etāni samādānacetanā-lakkhaṇāni.² Vuttam pi o' etam [Aṭṭhakathāyam]³: *yo samādiyati, so puggalo. Yena samādiyati, cittacetasikā ete dhammā. Yā samādānacetanā, tam dhutangam. Yam paṭikkhipati, tam vatthū* ti. Sabbān' eva ca loluppaidhamśanarasāni, nillo-luppabhāvapaccupaṭṭhanāni, appicchatādi ariyadhammapa-

¹ B^{hm} °sakuṇo.

² S^h Lakkhaṇādihīti:—sabbān' eva pan' etāni cetanālakkhaṇāni.

³ S^h B^{hm} omit; S^h in *fn.*, only refers the quotation to Mahā-aṭṭhakathā.

daṭṭhānāni. Evam ettha lakkhaṇādihi veditabbo vinic-chayo.

*Samādānavidhānato*¹ ti ādisu pana pañcasu sabbān' eva dhutangāni, dharamāne Bhagavati, Bhagavato va santike samādātabbāni; parinibbute mahāsāvakaassa santike. Tas-miṃ asati, khīṇāsavassa . . . anāgāmiassa . . . sakadāgā-miassa . . . sotāpannassa . . . tipīṭakassa . . . dvipīṭakassa . . . ekapīṭakassa . . . ekasangītikassa . . . ekāgamaassa . . . aṭṭhakathācariyassa; tasmiṃ asati dhutangadharassa; tasmim pi asati cetiyanganaṃ sammajjitvā ukkuṭikaṃ nisīditvā, sammāsambuddhassa santike vadantena viya samādātab-bāni. Api ca sayam pi samādātum vaṭṭati eva. Ettha ca Cetiyapabbate dve bhātikattherānaṃ jeṭṭhakabhātu² dhutan-gappicchātāya vatthu kathetabbam.

Ayaṃ tāva sādharmaṇakathā.

1. *Paṃsukūlikangam*

Idāni ekekassa samādānavidhānappabhedabhedānisam-se vaṇṇayissāma.

Paṃsukūlikangam tāva: *gahapatidānacīvaraṃ paṭikkhipā-mi, paṃsukūlikangam samādiyāmi* ti imesu dvīsu vacanesu aññatarena samādinnaṃ hoti. Idaṃ tāv' ettha samādānaṃ. Evam samādinnaḍḍhutaṅgena pana tena sosānikaṃ, pāpaṇi-kaṃ, rathiyacolaṃ, sankāracolaṃ, sotthiyaṃ, nahānacolaṃ, titthacolaṃ, gatapaccāgataṃ, aggidaḍḍhaṃ,³ gokhāyitaṃ, upacikākhāyitaṃ, undūrakhāyitaṃ, antacchinnaṃ, dasacchin-naṃ,⁴ dhajāhaṭaṃ, thūpacīvaraṃ, samaṇacīvaraṃ, ābhise-kikaṃ, iddhimayaṃ, panthikaṃ, vātāhaṭaṃ, devadattiyaṃ, sāmuddikaṃ⁵ ti, etesu aññatarena cīvaraṃ gahetvā phāletvā dubbalatṭhānaṃ pahāya thiraṭṭhānāni dhovitvā cīvaraṃ katvā porāṇaṃ gahapaticīvaraṃ apanetvā paribhuñjitabbam.

Tattha *sosānikaṃ* ti susāne patitakaṃ. *Pāpaṇikaṃ* ti āpaṇadvāre patitakaṃ. *Rathiyacolaṃ* ti puññatthikehi vāta-pānantarena⁶ rathikāya chaḍḍitacolaṃ. *Sankāracolaṃ* ti

¹ See above, p. 59.

³ B^{hm} °ḍaḍḍhaṃ.

⁵ S^b sāmuddiyaṃ.

² S^{bh} jeṭṭhabhātu.

⁴ B^{hm} dasā°.

⁶ S^{bh} vātapaṇadvārena.

sankāraṭṭhāne chaḍḍitacolakam. *Sotthiyan* ti gabbhamalam puñchitvā chaḍḍitavattham. Tissāmaccamātā kira satagghanakena vatthena gabbhamalam puñchāpetvā: pamsukūlikā gaṇhissantīti Tālavelimagge chaḍḍāpesi; bhikkhū jīṇṇakatṭhānattham eva gaṇhanti. *Nahānacolan* ti yaṃ bhūtavejjeḥi sasīsam nahāpitvā¹ kālakannaṇnicolan² ti chaḍḍetvā gacchanti. *Tiṭṭhacolan* ti nahānatitthe³ chaḍḍitapilotikā.⁴ *Gatapaccāgatan* ti yaṃ manussā susānam gantvā paccāgatā nahatvā chaḍḍenti. *Aggidaddhan* ti agginā dadḍhappadesam, tam hi manussā chaḍḍenti. *Gokhāyitādīni* pākātān' eva; tādisāni pi hi manussā chaḍḍenti. *Dhajāhatan* ti nāvam ārūhantā dhajam bandhitvā ārūhanti, tam tesam dassanātikame gahetum vaṭṭati. Yam pi yuddhabhūmiyam dhajam bandhitvā ṭhapitam, tam dvinnam pi senānam gatakāle gahetum vaṭṭati. *Thūpacīvaran* ti vammikam parikkhipitvā balikammam⁵ katam. *Samanacīvaran* ti bhikkhu santakam. *Ābhisekikan* ti rañño abhisekaṭṭhāne chaḍḍitacīvaram. *Iddhimayan* ti ehi bhikkhu-cīvaram. *Panthikan* ti antarāmagge patitakam yaṃ pana sāmikanam satisammosena patitam, tam thokam rakkhitvā gahetabbam. *Vātāhatan* ti vātena haritvā dūre pātitam. Tam pana sāmike apassante gahetum vaṭṭati. *Devadattiyan* ti yaṃ Anuruddhattherassa viya devatāhi dinnakam.⁶ *Sāmuuddikan* ti samuddavīcihi thale ussāritam⁷ yaṃ pana sanghassa demā ti dinnam colakabhikkāya vā caramānehi laddham, na tam pamsukūlam. Bhikkhudattiye pi yaṃ vassaggena gāhetvā vā diyyati,⁸ senāsanacīvaram vā hoti, na tam pamsukūlam, no gāhāpetvā dinnam eva pamsukūlam. Tatrāpi yaṃ dāyakehi bhikkhussa pādamūle nikkhittam, tena pana bhikkhunā pamsukūlikassa hatthe ṭhapetvā dinnam, tam ekato suddhikam nāma. Yam bhikkhuno hatthe ṭhapetvā dinnam, tena pana pādamūle ṭhapitam, tam pi ekato suddhikam. Yam bhikkhuno pi pādamūle ṭhapitam, tenāpi tath' eva dinnam, tam

¹ S^b nahāpitā. ² S^{bh} kālakannaṇnicolan. ³ S^{bh} sinānatitthe.

⁴ S^b pilotikam.

⁵ S^{bh} balikamma-.

⁶ *Dhp. Comy.* ii, 173 f.

⁷ S^{bh} ussāditam.

⁸ B^{hm} diyyati; but see below, p. 68.

ubhato suddhikaṃ. Yam hatthe ṭhapetvā laddham, hatthe yeva ṭhapitaṃ, taṃ anukkaṭṭha-cīvaraṃ nāma. Iti imaṃ paṃsukūlabhedam űatvā paṃsukūlikena cīvaraṃ paribhuñ-
jītabban ti idam ettha vidhānaṃ.

Ayaṃ pana pabhedo:—tayo paṃsukūlikā: ukkaṭṭho, maj-
jhimo, mudūti. Tattha sosānikaṃ yeva gaṇhanto ukkaṭṭho
hoti. Pabbajito gaṇhissatī¹ ṭhapitakaṃ gaṇhanto majjhimo.
Pādaṃūle ṭhapetvā dinnakaṃ gaṇhanto mudū ti. Tesu yassa
kassaci attano ruciyā khantiyā gihihi² dinnakaṃ sādita-
khaṇe dhutangaṃ bhijjati. Ayaṃ ettha bhedo.

Ayaṃ pan' ānisaṃso:—*paṃsukūlacīvaraṃ nissāya pabbajjā*
*ti*³ vacanato nissayānurūpapaṭipattisabbhāvo, paṭhame ari-
yavaṃse patitṭhānaṃ, ārakkhadukkhābhāvo, aparāyatta-
vuttitā, corabhayena abhayatā, paribhogataṇhāya abhāvo,
samaṇasārūppaparikkhārātā. *App[aggh]ānī*⁴ *c' eva sulabhānī*
ca taṇi ca anavajjānī ti Bhagavatā saṃvaṇṇitapaccayatā,⁵
pāsādikatā, appicchatādīnaṃ phalaṇipphatti, saṃmāpaṭi-
pattiyā anubrūhanaṃ, pacchimāya janatāya diṭṭhānugatiṃ⁶
āpādanan ti.

Mārasena vighātāya paṃsukūladharo yati,
sannaddhakavaco yuddhe khattiyo viya sobhati.

Pahāya kāsikādīni varavatthāni dhāritaṃ,
yaṃ lokagaruṇā ko taṃ paṃsukūlaṃ na dhāraye?

Tasmā hi attano bhikkhu paṭiññaṃ samanussaraṃ
yogācārānukulaṃhi paṃsukūle rato siyā ti.

Ayaṃ tāva paṃsukūlikange samādānavidhānappabhedabhedā-
nisaṃsaravannaṃ.

2. *Tecīvarakangaṃ*

Tad-anantaraṃ pana tecīvarikangaṃ: *catutthakacīvaraṃ*
paṭikkhipāmi, tecīvarikangaṃ samādiyaṃ ti imesaṃ aññata-

¹ S^{bh} Pabbajitā gaṇhissanti ti.

² B^{hm} gihi.

³ Vin. Mahāvagga, 'Pabbajjākhandaṃ.'

⁴ A. ii, 26. S^{bh} Appāni.

⁵ S^{bh} °appaccayatā.

⁶ B^{hm} diṭṭhānugati-.

ravacanena samādinnaṃ hoti. Tena pana tecīvarikena cīvaradussam labhivā, yāva aphāsubhāvena¹ kātum vā na sakkoti, vicāraṇakam² vā na labhati, sūci-ādisu vā yaṃ kiñci³ na sampajjati tāva nikkhipitabbam; nikkhittapaccayā doso n' atthi. Rajitakālato pana paṭṭhāya⁴ nikkhipitum na vaṭṭati; dhutangacoro nāma hoti. Idam assa vidhānam.

Pabhedato pana ayam pi tividho hoti.⁵ Tattha ukkaṭṭhe-
na rajanakāle paṭhamam antaravāsakam vā uttarāsangam
vā rajitvā taṃ nivāsetvā itaram rajitabbam; taṃ pārupitvā
sanghāti rajitabbā; sanghātiṃ pana nivāsetum na vaṭṭati.
Idam assa gāmantasenāsane vattam. Āraññakena⁶ pana
dve ekato dhovivā rajitum vaṭṭati. Yathā pana kañci⁷
disvā sakkoti kāsāvaṃ ākaḍḍhitvā upari kātum, evaṃ āsanne
ṭhāne nisīditabbam. Majjhimaṃ pana rajanasālāyaṃ raja-
nakāsāvaṃ nāma hoti, taṃ nivāsetvā vā pārupitvā vā raja-
nakammam kātum vaṭṭati. Mudukassa sabhāgabhikkhūnaṃ
cīvarāni nivāsetvā vā pārupitvā vā rajanakammam kātum
vaṭṭati.

Tatratṭhakapaccattharaṇam pi tassa vaṭṭati, pariharitum
pana na vaṭṭati. Sabhāgabhikkhūnaṃ cīvaram pi antaran-
tarā paribhuñjitum vaṭṭati. Dhutanga-tecīvarikassa pana
catuttham vattamānaṃ aṃsakāsāvaṃ eva vaṭṭati; tañ ca
kho vitthārato vidatthi dīghato ti hattham eva vaṭṭati.
Imesaṃ pana tiṇṇam pi catutthakacīvaram sāditaḥkhaṇe
yeva dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—tecīvariko bhikkhu santuṭṭho hoti
kāyaparihārikena cīvarena; ten' assa pakkhino viya samādāy'
eva gamanaṃ, appasamārambhatā, vatthasannidhiparivaj-
janaṃ, sallahukavuttitā, atirekacīvaraloluppappahānaṃ,⁸
kappiye pi makkakāritā⁹ sallekhavuttitā, appicchatādīnaṃ
phalanipphattī ti evaṃ ādayo guṇā sampajjanti.¹⁰

¹ B^{hm} aphāsuka°.

³ S^{bh} vā 'ssa kiñci.

⁵ Cf. *above*, p. 64.

⁶ B^h āraññake; B^m araññake.

⁸ S^h °pahānaṃ.

¹⁰ B^{hm} sampajjantīti.

² S^b vicāraṇakam.

⁴ S^h paṭṭhāya pana.

⁷ B^{hm} kiñci.

⁹ B^{hm} makkakāritāya.

Atirekavattthatanham pahāya sannidhivivajjito dhīro;
santosasukharasaññū ticīvaradharo bhavati yogī.

Tasmā sapattacaraṇo pakkhī va sacīvaro va yogivaro,
Sukham anuvicaritukāmo cīvaraniyame ratim kayirā ti.

*Ayam tecīvarikange samādānāvidhānappabhedabhedānisamsa-
vannanā.*

3. Piṇḍapātikangam

(3) Piṇḍapātikangam pi: atirekalābham patikkhipāmi, piṇ-
ḍapātikangam samādiyāmī ti imesaṃ aññataravacanena
samādinnaṃ hoti. Tena pana piṇḍapātikena sanghabhattaṃ,
uddesabhattaṃ, nimantanabhattaṃ, salākabhattaṃ, pakkhikaṃ,
uposathikaṃ, pāṭipadikaṃ, āgantukabhattaṃ, gamikabhattaṃ,
gilānabhattaṃ, gilānupatthākabhattaṃ, vihārabhattaṃ, dhura-
bhattaṃ, vārakabhattaṃ ti etāni cuddasabhattāni na sādita-
bāni. Sace pana: sanghabhattaṃ gaṇhathā ti ādinā nayena
avatvā: amhākaṃ gehe sangho bhikkham gaṇhāti,¹ tumhe
pi bhikkham gaṇhathā ti vatvā dinnāni honti, tāni sāditaṃ
vattanti. Sanghato nirāmisasalakā pi vihāre pakkabhattaṃ
pi vattati yevāti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho
purato pi pacchato pi āhaṭabhikkham pi gaṇhāti, bahidvāre²
thatvā pattam gaṇhantānaṃ pi deti, paṭikkamaṇaṃ āharitvā
dinnabhikkham pi gaṇhāti; taṃ divasaṃ pana nisīditvā
bhikkham na gaṇhāti. Majjhimo taṃ divasaṃ nisīditvā pi
gaṇhāti; svātanāya pana nādhivāseti. Muduko svātanāya
pi puna divasāya pi bhikkham adhivāseti. Te ubho pi serivi-
hārasukham na labhanti, ukkaṭṭho pana labhati. Ekasmim
kira gāme ariyavaṃso hoti, ukkaṭṭho itare āha:—āyāmaṃ,³
āvuso, dhammasavanāyā ti. Tesu eko:—eken' amhi, bhante,
manussena nisīdāpito ti āha. Aparo:—mayā, bhante, svā-
tanāya ekassa bhikkhā adhivāsita ti evaṃ te ubho pi pari-
hinā. Itaro pāto va piṇḍāya caritvā gantvā dhammarasaṃ

¹ B^{hm} gaṇhātu.

² B^m sadvāre; S^h pattadvāre; but see p. 68.

³ B^m gacchāmaṃ.

paṭisaṃvedesi. Imesaṃ pana tiṇṇaṃ pi sanghabhattādi atirekalābhaṃ sādītakkhaṇe va dhutangamaṃ bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—*pinḍiyālopabhojanaṃ nissāya pabbajjā* ti¹ vacanato nissayānurūpapaṭipattisambhāvo, dutiye ariyavamaṃse patitṭhānaṃ, aparāyattavuttitā: *app[aggh]āni c'eva sulabhāni ca tāni ca anavajjāni* ti² Bhagavatā samvaṇṇi-tapaccayatā, kosajjanimmaddanatā,³ parisuddhājīvātā, sekhiyapaṭipattipūraṇaṃ, aparapositā, parānuggahakiriya, mānappahānaṃ, rasatapaṇhānivāraṇaṃ, gaṇabhojana-param-parabhojana-cārittasikkhāpadehi anāpattitā, appicchata-dīnaṃ anulomavuttitā, samnāpaṭipattibrūhanaṃ, pacchimā janatānukampanaṃ ti.

Pinḍiyālopasantuttho, aparāyatta-jīviko,
pahīnāhāraloluppo hoti cātuddiso yati.

Vinodayati kosajjaṃ ājīvassa visujjhati,
tasmā hi nātimaññeyya bhikkhācariyaṃ sumedhaso.

Evarūpassa hi:—

Pinḍapātikassa bhikkhuno attabharassa anaññaposino,
devā pihayanti tādino, no ce lābhasilokanissito ti.

Ayam pinḍapātikange samādānavidhānappabhedabhedāni-samsavannanā.

4. *Sapadānacārikangam*

Sapadānacārikangam pi: *loluppacāraṃ paṭikkhipāmi, sapadānacārikangam samādiyāmi* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana sapadānacārikena gāmadvāre thatvā parissayābhāvo sallakkhetabbo. Yassā racchāya vā gāme vā parissayo hoti, taṃ pahāya, aññattha caritum vattati. Yasmim gharadvāre vā racchāya vā gāme vā kiñci na labhati, agāmasaññaṃ katvā gantabbam. Yattha kiñci labhati, taṃ pahāya gantum na vattati. Iminā ca bhikkhunā kālataṃ pavisitabbam, evaṃ hi aphāsukaṭṭhānaṃ pahāya aññattha

¹ Vin. i, 58.

² A. ii, 26.

³ S^b °nimmathanatā.

gantum sakkhissati. Sace pan' assa vihāre dānaṃ dentā antarāmagge vā āgacchantā manussā pattam gahetvā piṇḍa-pātaṃ denti vaṭṭati. Iminā ca maggaṃ gacchantenāpi bhikkhācāraṇāyaṃ sampattagāmaṃ anatikkamitvā caritabbam eva. Tattha alabhītvā vā thokaṃ labhitvā vā gāmapaṭipāṭiyā caritabban ti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hōti. Tattha ukkaṭṭho purato āhaṭabhiikkham pi pacchato āhaṭabhiikkham pi paṭikkamanam āharitvā diyyamānam¹ pi na gaṇhāti, sadvāre² pana pattam vissajjeti. Imasmim hi dhutange Mahākassa-pattherena sadiso nāma n' atthi, tassa pi pattavissatṭhaṭṭhānam eva paññāyati.

Majjhimo purato vā pacchato vā āhaṭam pi paṭikkamanam āhaṭam pi gaṇhāti, sadvāre² pi pattam vissajjeti, na pana bhikkham āgamayamāno nisīdati. Evaṃ so ukkaṭṭhapīṇḍa-pātikassa anulometi. Muduko taṃ divasaṃ nisīditvā āgacchati. Imesaṃ pana tiṇṇaṃ pi loluppacāre uppannamatte dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—kulesu niccanavakatā, candūpamatā, kulamaccherappahānaṃ,³ samānānukampitā, kulūpakādīnavābhāvo avhānānabhinandanā,⁴ abhihārena anatthikatā, appicchatādīnaṃ anulomavuttitā ti.

Candūpamo niccānāvo kulesu
amaccharī sabbasamānukampo
kulūpakādīnava-vippamutto
hotīdha bhikkhu sapadānacārī.

Loluppacāraṇaṃ ca pahāya⁵ tasmā,
okkhattacakkhū yugamattadassī,
ākankhamāno bhuvi sericāraṃ
careyya dhīro sapadānacāraṇaṃ ti.

Ayaṃ sapadānacārikange samādānavidhānappabhedabhedāni-samsavannanā.

¹ S^{bh} diya°; but see p. 63.

² S^{bh} pattadvāre. None reads bahi dvāre as before, p. 66.

³ S^h °pahānaṃ, as always; but cf. p. 70 ⁵.

⁴ S^h avhaṇa°. ⁵ B^{hm} °cāraṃ supahāya.

5. *Ekāsanikangam*

Ekāsanikangam pi: *nānāsanabhojanam patikkhipāmi, ekāsanikangam samādiyamī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana ekāsanikena āsanasālāyaṃ nisīdantena therāsane anisīditvā:—idam mayhaṃ pāpunissatīti patirūpaṃ āsanam sallakkhetvā nisīditabbaṃ. Sac' assa vippakate bhojane ācariyo vā upajjhāyo vā āgacchati, utthāya vattaṃ kātum vaṭṭati. Tipiṭaka-Cūlābhayaṭṭhēro pan' āha:—āsanam vā rakkheyya bhojanam vā, ayañ ca vippakatabhojano, tasmā vattaṃ karotu, bhojanam pana mā bhuñjatūti idam assa vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho appaṃ vā hotu bahu vā, yamhi bhojane hatthaṃ otāreti, tato aññaṃ gaṇhitum na labhati. Sace pi manussā:—therena na kiñci bhuttaṃ ti sappi-ādīni āharanti, bhesajjattaṃ eva vaṭṭanti, na āhāratthaṃ. Majjhimo yāva patte bhattaṃ na khīyati, tāva aññaṃ gaṇhitum labhati; ayam hi bhojanapariyantiko nāma hoti. Muduko yāva āsanā na vuṭṭhāti, tāva bhuñjitum labhati; so hi udakapariyantiko vā hoti, yāva pattadhovanam na gaṇhāti, tāva bhuñjanato; āsanapariyantiko vā, yāva na vuṭṭhāti, tāva bhuñjanato. Imesaṃ pana tiṇṇam pi nānāsanabhojanam bhuttakkhaṇe dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—appābādhatā, appātankaṭā, lahuṭṭhānaṃ, balaṃ, phāsuvihāro, anatirittapaccayā¹ anāpatti, rasatanhā vinodanaṃ, appicchatādīnaṃ anulomavuttitā ti.

*Ekāsanabhojane ratam*² na yatim bhojanapaccayā rujā, visahanti rase aloluppo³ pariyāpeti⁴ na kammam attano.

Iti phāsuvihārakāraṇe sucisallekharatupasevite,
janayetha visuddhamānaso ratim ekāsanabhojane, yatī ti.⁵

Ayam ekāsanikange samādānavidhānappabhedabhedānisaṃsavannanā.

¹ S^{bh} anatirittappaccayā.

² B^{hm} ratim.

³ S^{bh} alolupo.

⁴ S^{bh} parihāpeti.

⁵ S^b sadāti; but cf. pp. 64, 67, 69, 73 f.

6. Pattapiṇḍikakangaṃ

Pattapiṇḍikangaṃ pi: *dutiyabhājanam patikkhipāmi, patta-piṇḍikangaṃ samādiyamī* ti imesaṃ aññataravacanena samā-dinnaṃ hoti. Tena pana pattapiṇḍikena yāgupānakāle bhājane thapetvā vyañjane laddhe vyañjanam vā paṭhamam khāditabbam, yāgu vā pātabbā. Sace pana yāgu yaṃ pak- khipati, pātimajjhakādimhi vyañjane pakkhitte, yāgupāti- kūlā¹ hoti, appaṭikūlam eva ca katvā paribhuñjitum vaṭṭati; tasmā tathārūpaṃ vyañjanam sandhāya idam vuttam. Yaṃ pana madhusakkarādikaṃ appaṭikūlam hoti, taṃ pakkhipi- tabbam. Gaṇhantena ca paṇāyuttam eva gaṇhitabbam. Āmakasākaṃ hatthena gahetvā khāditum vaṭṭati. Tathā pana akatvā patte yeva pakkhipitabbam, dutiyabhājanassa² pana paṭikkhittattā aññaṃ rukkhapaṇṇam pi na vaṭṭati ti idam assa vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhassa aññatra ucchukhādanakālā kacavaram pi chaḍḍetum na vaṭṭati, odanapiṇḍamacchamamsapūve pi bhinditvā khāditum na vaṭṭati. Majjhimaṃ ekena hatthena bhinditvā khāditum vaṭṭati. Hatthayogī nāma³ esa. Muduko pana pattayogī nāma hoti. Tassa yaṃ sakkā hoti patte pakkhipitum, taṃ³ sabbam hatthena vā dantehi vā bhinditvā khāditum vaṭṭati. Imesaṃ pana tiṇṇam pi dutiyabhājanam⁴ sāditaṃ khaṇe dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—nānārasatanhāvinodanam, atric- chatāya pahānam,⁵ āhāre payojanamattadassitā, thālakādi- haraṇakhedābhāvo,⁶ avikkhittabhojitā, appicchātādīnam anulomavuttitā ti.

Nānābhājanavikkhepaṃ hitvā okkhittalocana,
khaṇanto viya mūlāni rasatanhāya subbato.

Sarūpaṃ viya santutṭhim, dhārayanto sumānaso;
paribhuñjeyya āhāraṃ ko añño pattapiṇḍiko⁷ ti?

*Ayam pattapiṇḍikange samādānavidhānappabhedabhedānisaṃ-
savaṇṇanā.*

¹ S^{bh} paṭikk° *always*. ² S^{bh} dutiyakabhājanassa. ³ S^b *omits*.

⁴ S^{bh} dutiyakabhājanam.

⁵ So S^h *also*. Cf. p. 68.

⁶ S^{bh} thālakādi-pariharaṇa°.

⁷ S^{bh} pattapiṇḍikā.

7. *Khalupacchābhattikangam*

Khalupacchābhattikangam pi: *atirittabhojanam* *paṭikkhipāmi*, *khalupacchābhattikangam* *samādiyamī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana *khalupacchābhattikena* pavāretvā puna bhojanam kappiyam kāretvā na bhuñjitabbam. Idam assa vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho yasmā paṭhamapiṇḍe pavāraṇā nāma n' atthi, tasmim pana ajjhohariyamāne aññaṃ paṭikkhipato hoti, tasmā evaṃ pavārito paṭhamapiṇḍam ajjhoharivā dutiyapiṇḍam na bhuñjati. Majjhimo yasmim bhojane pavārito, tad eva bhuñjati. Muduko pana yāva āsanā na vuṭṭhāti tāva bhuñjati. Imesaṃ pana tiṇṇam pi pavāritānam kappiyam kārapetvā¹ bhuttakkhaṇe dhutangam bhijjati. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—*anatirittabhojanāpattiyā dūrībhāvo*,² *odarikattābhāvo*, *nirāmisasannidhitā*, *puna pariyesanāya abhāvo*, *appicchatādinam anulomavuttitā* ti.

Pariyesanāya khedaṃ na yāti,³ na karoti sannidhiṃ dhiro, *odarikattaṃ pajahati* *khalupacchābhattiko yogi*.

Tasmā sugatappasattham santosaguṇādi-vuddhisāñjananam,

dose vidhunitukāmo bhajeyya yogi dhutangam idan ti.

Ayam khalupacchābhattikange samādānavidhānappabhedabhedānisamsavaṇṇanā.

8. *Ārañṇikangam*

Ārañṇikangam pi: *gāmantasenāsanam* *paṭikkhipāmi*, *ārañṇikangam*³ *samādiyamī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana *ārañṇikena* gāmantasenāsanam pahāya *ārañṇe* aruṇam utthāpetabbam. Tattha saddhiṃ upacārena gāmo yeva gāmantasenāsanam. *Gāmo nāma* yo koci *ekakuṭiko* vā *anekakuṭiko* vā *parikkhitto* vā *aparikkhitto* vā *samanusso* vā *amanusso* vā *antamaso atirekacātumāsanivī-*

S^b kāretvā.2 B^{hm} dūra°.3 S^b ārañṇakangam.

tho yo koci sattho pi. *Gāmūpacāro nāma parikkhittassa gāmassa*, sace Anurādhapurass' eva dve indakhilā honti, abbhantar' ime *indakhile thitassa* [thāma] *majjhimassa purisassa leḍḍupāto*.¹ Tassa lakkhaṇaṃ yathā taruṇamanussā attano balam dassentā² bāhaṃ pasāretvā leḍḍuṃ khipanti, evaṃ khittassa leḍḍussa patanaṭṭhānabbhantaran ti Vinayadharā; Suttantikā pana kākanivāraṇaniyāmena³ khittassā ti⁴ vadanti. Aparikkhittagāme yaṃ sabbapaccantimassa gharassa dvāre ṭhito mātugāmo bhājanena udakaṃ chaḍḍeti tassa patanaṭṭhānaṃ *gharūpacāro*. Tato vuttanayena eko leḍḍupāto gāmo, dutiyogāmūpacāro. Araññaṃ pana, Vinayapariyāyena tāva⁵: *thapetvā gāmañ ca gāmūpacārañ ca, sabbam etaṃ araññaṃ ti vuttaṃ*; Abhidhammapariyāyena⁶ *nikkhamitvā bahi indakhilā sabbam etaṃ araññaṃ ti vuttaṃ*. Imasmiṃ pana, Suttantikapariyāyena⁷ araññaṃ nāma senāsanam pañcadhanusatikam pacchiman ti idam' lakkhaṇaṃ, tam āropitena ācariyadhanunā parikkhittassa gāmassa indakhilato, aparikkhittassa paṭhamaleḍḍupātato paṭṭhāya yāva vihāraparikkepā minitvā va vatthapetabbam.

Sace pana vihāro aparikkhitto hoti, yaṃ sabbapaṭhamam senāsanam vā bhattachālaṃ vā dhuvasannipātaṭṭhānaṃ vā bodhi vā cetiyam vā dūre ce pi senāsanato hoti, tam paricchedam katvā minitabban ti Vinayatthakathāsu vuttaṃ. Majjhimatthakathāyaṃ pana vihārassā pi gāmass' eva upacāraṃ niharitvā ubhinnaṃ leḍḍupātānaṃ antarā minitabban ti vuttaṃ: idam ettha pamāṇaṃ.

Sace pi āsanne gāmo hoti, vihāre ṭhitehi mānussakānaṃ saddo suyyati, pabbatanadī-ādīhi pana antaritattā na sakkā ujum gantum; yo tassa pakatimaggo hoti, sace pi nāvāya sañcaritabbo, tena maggena pañcadhanusatikam gahetabbam. Yo pana āsannagāmassa angasampādanattham tato tato maggam pidahati ayaṃ dhutangacoro hoti.

Sace pana araṇṇikassa⁸ bhikkhuno upajjhāyo vā ācariyo vā gilāno hoti, tena araṇṇe sappāyaṃ alabhantena gāman-

¹ Vin. iii, 46.

² S^b dassetvā.

³ S^b kākavāraṇa°.

⁴ S^b okkhittassāti.

⁵ Vin. *ibid.*; B^{hm} °pariyāye.

⁶ Vibh. 251; B^{hm} °pariyāye.

⁷ B^{hm} °yāye.

⁸ S^b āraṇṇakassa.

tasenāsanam netvā upatṭhātabbo. Kālass' eva pana nikkhamitvā angayuttatṭhāne aruṇam utṭhāpetabbam.

Sace aruṇutṭhānavelāyaṃ tesam ābādho vaddhati, tesam yeva kiccam kātabbam, na dhutangasuddhikena bhavitabban ti idam assa¹ vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkatṭhena sabbakālam araṇṇe aruṇam utṭhāpetabbam. Majjhimo cattāro vassike māse gāmantе vasitum labhati; muduko heman-tike pi. Imesaṃ pana tiṇṇam pi yathā paricchinne kāle araṇṇato āgantvā gāmantasenāsane dhamma[savana]m² sunantānam aruṇe utṭhite pi dhutangam na bhijjati. Sutvā gacchantānam antarāmagge utṭhite pi na bhijjati.

Sace pana utṭhite pi dhammakathike: muhuttam nipajjitvā gamissāmāti niddāyantānam aruṇam utṭhahati, attano vā ruciyā gāmantasenāsane aruṇam utṭhāpenti, dhutangam bhijjati ti ayam ettha bhedo.

Ayam pan' ānisamso:—āraṇṇiko³ bhikkhu araṇṇasaññam manasikaronto bhabbo aladdham vā samādhim paṭiladdhum, laddham vā rakkhitum, satthā pi 'ssa attamano hoti. Yath'āha:—*tenā 'haṃ, Nāgila, tassa bhikkhuno attamano homi araṇṇāvihārenā*⁴ ti. Pantasenāsanavāsino c' assa asappāyarūpādayo cittam na vikkhipanti, vigatasantāso hoti, jīvitānikantiṃ jahāti,⁵ pavivekasukharasam assādeti, paṃsukūlikādibhāvo pi c'assa patirūpo hoti ti.

Pavivitto asaṃsatṭho pantasenāsane rato,
ārādhayanto nāthassa vanavāsena mānasam.

Eko araṇṇe nivasam yaṃ sukham labhate yati,
rasam tassa na vindanti api devā sa-indakā.

Paṃsukūlaṃ ca eso va, kavacam viya dhārayam,
araṇṇasangāmagato avasesadhutā yudho.

Samattho na cirass' eva jetum Māram sa-vāhanam,
tasmā araṇṇavāsamhi ratim kayirātha paṇḍito ti.

Ayam āraṇṇikange samādānavidhānappabhedabhedānisamsa-vannanā.

¹ B^m ettha.

² S^{bh} dhammam.

³ S^b āraṇṇako.

⁴ A. iii, 343.

⁵ B^{hm} jahati.

9. Rukkhamūlikangam

(9) Rukkhamūlikangam pi: *channam patikkhipāmi, ruk-khamūlikangam samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana rukkhamūlikena sīmantarika-rukkham cetiyarukkham niyyāsarukkham phalarukkham vaggulirukkham susirarukkham vihāramajjhe thitarukkhan ti ime rukkhe vivajjetvā vihārapaccante thitarukkho gahetabbo ti idam assa¹ vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkattho yathāruccitaṃ rukkham gahevā paṭijaggāpetum na labhati. Pādena paṇṇa[ka²]saṭam apanetva vasitabbam. Majjhimo taṃ thānam sampatthehi yeva [paṭi³]jaggāpetum labhati. Mudukena āramikasamaṇuddese pakkositvā sodhāpetvā samam kārapetvā vālikam⁴ okirāpetvā pākāraparikkhepaṃ kārapetvā dvāram yojāpetvā vasitabbam. Mahādivase pana rukkhamūlikena tattha anisīditvā aññattha paṭicchanne thāne nisīditabbam. Imesaṃ pana tiṇṇam pi channe vāsam kappitakkhaṇe dhutangam bhijjati, jānitvā channe aruṇam utthāpitamatte ti Anguttarabhāṇakā.⁵ Ayam ettha bhedo.

Ayam pan' ānisamso:—*rukkhamūlasenāsanam nissāya pabbajjā* ti⁶ vacanato nissayānurūpapaṭipattisabbhāvo: *appāni c' eva sulabhāni ca tāni ca anavajjāni* ti⁷ Bhagavatā samvaṇṇi-tapaccayatā,⁸ abhinham tarupaṇṇavikāradassanena anicca-saññāsamutthāpanatā, senāsanamaccherakammārāmatānam abhāvo, devatāhi sahavāsītā, appicchatādīnam anulomavuttitā ti.

Vaṇṇito Buddhaseṭṭhena nissayo ti ca bhāsito,
nivāso pavivittassa rukkhamūlasamo kuto ?

Āvāsamacchera hare devatā paripālite.
pavivitte vasanto hi rukkhamūlamhi subbato.

¹ B^m ettha. -

³ S^{bh} jaggāpetum.

⁵ Cf. p. 76 f.

⁷ A. ii, 26.

² S^h omits. Cf. M. i, 21¹.

⁴ B^{hm} vālukam.

⁶ Vin. i, 58.

⁸ S^{bh} °ppaccayatā.

Abhirattāni nīlāni paṇḍūni patitāni ca
passanto tarupaṇṇāni niccasaññaṃ panūdati.

Tasmā hi Buddhadāyajjaṃ bhāvanābhiratālayaṃ,
vivittam nātimaññeyya rukkhamaṇḍalaṃ vicakkhaṇo ti.

*Ayaṃ rukkhamaṇḍalikaṃ samādhānavidhānaṃ pabbhedabhedāni-
samsavannanā.*

10. *Abbhokāsikangam*

Abbhokāsikangam pi: channaṃ ca rukkhamaṇḍalaṃ ca paṭipak-
khipāmi; abbhokāsikangam samādiyāmi ti imesaṃ aññatara-
vacanena samādinnaṃ hoti. Tassa pana abbhokāsikassa
dhammasavanāya vā uposathatthāya vā uposathāgāraṃ pavi-
situm vaṭṭati. Sace pavittassa devo vassati, [deve¹]vassa-
māne anikkhamitvā vassūparame nikkhamitabbam; bhoja-
nasālaṃ vā aggisālaṃ vā pavisitvā vattaṃ kātum, bhojana-
sālāyaṃ there bhikkhū bhāttena āpucchitum, uddisāntena vā
uddisāpentena vā channaṃ pavisitum, bāhi dunnikkhattāni
mañcapīṭhādīni anto pavesetuṃ ca vaṭṭati. Sace maggaṃ
gacchantena vuddhatarānaṃ² parikkhāro gahito hoti, deve
vassante maggamajje tthitaṃ sālāyaṃ pavisitum vaṭṭati. Sace
na kiñci gahitaṃ hoti: sālāyaṃ tthassāmi ti³ vegena gantum na
vaṭṭati. Pakatigatiyā gantvā⁴ pavittthena pana yāva vassū-
paramā tthtvā gantabban ti idam assa vidhānaṃ. Rukkha-
maṇḍalikaṃ pi es' eva nayo.

Pabbhedato pana ayaṃ pi tividho hoti. Tattha ukkatthassa
rukkhaṃ vā pabbataṃ vā gehaṃ vā upanissāya vasitum na
vaṭṭati; abbhokāse yeva cīvarakuṭim katvā vasitabbam.
Majjhimaṃ rukkhapabbatagehāni upanissāya anto apavisit-
vā⁵ vasitum vaṭṭati. Mudukassa acchannamamariyādaṃ⁶ pab-
bhāraṃ pi sākhaṃ maṇḍapaṃ pi pīṭhapāṇaṃ pi khettarakkhakādīhi
chaḍḍitā tatratthakakutikā pi vaṭṭatitī. Imesaṃ pana
tiṇṇaṃ pi vāsathāya channaṃ ca rukkhamaṇḍalaṃ ca pavittthak-

¹ S^{bh} omit.

³ B^{hm} vasāmiti.

⁵ B^{hm} appav°.

² S^{bh} buddhatarānaṃ.

⁴ B^{hm} Pakatiyā gantvā.

⁶ S^{bh} acchinnamariyādaṃ.

khāṇe dhutangam bhijjati, jānitvā tattha aruṇam utthapita-matte ti Anguttarabhāṇakā.¹ Ayam ettha bhedo.

Ayam pan' ānisamso:—āvāsapaḷibodhupacchedo, thīna-middhapanūdanam, magā² viya asangacārino aniketā viharanti bhikkhavo ti pasamsāya anurūpatā, nissangatā, cātuddisatā, appicchatādīnam anulomavuttitā ti.

Anagāriyabhāvassa anurūpe adullabhe,
tārāmaṇivītānam hi candadīpappabhāsīte.

Abbhokāse vasam bhikkhu migabhūtena cetasā,³
thīnamiddham vinodetvā, bhāvanārāmatam sito.

Pavivekarasassādam na cirass' eva vindati
yasmā tasmā hi sappañño abbhokāse rato⁴ siyā ti.

*Ayam abbhokāsikange samādāna-vidhānappabhedabhedāni-
samsavaṇṇanā.*⁵

11. *Sosānikangam*

Sosānikangam pi: na susānam paṭikkhipāmi, sosānikangam samādiyāmi ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana sosānikena yaṃ manussā gāmaṃ nivesantā.⁶ idam susānam ti vavatthapenti, na tattha vasitabbam. Na hi matasarīre ajjhāpīte tam susānam nāma hoti; jhāpitakālato pana paṭṭhāya sace pi dvādasavassāni chaḍḍitam, tam susānam eva.

Tasmiṃ pana vasantena cankamamaṇḍapādini kāretvā, mañcapītham paññāpetvā,⁷ pāṇiyaparibhojanīyam upaṭṭhāpetvā, dhammam vācentena na vasitabbam. Garukam hi idam dhutangam; tasmā uppannaparissaya-vighātathāya sanghattheram vā rājayuttakam vā jānāpetvā, appamattena vasitabbam. Cankamantena addhakkhikena ālāhanam olo-

¹ Cf. p. 74, 77.

² S. i, 199. P.T.S. ed. magā. Cf. *vr. ll. there*. B^{hm} migā; S^b magakā.

³ M. i, 450; Vin. ii, 184.

⁴ B^{hm} abbhokāsarato.

⁵ B^{hm} °samsavaṇṇanā; but see below, p. 77.

⁶ S^{bh} nivesetvā.

⁷ B^{hm} pañña^c.

kentena cankamitabbam. Susānam gacchantenā pi mahā-pathā ukkamma uppathamaggena gantabbam. Divā yeva ārammaṇam vavatthapetabbam; evaṃ hi 'ssa taṃ rattim bhayānakam na bhavissati; amanussā rattim viravitvā viravitvā āhiṇḍantā pi na kenaci paharitabbā. Ekadivasam pi susānam agantum na vaṭṭati. Majjhimayāmaṃ susāne khepetvā, pacchimaṃyāme paṭikkamitum vaṭṭatīti Anguttara-bhāṇakā.¹ Amanussānam piyaṃ tilapiṭṭhamāsabhata-majjhamamaṃsakhīratelagulādi-khajjabhojjaṃ na sevitaṃbham. Kulagehaṃ na pavisitabban ti idam assa vidhānam.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhena yattha dhuvaḍāha-¹dhuvaḥapa-dhuvarodanāni atthi, tatth' eva vasitaṃbham; majjhimassa tisu ekasmim pi sati vaṭṭati; mudukassa vuttanayena susānalakkhaṇaṃ pattamatte vaṭṭati. Imesaṃ pana tiṇṇaṃ pi na susānamhi vāsakappanena² dhutangaṃ bhijjati. Susānam agatadivase ti Anguttara-bhāṇakā. Ayam ettha bhedo.

Ayam pan' ānisaṃso:—maraṇasatipaṭilābho, appamāda-vihāritā, asubhanimittādhigamo, kāmarāgavinodanaṃ, abhiṇṇaṃ kāyasabhāvadassanaṃ, saṃvegabahulatā, ārogyama-dālippahānaṃ, bhayaḥheravasahanaṃ, amanussānam garubhāvanīyatā, appicchatādinam anulomavuttitā ti.

Sosānikaṃ hi³ maraṇānusatippabhāvā,
niddāgatam pi na phusanti⁴ pamādadosaṃ,
sampaṇṇato ca kuṇapāni bahūni tassa,
kāmaṇurāgavasagataṃ⁵ pi na hoti eittam.

Samvegā etā vipulā na maḍaṃ upeti,
saṃmā atho ghaṭṭati nibbutim esaṃāno;
sosānikangaṃ itī nekagūṇāvahattā,
nibbānaṇinṇahadayaṇa nisevitaṃbhan ti.

Ayam sosānikange samāḍānavidhānappabhedabhedānisamsa-

¹ B^{hm} dhuvaṭāha-.

² S^b vāsaṃ kappanena.

³ S^b sosānikangi; B^{hm} °kañ hi.

⁴ S^b phussanti.

⁵ B^{hm} kāmaṇubhāvavasā°.

⁶ So all editions. See above, p. 76, n. 5.

12. *Yathāsanthatikangam*

Yathāsanthatikangam pi: *senāsanaloluppaṃ paṭikkhipāmi, yathāsanthatikangam samādiyamī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana yathāsanthatikena yad assa senāsanam idam tuyhaṃ pāpuṇātīti gāhitaṃ hoti, ten' eva tuṭṭhabbam, na añño uṭṭhāpetabbo:—idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho attano pattasenāsanam dūre ti vā accāsanne ti vā amanussadi-ghajātikādīhi upaddutaṃ ti vā uṇhaṃ ti vā sītaṃ ti vā pucchitum na labhati; majjhimo pucchitum labhati, gantvā pana olokentum na labhati; muduko gantvā oloketvā sa c' assa taṃ na ruccati, aññaṃ gahetum labhati. Imesaṃ pana tiṇṇaṃ pi senāsanaloluppe uppannamatte dhutangaṃ bhijjati ti ayam ettha bhedo.

Ayam pan' ānisaṃso:—yaṃ laddhaṃ tena tuṭṭhabban ti vuttovādakaraṇaṃ, sabrahmacārīnaṃ hitesitā, hīnapaṇītavikappapariccāgo, anurodhavirodhappahānaṃ, atricchatāya dvārapidahanam, appicchatādinam anulomavuttitā ti.

Yaṃ laddhaṃ tena santuṭṭho, yathāsanthutiko yati,
nibbikappo sukhaṃ seti tiṇasantharakesu pi.

Na so rajjati seṭṭhamhi, hīnaṃ laddhā na kuppati,
Sabrahmacārī¹ navake hitena anukampati.

Tasmā 'riyasatācīnaṃ munipungavavaṇṇitaṃ,
anuyuñjetha medhāvi yathāsanthatarāmatan ti.

*Ayam yathāsanthatikange samādāna-vidhānappabhedu-bhedā-
nisaṃsavannaṇā.*

13. *Nesajjikangam*

Nesajjikangam pi: *seyyaṃ paṭikkhipāmi, nesajjikangam samādiyamī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana nesajjikenā rattiyā tisu yāmesu ekaṃ yāmaṃ uṭṭhāya cankamitabbam, iriyāpathesu hi nipajjitum eva na vaṭṭati. Idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkatthassa neva apassenam, na dussapallatthikā, na āyogapatto vattati. Majjhimassa imesu tīsu yaṃ-kiñci vattati. Mudukassa apassenam pi dussapallatthikā pi āyogapatto pi bimbohanam¹ pi pañcango pi sattango pi vattati. Pañcango nāma² piṭṭhi apassayena saddhim kato. Sattango nāma piṭṭhi apassayena ca ubhato passesu apassayehi ca saddhim kato. Taṃ kira Milhābhayattherassa³ akamsu; thero anāgāmī hutvā parinibbāyi. Imesaṃ pana tiṇṇam pi seyyaṃ kappitamatte dhutangam bhijjati. Ayam ettha bhedo.

Ayam paṇ' ānisaṃso:—*seyyasukham passasukham*⁴ *middhasukham anuyutto viharatī* ti⁵ vuttassa cetaso vinibandhassa upacchedanam, sabbakammattāhānānuyogasappāyatā, pāsā-dika-iriyāpathatā, viriyārambhānukulatā, sammāpaṭipattiyā anubrūhanan ti.⁶

Ābhujitvāna pallankam, paṇidhāya ujum tanum,
nisīdanto vikampeti, Mārassa hadayaṃ yati.

Seyyasukham middhasukham hitvā āradhaviṇiyo,
nisajjābhīrato bhikkhu sobhayanto tapovanam.

Nirāmisam pītisukham yasmā samadhigacchati,
tasmā samanuyuñjeyya dhīro nesajjikam vatan ti.

*Ayam nesajjikange samādānavidhānappabhedabhedānisaṃsa-
vannanā.*

Dhutādīnam kusalattikato

Idāni:—

Kusalattikato c' eva dhutādīnam vibhāgato
samāsavyāsato cāpi viññātabbo vinicchayo ti

imissā gāthāyavasena vaṇṇanā hoti.

Tattha *kusalattikato* ti sabbān' eva hi dhutangāni sekhapu-
thujanakhīṇāsavānam vasena siyā kusalani, siyā avyākatāni,

¹ B^{hm} bibbo°.

² B^{hm} pana for nāma.

³ B^{hm} Milhā°.

⁴ S^h phassa°.

⁵ M. i, 103.

⁶ S^b samupabrūhananti.

n' atthi dhutangam akusalan ti. Yo pana vadeyya:—*pāpiccho icchāpakato ārañṇako hoti* ti¹ ādi vacanato akusalam pi dhutangan ti, so vattabbo:—na mayam:—akusalacittena araṇṇe na vasatī ti vadāma; yassa hi araṇṇe nivāso, so ārañṇako, so ca pāpiccho vā bhaveyya, appiccho vā. Imāni pana tena tena samādānena dhutakilesattā dhutassa bhikkhuno angāni, kilesadhunanato vā dhutan ti laddhavohāram ṇāṇam angam etesan ti dhutangāni. Athavā dhutāni ca tāni paṭipakkhaniddhunanato angāni ca paṭipattiyā ti pi dhutangānīti vuttam; na ca akusalena koci dhuto nāma hoti, yass' etāni angāni bhaveyyam; na ca akusalam kiñci dhunāti yesam tam angan ti katvā dhutangānīti vucceyyum; nāpi akusalam cīvaralolupādini c' eva dhunāti² paṭipattiyā ca angam hoti. Tasmā suvuttam idam:—n' atthi akusalam dhutangan ti. Yesam pi kusallattikavinimuttam³ dhutangam, tesam atthato dhutangam eva n' atthi. Asantam kassa dhunanato dhutangam nāma bhavissati, dhutagūṇe samādāya vattatīti vacanavirodho pi ca nesam āpajjati; tasmā tam na gahetabban ti.

Ayam tāva kusallattikato vaṇṇanā.

Dhutādīnam vibhāgato ti

(1) dhuto veditabbo, (2) dhutavādo veditabbo, (3) dhutadhammā veditabbo, (4) dhutangāni veditabbāni, (5) kassa dhutangasevanā⁴ sappāyā ti veditabbam. Tattha (1) dhuto ti dhutakilesa vā puggalo, kilesadhunano vā dhammo. (2) Dhutavādo ti ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto c' eva dhutavādo ca. Tattha yo dhutangena attano kilese dhuni, param pana dhutangena na ovaḍati nānusāsati, Bakkulatthero⁵ viya, ayam dhuto na dhutavādo. Yath' āha:—*tayidaṃ āyasmā Bakkulo dhuto na dhutavādo*, ti.⁶ Yo pana

¹ A. iii, 219; B^{hm} ārañṇiko.

² B^{hm} niddhunāti.

³ S^{bb} °vinimuttam.

⁴ B^{hm} °bhāvanā for °sevanā. Cf. below. ⁵ B^{hm} Bākkula°.

⁶ Not traced; nor are the three following quotations. But cf. M. iii, 124 f.; A, i, 25; Thag. 225 f.; Mil. 215 f.

na dhutangena attano kilese dhuni, kevalaṃ aññe¹ dhutangena ovaḍati anusāsati, Upanandatthero² viya, ayaṃ na dhuto, dhutavādo. Yath' āha:—*tayidaṃ āyasmā Upanando Sakyaputto na dhuto, dhutavādo* ti. Yo ubhayavipanno, Lāludāyī³ viya, ayaṃ neva dhuto na dhutavādo. Yath' āha:—*tayidaṃ āyasmā Lāludāyī neva dhuto, na dhutavādo* ti. Yo pana ubhayasampanno, Dhamma-Senāpati⁴ viya, ayaṃ dhuto c' eva dhutavādo ca. Yath' āha:—*tayidaṃ āyasmā Sāriputto dhuto c' eva dhutavādo cā* ti. (3) Dhutadhammā veditabbā ti appicchatā, santuṭṭhitā, sallekhatā, pavivekatā, idam-atthitā ti ime dhutangacetanāya parivārakā pañca-dhammā appicchaṃ yeva nissāyā ti ādivacanato dhutadhammā nāma. Tattha appicchatā ca santuṭṭhitā ca alobhe anupatanti,⁵ sallekhatā ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ca amohe ca, idam-atthitā ñāṇam eva. Tattha alobhena paṭikkhepavatthūsu lobhaṃ, amohena te sveva ādinavapaṭicchādaṃ moham dhunāti. Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhānuyogaṃ, amohena dhutangesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti. Tasmā ime dhammā dhutadhammā ti veditabbā. (4) Dhutangāni veditabbānīti terasa dhutangāni veditabbāni: paṃsukūlikangaṃ . . . *pe* . . . nesajjikangaṃ ti. Tāni atthato lakkhaṇādīhi ca vuttān' eva. (5) Kassa dhutangasevanā sappāyā ti⁶ rāgacaritassa c' eva mohacaritassa ca. Kasmā? Dhutangasevanā hi⁷ dukkhāpaṭipadā c' eva sallekhavihāro ca. Dukkāpaṭipadañ ca nissāya rāgo vūpasammati.⁸ Sallekhaṃ nissāya appamattassa moho pahīyati.⁹ Āraññikanga-rukkhamūlikangapaṭisevanā vā ettha¹⁰ dosacaritassā pi sappāyā. Tattha hi 'ssa asaṃghaṭṭiyamānassa viharato doso pi vūpasammati ti.⁸

Ayaṃ dhutādīnaṃ vibhāgato vaṇṇanā.

¹ S^b aññam. ² B^m Upanandha°. Cf. *Jāt.* ii, 441; iii, 332.

³ Cf. *Jāt.* i, 123 f; 446 f. ⁴ Cf. *Thag.* 982 f; 994.

⁵ B^{hm} give anupatanti in next clause only.

⁶ So all editions.

⁷ So S^h, S^b °sevanāya (omits hi); B^h °sevanam hi; B^m °seva nañ hi. ⁸ B^{hm} °samati. ⁹ S^b pahīyatīti.

Samāsa-vyāsato ti

imāni pana dhutangāni *samāsato* tīni sīsangāni, pañca asambhinnangāni ti atth' eva honti. Tattha sāpadānacārikangam, ekāsanikangam, abbhokāsikangan ti imāni tīni sīsangāni. Sāpadānacārikangam hi rakkhanto piṇḍapātikangam pi rakkhissati, ekāsanikangañ ca rakkhato patta-piṇḍikanga-khalupacchābhattikangāni pi surakkhanīyāni bhavissanti. Abbhokāsikangam rakkhantassa kiṃ atthi rukhamūlikanga-yathāsanthatikangesu rakkhitabbam nāma? Iti imāni tīni sīsangāni. Ārañṇikangam, paṃsukūlikangam, teccivarikangam, nesajjikangam, sosānikangan ti imāni pañca asambhinnangāni cā ti atth' eva honti. Puna dve cīvarapati-saṃyuttāni, pañca piṇḍapātapati-saṃyuttāni, pañca senāsanapati-saṃyuttāni, ekam viriyapati-saṃyuttan ti evam cattāro va honti. Tattha nesajjikangam viriyapati-saṃyuttam, itarāni pākāṭān' eva. Puna sabbān' eva nissayavasena dve honti, paccayanissitāni dvādasa, viriyanissitam¹ ekan ti; sevittabbāsevitabbavasena pi dve yeva honti. Yassa hi dhutangam sevantassa kammaṭṭhānam vaddhati, tena sevittabbāni; yassa sevato hāyati, tena na sevittabbāni. Yassa pana sevato pi asevato pi vaddhat' eva, na hāyati, tenāpi pacchimam janatam anukampantena sevittabbāni. Yassāpi sevato pi asevato pi na vaddhati, tenāpi sevittabbāni yeva āyatim vāsanatthāyati. Evam sevittabbāsevitabbavasena duvidhāni pi sabbān' eva cetanāvasena ekavidhāni honti. Ekam eva hi dhutangam² samādānacetanā ti Atthakathāyam pi vuttam:—yā cetanā, tam dhutangan ti³ vadanti ti.

Vyāsato pana bhikkhūnam terasa, bhikkhunīnam attha, sāmaṇerānam dvādasa, sikkhamānasāmaṇerīnam satta, upāsaka-upasikānam dve ti dvācattālīsa honti. Sace pana⁴ abbhokāse ārañṇikangasampannam susānam hoti, eko pi bhikkhu ekappahārena sabbadhutangāni paribhuñjitum sakoti. Bhikkhunīnam pana ārañṇikangam khalupacchābhattikangañ ca dve pi sikkhāpaden' eva paṭikkhittāni. Abbho-

¹ S^{bh} viriyasannissitam.³ S^b dhutanga-.² S^b dhutanga-.⁴ S^b adds hi.

kāsikangam, rukkhamūlikangam, sosānikangan ti imāni tīṇi dupparihārāni, bhikkhuniyāhi dutiyikaṃ vinā vasitum na vaṭṭati. Evarūpe ca ṭhāne samānacehandā dutiyikā dullabhā.¹ Sace pi labheyya saṃsaṭṭhavihārato na mucceyya. Evaṃ sati yass' atthāya dhutangam seveyya, s'vev' assā attho na sampajjeyya. Evaṃ paribhuñjitum asakkuneyyatāya pañca hāpetvā bhikkhunīnaṃ aṭṭh' eva hontīti veditabbāni.

Yathā-vuttesu pana ṭhapetvā teeīvarikangam, sesāni dvā-dasa sāmaṇerānaṃ, satta sikkhamānasāmaṇerīnaṃ veditabbāni. Upāsaka-upāsikānaṃ pana ekāsanikangam, pattapiṇḍikangan ti imāni dve² paṭirūpāni c' eva sakkā ca paribhuñjitum ti dve dhutangānīti. Evaṃ vyāsato dve cattālīsa hontī ti.

Ayaṃ samāsa-vyāsato-vaiyaṇṇā.

Ettāvatā ca *sīle paṭiṭṭhāya naro sappañño* ti imissā gāthāya sīlasamādhipaññāmukhena desite Visuddhi-Magge yehi appicchatā-santutṭhitādihi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, tesam sampādanattham samādātābhadhutangakathā bhāsītā³ hoti.

Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge Dhutanyaniddeso nāma dutiyo paricchedo.

¹ B^{hm} add 'va.

² S^h omits; S^h imān' eva.

³ S^{bh} kathitā.

III

TATIYO PARICCHEDO

KAMMATṬHĀNA-GAHAṆA-NIDDESO

Idāni yasmā evaṃ dhutangapariharāṇasampāditehi appicchatādihi guṇehi pariyodāte imasmim sīle patitṭhitena

sīle patitṭhāya naro sapañño cittaṃ pannañ ca bhāvayan ti

vacanato cittasīsena nidditṭho samādhi bhāvetabbo, so ca atisankhepadesitattā, viññātum pi tāva na sukaro, pageva bhāvetum, tasmā tassa vitthārañ ca bhāvanānayañ ca dassetum idaṃ pañhākammaṃ hoti:—

- (1) Ko samādhi ?
- (2) Ken' atṭhena samādhi ?
- (3) Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni ?
- (4) Katividho samādhi ?
- (5) Ko c' assa sankilesa ?
- (6) Kim vodānaṃ ?
- (7) Kathaṃ bhāvetabbo ?
- (8) Samādhibhāvanāya ko ānisaṃso ti ?

(1) Tatr' idaṃ vissajjanaṃ:—*ko samādhī ti ?* Samādhi bahuvidho nānappakārako. Taṃ sabbam vibhāvayitum ārabhamānaṃ vissajjanaṃ adhippetañ c' eva atthaṃ na sādheyya uttariñ ca vikkhepāya samvatteyya, tasmā idhādhippetam eva sandhāya vadāma:—kusalacittekaggatā samādhi.

(2) *Ken' atṭhena samādhī ti ?* Samādhānaṭṭhena samādhi. Kim idaṃ samādhānaṃ nāma ? Ekārammaṇe cittacetasikānaṃ samaṃ sammā ca ādhānaṃ ṭhapanan ti vuttaṃ hoti;

tasmā yassa dhammassānubhāvena ekārammaṇe cittacetasikā samam sammā ca avikkhipamānā¹ avippakiṇṇā ca hutvā tiṭṭhanti, idaṃ samādhānaṃ ti veditabbam.

(3) *Kān' assa lokkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānānī ti ?* Ettha pana avikkhepalakkhaṇo samādhi, vikkhepaviddhamṣa-na-raso, avikampana-paccupaṭṭhāno, *sūkhino cittaṃ samā-dhiyati* ti² vacanato pana sukham assa padaṭṭhānam.

(4) *Kativedho samādhī ti* avikkhepalakkhaṇena tāva eka-vidho, upacāra-appanāvasena duvidho; tathā lokiya-lokut-taravasena, sappīṭikanippīṭikavasena, sukhasahagata-upek-khāsahagatavasena ca. Tividho hīna-majjhima-paṇītavase-na; tathā savitakka-savicārādivasena, pītisahagatādivasena, paritta-mahaggatappamāṇavasena ca. Catubbidho dukkhā-paṭipadā-dandhābhiññādivasena; tathā paritta-parittāram-māṇādivasena, catujhānangavasena,³ hānabhāgiyādivasena, kāmāvacarādivasena, adhipativasena ca. Pañcavidho pañca-kanaye pañcājjhānangavasenāti.⁴

Tattha *ekavidha*-koṭṭhāso uttānattho yeva.

Duvidha-koṭṭhāse: chammam anussatiṭṭhānānam maraṇa-satiyā,⁵ upasamānussatiyā, āhāre paṭikkūlasaññāyā⁶ catu-dhātuvavattthānassā ti imesaṃ vasena laddhacitttekaggatā, yā ca appanā-samādhīnam pubbabhāge ekaggatā:—ayaṃ upacārasamādhī. *Paṭhamassa jhānassa parikammaṃ patha-massa jhānassa anantarapaccayena paccayo* ti⁷ ādi-vacanato pana yā parikammānantarā ekaggatā:—ayaṃ appanā-samā-dhī ti evaṃ upacārappanā⁸ vasena duvidho. Dutiyaduke tisu bhūmīsu kusala-citttekaggatā lokiyo samādhī, ariyamagga-sampayuttā ekaggatā lokuttaro samādhī ti evaṃ lokiya-lokuttarayasena duvidho. Tatiyaduke catukkanaye dvīsu pañcakanaye tisu jhānesu ekaggatā sappīṭiko samādhī, ava-

¹ S^{bh} avikkhippamānā.

² D. iii, 242; S. iv, 78, 351; v, 398.

³ S^{bh} catujjhānangavasena.

⁴ S^b pañcājjhānangavasenāti.

⁵ B^{hm} maraṇassatiyā.

⁶ S^{bh} paṭikkūlasaññāyā.

⁷ P., 'Tikapaṭṭhāna.'; S^h refers also to Pts. (?) and to *Pelako-padesa*.

⁸ So S^h B^{hm}; S^b °appanā.

seseu dvīsu jhānesu ekaggatā nippītiko samādhī; upacāra-samādhī pana siyā sappītiko, siyā nippītiko ti evaṃ sappītika-nippītikavasena duvidho. Catutthaduke catukkanaye tīsu pañcakanaye catūsu jhānesu ekaggatā sukkasahagato samādhī; avasesasmim upekkhāsahagato samādhī, upacāra-samādhī pana siyā sukkasahagato, siyā upekkhāsahagato ti evaṃ sukkasahagata-upekkhāsahagatavasena duvidho.

Tikesu : paṭhamattike paṭiladdhamatto hīno, nātisubhāvito majjhimo, subhāvito vasippatto paṇīto ti evaṃ hīna-majjhima-paṇītavasena tividho. Dutiyattike paṭhamajjhānasamādhī saddhim upacārasamādhinā savitakkasavicāro; pañcakanaye dutiyajjhānasamādhī avitakka-vicāramatto. Yo hi vitakkamatte yeva ādinavaṃ disvā, vicāre adisvā, kevalaṃ vitakkappahānamattaṃ ākankhamāno paṭhamajjhānaṃ atikkamati; so avitakka-vicāramattaṃ samādhim paṭilabhati. Taṃ sandhāy' etaṃ vuttaṃ. Catukkanaye pana dutiyādisu pañcakanaye tatiyādisu tīsu jhānesu ekaggatā avitakkāvicāro samādhī ti evaṃ savitakka-savicārādivasena tividho. Tatiyattike catukkanaye ādito dvīsu pañcakanaye ca tīsu jhānesu ekaggatā pītisahagato samādhī. Te sveva tatiye ca catutthe ca jhāne ekaggatā sukkasahagato samādhī, avasāne upekkhāsahagato. Upacārasamādhī pana pītisukkasahagato vā hoti upekkhāsahagato vā ti evaṃ pītisahagatādivasena tividho. Catutthattike upacārabhūmiyaṃ ekaggatā paritto samādhī, rupāvacarārūpāvacarakusale ekaggatā¹ mahaggato samādhī, ariyamaggasampayuttā ekaggatā appamāṇo samādhī ti evaṃ paritta-mahaggatappamāṇavasena tividho.

Catukkesu : paṭhamacatukke atthi samādhī dukkhāpaṭipado dandhābhiñño, atthi dukkhāpaṭipado khippābhiñño, atthi sukhāpaṭipado dandhābhiñño, atthi sukhāpaṭipado khippābhiñño ti.² Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati, tāva pavattā samādhibhāvanā paṭipadā ti vuccati. Upacārato pana paṭṭhāya yāva appanā, tāva pavattā paññā abhiññā ti vuccati. Sā paṇ' esā paṭipadā ekaccassa dukkhā hoti nīvaraṇādi-paccanīkadhammasamudācāragahaṇatāya kicchā; asukhāsevanā ti

¹ S^b 'kaggatā.

² Dhs. §§ 176-80; Vibh. 331 f.

attho; ekaccassa tad-abhāvena sukhā. Abhiññā pi ekaccassa dandhā hoti, mandā asīghappavatti; ekaccassa khippā, aman-dā-sīghappavatti.

Tattha yāni parato sappāyāsappāyāni ca palibodhupacchedādinī¹ pubbakiccāni ca appanā-kosallāni ca vaṇṇayissāma.² Tesu yo asappāyasevī hoti, tassa dukkhāpaṭipadā dandhā ca abhiññā hoti, sappāyasevino sukhāpaṭipadā khippā ca abhiññā. Yo pana pubbabhāge asappāyaṃ sevitvā, aparabhāge sappāyasevī hoti, pubbabhāge vā sappāyaṃ sevitvā, aparabhāge asappāyasevī, tassa vomissakatā veditabbā. Tathā palibodhupacchedādikam¹ pubbakiccaṃ asampādetvā bhāvanam anuyuttassa dukkhāpaṭipadā hoti, vipariyāyena sukhā. Appanā-kosallāni³ pana asampādentassa dandhā abhiññā hoti, sampādentassa khippā.

Api ca taṇhā-avijjāvasena, samatha-vipassanādhikāravasena cāpi etāsaṃ pabhedo veditabbo. Taṇhābhībhūtassa hi dukkhāpadā hoti, anabhībhūtassa sukhā. Avijjābhībhūtassa ca dandhābhiññā hoti, anabhībhūtassa khippā.

Yo ca samathe akatādhikāro, tassa dukkhāpaṭipadā hoti, katādhikārassa sukhā. Yo pana vipassanāya akatādhikāro hoti, tassa dandhā abhiññā hoti, katādhikārassa khippā.

Kilesindriyavasena cāpi etāsaṃ pabhedo veditabbo. Tibbakilesassa hi mudindriyassa dukkhāpaṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā. Mandakilesassa ca mudindriyassa sukhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā ti.

Iti imāsu paṭipadā-abhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya ca abhiññāya samādhim pāpunāti, tassa so samādhī dukkhāpaṭipado dandhābhiñño ti vuccati. Esa nayo sesattaye pi ti evaṃ dukkhāpaṭipadā-dandhābhiññādivasena catubbidho.

Dutiya-catukke atthi samādhī paritto parittārammaṇo, atthi paritto appamāṇārammaṇo, atthi appamāṇo parittārammaṇo, atthi appamāṇo appamāṇārammaṇo ti. Tattha yo samādhī appa-guṇo upari jhānassa paccayo bhavitum na sakkoti, ayaṃ

¹ B^{hm} pali°.

² B^{hm} °yissāmi.

³ S^{bh} appanā-. Cf. 85, n. 8.

paritto. Yo pana avaddhite ārammaṇe pavatto, ayam parittārammaṇo. Yo paṇo subhāvito upari jhānassa paccayo bhavitum sakkoti, ayam appamāṇo. Yo ca vaddhite ārammaṇe pavatto, ayam appamāṇārammaṇo. Vuttalak-khaṇavomissatāya pana vomissakanayo veditabbo. Evaṃ paritta-parittārammaṇādivasena catubbidho.

Tatīyacatukke vikkhambhitanīvaraṇānaṃ vitakka-vicāra-pīti-sukhasamādhīnaṃ vasena pañcangikaṃ paṭhamam jhānaṃ,¹ tato vūpasantavitakkavicāraṃ tivangikaṃ duttiyaṃ, tato virattappītikaṃ duvagikaṃ tatiyaṃ, tato pahīnasukha-upekkhāvedanā-sahitassa samādhīnaṃ vasena duvagikaṃ catuttham:—iti imesaṃ catunnaṃ jhānaṃ angabhūtā cattāro samādhī honti. Evaṃ catujhānangavasena catubbidho.

Catutthacatukke: atthi samādhī hānabhāgiyo, atthi tītibhāgiyo, atthi viśesabhāgiyo, atthi nibbedhabhāgiyo. Tattha paccanīkasamudācāravasena hānabhāgiyatā, tad-anudhammatāya satiyā saṇṭhānavasena tītibhāgiyatā, upari viśesādhigamavasena viśesabhāgiyatā, nibbidāsahagatasāññāmanasikāra-samudācāravasena nibbedhabhāgiyatā ca veditabbā. Yath' āha:² *paṭhamassa jhānassa lābhiṃ kāmāsahagatā saññā manasikārā-samudācaranti hānabhāginī paññā. Tad-anudhammatā-sati santīṭṭhati tītibhāginī paññā. Avitakkasahagatā saññā manasikārā samudācaranti viśesabhāginī paññā. Nibbidāsahagatā saññā manasikārā samudācaranti virāgupaśamhitāni nibbedhabhāginī paññā* ti. Tāya pana paññāya sampayuttā samādhī pi cattāro hontīti. Evaṃ hānabhāgiyādivasena catubbidho.

Pañcamacatukke kāmāvacaro samādhī, rūpāvacaro samādhī, arūpāvacaro samādhī, apariyāpanno samādhī ti evaṃ cattāro samādhī. Tattha sabbāpi upacārekaggatā kāmāvacaro samādhī. Tathā rūpāvacarādi kusalacitt' ekaggatā itare tayo ti evaṃ kāmāvacarādivasena catubbidho.

Chaṭṭhacatukke:—*chandaṃ ce bhikkhu adhiṇaṃ karitvā labhati samādhīṃ, labhati cittaṃ ekaṃ* ti:—

¹ B^{hm} paṭhamajjh°.

² P^{ts}. i, 35 f., but for paññā it reads dhammo. Cf. D. iii, 277 (vii); A. ii, 167; Sⁿ refers also to *Petaṅkopadesa*.

ayaṃ vuccati chandasamādhi . . . Viriyaṃ ce bhikkhu . . . pe . . . cittaṃ ce bhikkhu . . . pe . . . vīmaṃsaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittaṃsa ekaggaṃ:—ayaṃ vuccati vīmaṃsāsamādhi¹ ti¹ evaṃ adhipativasena catubbidho.

Pañcake yaṃ catukkabhede vuttaṃ dutiyaṃ jhānaṃ, taṃ vitakkamattātikkamena dutiyaṃ; vitakkavicārātikkamena tatiyaṃ ti evaṃ dvidhā bhinditvā pañca jhānāni veditabbāni. Tesāṃ angabhūtā ca² pañca-samādhi ti evaṃ pañcājhānavasena pañcavidhatā veditabbā.

(5) *Ko c' assa sankilesa?* (6) *Kiṃ vodānaṃ* ti ettha pana vissajjanam Vibhange vuttam eva. Vuttaṃ hi tattha *sankilesaṃ ti hānabhāgiyo dhammo. Vodānaṃ ti visesabhāgiyo dhammo* ti.³ Tattha paṭhamassa jhānassa lābhiṃ kāmasahagatā saññā manasikārā samudācaranti hānabhāgiṇi paññā ti iminā nayena hānabhāgiyo dhammo veditabbo. Avitakkasahagatā saññā manasikārā samudācaranti visesabhāgiṇi paññā ti iminā nayena visesabhāgiyo dhammo veditabbo.

7. *Kathaṃ bhāvetabbo* ti ettha pana yo tāva ayaṃ *lokiya-lokuttara*-vasena duvidho ti ādisu ariyamaggasampayutto samādhi vutto, tassa bhāvanānayo paññābhāvanāyena⁴ eva sangahito.⁴ Paññāya hi bhāvitāya so bhāvito hoti, tasmā taṃ sandhāya evaṃ bhāvetabbo ti na kiñci viṣuṃ vadāma. Yo panāyaṃ *lokiyo*, so vuttanayena silāni visodhetvā, supārisuddhe sīle patitṭhitena, yvāssa dasasu paḷibodhesu⁵ paḷibodho atthi, taṃ upacchinditvā, kammaṭṭhanadāyakam kalyāṇamittaṃ upasankamitvā, attano cariyānukulaṃ cattālisāya kammaṭṭhānesu aññataram kammaṭṭhānaṃ gahetvā, samādhiḥbhāvanāya ananurūpaṃ vihāraṃ pahāya, anurūpe vihāre viharantena khuddakapaḷibodhupacchedaṃ katvā, sabbam bhāvanāvidhānaṃ aparihāpentena bhāvetabbo ti. Ayaṃ ettha sankhepo.

Ayaṃ pana vitthāro:—yaṃ tāva vuttaṃ yvāssa dasasu paḷibodhesu paḷibodho atthi, taṃ upacchinditvā ti ettha:—

¹ *Vibh.* 216-19. Cf. *S.* v, 268 f.

² *S^b omits.*

⁴ *B^{hm} °hito.*

³ *Fibh.* 343.

⁵ *B^{hm} pali° throughout.*

Āvāso ca kulam lābho, gaṇo kammaṇ ca pañcamam;
addhānam, ñāti, ābādho, gantho, iddhī ti te dasā ti

ime dasa palibodhā nāma.

Tattha *āvāso* yeva āvāsapalibodho. Esa nayo *kulādīsu*. Tattha (i.) *āvāso* ti eko pi ovarako vuccati, ekam pi parivenam, sakalo pi sanghārāmo. Svāyam na sabbass' eva palibodho hoti.

Yo pan' ettha navakammādisu ussukkam vā āpajjati, bahubhaṇḍasannicayo vā hoti, yena kenaci vā kāraṇena apekkhavā¹ paṭibaddhacitto,² tass' eva palibodho hoti, na itarassa. Tatridam vatthu:—dve kira kulaputtā Anurādhapurā nikkhamitvā anupubbena³ Thūpārāme pabbajimsu. Tesu eko dve mātikā paguṇā⁴ katvā pañcavassiko hutvā pavāretvā Pācīnakhaṇḍarājim⁵ nāma gato, eko tatth' eva vasati. Pācīnakhaṇḍarājim gato⁶ tattha ciram vasitvā, therō hutvā, cintesi: paṭisallānasārubbam idam ṭhānam, handa nam sahāyakassāpi ārocemī ti. Tato nikkhamitvā anupubbena Thūpārāmam pāvisi. Pavisantam yeva nam disvā samānavassikatthero paccuggantvā pattacivaram paṭiggahetvā vattam akāsi. Āgantukatthero senāsanam pavisitvā cintesi: idāni me sahāyo sappim vā phāṇitam vā pānakam vā pesissati, ayam hi imasmim nagare ciram nivāsi ti. So rattim aladdhā pāto cintesi: idāni upatṭhākehi gahitam yāgukhajjakam pesissati ti. Tam pi adisvā: pahiṇantā n' atthi, pavitṭhassa maññe dassatīti⁷ pāto va tena saddhim gāmam pāvisi. Te dve ekam vithim caritvā ulunkamattam yāguṇ labhitvā āsanasālāyam nisiditvā pivimsu. Tato āgantuko cintesi: nibaddhayāgu maññe n' atthi, bhattakāle idāni manussā paṇitam bhattam dassanti ti. Tato bhattakāle pi piṇḍāya caritvā laddham eva bhuñjitvā āha: kiṃ, bhante, sabbakālam evam yāpethā ti? Ām', āvuso ti. Bhante, Pācīnakhaṇḍarāji phāsukā, tattha gacchāmā ti. Thero nagarato

¹ S^b apekkhāvā.

² B^{hm} paṭibandha°.

³ S^{bh} omīti.

⁴ S^{bh} paguṇam.

⁵ Cf. *Mhv.* xxiii, l. 5; *Geiger's Trans.*, p. 155, n. 3.

⁶ B^{hm} °rājigato.

⁷ S^b dassantīti.

dakkhiṇadvārena nikkhamanto Kumbhakāragāmaggaṃ paṭipajji. Itaro āha: kiṃ pana,¹ bhante, imaṃ maggaṃ paṭipannatthā ti? Nanu tvam, āvuso, Pācīnakhaṇḍarājīyā vannaṃ abhāsī ti. Kiṃ pana, bhante, tumhākaṃ ettakaṃ kālaṃ vasitaṭṭhāne na koci atirekapaṛikkhāro atthī ti. Ām', āvuso, mañcapīṭhaṃ sanghikaṃ, taṃ paṭisāmitaṃ eva; aññaṃ kiñci n' atthī ti. Mayhaṃ pana, bhante, kattara-dāḍo telanāli upāhanatthavikā ca tatth' evā ti. Tayā, āvuso, ekadivasam vasitvā ettakaṃ ṭhapitaṃ ti. Āma, bhante ti. So pasannacitto theram vanditvā:—tumhādisānaṃ, bhante, sabbattha araṇṇāvāso yeva. Thūpārāmo catunnaṃ Buddhānaṃ dhātunidhānatṭhānaṃ, Lohapāsāde sappāyaṃ dhammasavanaṃ, Mahācetiyaḍassanaṃ theradassanaṃ ca labbhati, Buddhakālo viya pavattati.² Idh' eva tumhe vasathā ti dutiyadivase pattaḍivaraṃ gahe tvā sayam eva agamāsī ti idisassa āvāso na palibodho hoti.

(ii.) *Kulaṃ* ti nātikulaṃ vā upatṭhākakulaṃ vā. Ekaccassa hi upatṭhākakulaṃ pi sukhite sukhito ti ādinā nayena saṃsatṭhaviharato³ palibodho hoti, so kulamānussakehi vinā dhammasavanāya sāmāntavīhāraṃ pi na gacchati. Ekaccassa mātāpitaro pi palibodhā na honti, Korāṇḍakavīhāra-vāsithherassa bhāgiṇeyyadahaṛabhikkhuno viya. So kira uddesatṭhaṃ Rohaṇaṃ⁴ agamāsī. Therabhāgiṇī pi upāsikā sadā theram tassa pavattim pucchati. Thero: ekadivasam dāharaṃ ānessāmiti Rohaṇābhimukho pāyāsī. Dāhara pi:—ciraṃ idha me⁵ vutthaṃ upajjhāyaṃ dāni passitvā upāsikāya ca pavattim nātva āgamiṣāmi ti Rohaṇato nikkhami. Te ubho pi Gangātīre⁶ samāgacchimsu. So aññatarasmiṃ rukkhamūle, therassa vattaṃ katvā: kuhiṃ yāsī ti? pucchito taṃ atthaṃ ārocesi. Thero: sutthu te kataṃ; upāsikā pi sadā pucchati: ahaṃ pi etad-atthaṃ eva āgato; gaccha tvam, ahaṃ pana idh' eva imaṃ vassaṃ vasissāmi ti taṃ uyyojesi.

¹ S^{bh} omit.

² S^{bh} vattati.

³ S^{bh} saṃsatthassa viharato.

⁴ Cf. *Mhv.* xxii, l. 6. Cf. *Geiger's Trans.*, p. 146, n. 2.

⁵ S^b ciraṃ me idha.

⁶ ? *The Menik-gangā.* See *op. cit.* map facing p. 1.

So vassūpanāyikadivase yeva taṃ vihāraṃ patto. Senāsa-
nam pi 'ssa pitarā kārītaṃ eva pattaṃ. Ath' assa pitā
dutiya-divase āgantvā: kassa, bhante, amhākaṃ senāsa-
naṃ pattaṃ ti pucchanto: āgantukassa¹ daharassā ti sutvā taṃ
upasankamitvā vanditvā āha: bhante, amhākaṃ senāsane
vassaṃ upagatassa vattaṃ atthi ti. Kiṃ, upāsakā ti?
Temāsaṃ amhākaṃ yeva ghare bhikkhaṃ gahetvā pavāretvā
gamanakāle āpucchitabban ti. So tuṇḥibhāve na adhivāsesi.
Upāsako pi gharaṃ gantvā: amhākaṃ āvāse eko āgantuko
ayyo upagato sakkaccaṃ upatthātabbo ti āha. Upāsikā:
sādhū ti sampaticchitvā paṇitaṃ khādanīyaṃ bhojanīyaṃ
paṭiyādesi. Daharo pi bhaddakāle nātigharaṃ agamāsi; na
naṃ koci sañjāni. So temāsaṃ pi tattha piṇḍapātaṃ pari-
bhūñjitvā, vassaṃ² vuttho: ahaṃ gacchāmi ti āpucchi. Ath'
assa nātakā: sve, bhante, gacchissathā ti³ dutiya-divase ghare
yeva bhojetvā telanāliṃ pūretvā ekaṃ gulapiṇḍaṃ navahat-
thañ ca sātakaṃ datvā: gacchatha, bhante ti āhamsu. So
anumodanaṃ katvā Rohaṇābhimukho pāyāsi. Upajjhāyo
pi 'ssa pavāretvā paṭipathaṃ āgacchanto pubbe diṭṭhatthāne
yeva taṃ addasa. So aññatarasmim rukkhamaṇe therassa
vattaṃ akāsi. Atha naṃ thero pucchi: kiṃ, bhaddamukha!⁴
diṭṭhā te upāsikā ti? So: āma, bhante ti sabbaṃ pavattiṃ
ārocetvā, tena telena therassa pāde makkhetvā gulena pāna-
kaṃ katvā pāyetvā⁵ taṃ pi sātakaṃ therass' eva datvā the-
raṃ vanditvā: mayhaṃ, bhante, Rohaṇaṃ yeva sappāyaṃ ti
agamāsi. Thero pi vihāraṃ āgantvā dutiya-divase Koraṇḍa-
kagāmaṃ pāvisi. Upāsikā pi: mayhaṃ bhātā mama puttaṃ
gahetvā, idāni āgacchissatī ti⁶ sadā maggaṃ olokayamānā
va tiṭṭhati. Sā taṃ ekakaṃ eva āgacchantāṃ disvā: mato
me maññe putto! ayaṃ⁷ thero ekako va āgacchatī ti therassa
pādamūle nipatitvā⁸ paridevamānā rodi. Thero: nanu da-
haro⁹ appicchatāya attānaṃ ajānāpetvā va gato ti taṃ¹⁰ sam-

¹ S^{bh} āgantuka-.

² S^b omits; S^b vutthavasso.

³ B^{hm} gacchathāti.

⁴ S^b bhaddamukha.

⁵ B^{hm} omit.

⁶ S^b idāni āgacchati! idāni āgacchati ti.

⁷ S^{bh} yaṃ.

⁸ S^b patitvā.

⁹ S^b nuna daharo.

¹⁰ S^b inserts upāsikaṃ.

assāsetvā sabbam pavattim ārocetvā pattatthavikato taṃ sātakaṃ nīharitvā dassesi.¹ Upāsikā pasīditvā puttena gatadisābhimukhā urena nipajjitvā namassamānā āha: mayham puttasadisaṃ vata maññe bhikkhum kāyasakkhim katvā Bhagavā Rathavinītapatīpadam² Nālakapatīpadam³ Tuvaṭṭakapatīpadam⁴ Catupaccayasantosa-Bhāvanārāmatā-dīpakam Mahā-ariyavamsapatīpadañ⁵ ca desesi. Vijāta-mātuyā nāma gehe temāsam bhuñjamāno pi: 'aḥam putto, tvaṃ mātā ti na vakkhati! Aho! acchariyamanusso ti. Evarūpassa mātāpitaro pi palibodhā na honti, pag' eva aññaṃ upatthākakulan ti.

(iii.) *Lābho* ti cattāro paccayā. Te katham palibodhā honti? Puññavantassa hi bhikkhuno gatagataṭṭhāne manussā mahāparivāre paccaye denti. So tesam anumodento, dhammam desento, samaṇadhammam kātum na okāsaṃ labhati. Aṇuṇṇagamanato yāva paṭhamayāmo, tāva manus-sasamsaggo na upacchijjati. Puna balavapaccūse yeva bāhulikapiṇḍapātikā⁷ āgantvā: bhante, asuko upāsako upāsikā amacco amaccadhītā tumhākaṃ dassanakāmā⁸ ti vadanti. So: gaṇha, āvuso, pattaṭṭhāraṇa ti gamanasajjo va hoti ti niccavyāvaṇo, tass' eva⁹ te paccayā palibodhā honti. Tena gaṇam pahāya, yattha naṃ na jānanti, tattha ekakena caritabbam. Evaṃ so palibodho upacchijjati ti.¹⁰

(iv.) *Gaṇo* ti Suttantikagaṇo vā Ābhidhammikagaṇo vā, yo tassa uddesaṃ vā paripuccham vā dento samaṇadhammassa okāsaṃ na labhati, tass' eva¹¹ gaṇo palibodho hoti; tena so evaṃ upacchinditabbo. Sace tesam bhikkhūnaṃ bahum gahitaṃ¹² hoti, appam avasiṭṭham, taṃ niṭṭhapetvā araṇṇam pavisitabbam. Sace appam gahitaṃ,¹³ bahum¹⁴ avasiṭṭham,

¹ B^m dasseti.

² Cf. *M.* i, 145.

³ Cf. *Nālakasutta*, *Sn.* III, 11; *Comy.* p. 483, n. 1.

⁴ B^m tuvaṭṭaka°. Cf. *Sn.* iv, 14.

⁵ *A.* ii, 26-28.

⁶ S^b omits.

⁷ B^{hm} bāhullika°.

⁸ B^{hm} datṭhukāmā.

⁹ S^{bh} evaṃ.

¹⁰ S^b upacchijjati.

¹¹ S^b tassa.

¹² B^{hm} bahugahitaṃ.

¹³ S^b gatam.

¹⁴ B^{hm} bahu.

yojanato param agantvā antoyojanaparichede aññaṃ gaṇa-vācakaṃ upasankamitvā: ime āyasmā uddesādihi sangaha-tū ti vattabbam. Evam pi¹ alabhamānena: mayham, āvuso, ekaṃ kiccaṃ atthi; tumhe yathā-phāsukaṭṭhānāni gacchathā ti gaṇam pahāya attano kammaṃ kātabban ti.²

(v.) *Kamman* ti navakammam. Taṃ karontena vaḍḍhaki ādihi laddhāladdham jānitabbam, katakate ussukkaṃ āpajjitabban ti sabbadā³ paḷibodho hoti. So pi evam upacchinditabbo: sace appam avasiṭṭham hoti, niṭṭhapetabbam. Sace bahum⁴ sanghikaṃ ce⁵ navakammam, sanghassa vā sangha-bhārahārahakabhikkhūnam vā niyyādetabbam; attano santakam ce, attano bhārahārahakānam niyyādetabbam. Tādise alabhantena sanghassa pariccajitvā gantabban ti.

(vi.) *Addhānan* ti maggagamanam. Yassa hi katthaci pabbajjāpekkho vā hoti, paccayaajātam vā kiñci laddhabbam hoti, sace taṃ alabhanto na sakkoti adhivāsetum, araññaṃ pavasitvā samaṇadhammam karontassa pi gamikacittam nāma duppaṭivinodaniyam⁶ hoti, tasmā gantvā taṃ kiccaṃ tiretvā va samaṇadhamme ussukkaṃ kātabban ti.

(vii.) *Ñāṭṭi* ti vihare ācariyupajjhāya-saddhivihārika-ante-vāsikasamānupajjhāyaka-samānācariyakā, ghare mātā pitā bhātā ti evam ādikā, te gilānā imassa paḷibodhā honti, tasmā so paḷibodho upaṭṭhahitvā tesam pākatikakaraṇena upacchinditabbo. Tattha⁷ upajjhāyo tāva gilāno, sace lahum na vuṭṭhāti, yāvajivam pi paṭijaggitabbo. Tathā pabbajjācariyo, upasampadācariyo, saddhivihāriko, upasampādita-pabbājita⁸-antevāsika-samānupajjhāyakā ca. Nissayācariya-uddesācariya-nissayantevāsika-uddesantevāsika-samānācariyakā pana yāva nissaya-uddesā anupacchinnā tāva paṭijaggitabbā. Pahontena tato uddham⁹ paṭijaggitabbā eva. Mātāpitūsu upajjhāye viya paṭipajjitabbam. Sace pi hi te rajje ṭhitā honti. puttato ca upaṭṭhānam paccāsimsanti,¹⁰

¹ B^{hm} omit.

² B^m kattabbam.

³ S^{bh} sabbathā pi.

⁴ B^{hm} bahu.

⁵ S^b ca.

⁶ S^h °vinodayam; S^b °vinodaniyam.

⁷ S^b tassa.

⁸ S^b upasampādipabbajjāpita.

⁹ S^{bh} uddham pi.

¹⁰ B^{hm} paccāsīsanti.

kātabbam eva. Atha tesam bhesajjam n' atthi, attano santakam dātabbam. Asati bhikkhācariyāya pariyesitvā pi dātabbam eva. Bhātubhāgininaṃ pana tesam santakam eva yojetvā dātabbam. Sace n' atthi, attano santakam tāva-kālikam datvā,¹ pacchā labhantena gaṇhitabbam, alabhantena na codetabbā. Aññātakassa bhaginiyā sāmikassa² bhesajjam neva kātum na dātum vaṭṭati: tuyham sāmikassa dehī ti vatvā pana bhāgiyā dātabbam. Bhātujāyāya pi es' eva nayo. Tesam pana puttā³ imassa ñātakā yevā ti tesam kātum vattatī ti.⁴

(viii.) *Ābādho* ti yo koci rogo, so bādhayamāno⁵ paḷibodho hoti, tasmā bhesajjakaraṇena upacchinditabbo. Sace pana katipāham bhesajjam karontassa pi na vūpasammati: nāham tuyham dāso, na bhātakō, tam yeva hi⁶ posento anamatagge saṃsāravatṭe dukkham patto⁷ ti attabhāvaṃ garahitvā samaṇadhammo kātabbo ti.

(ix.) *Gantho* ti pariyatti-pariharaṇaṃ, tam sajjhāyādihi niccavyāvatass' eva⁸ paḷibodho hoti, na itarassa. Tatr' imāni vatthūni:—Majjhimbhāṇaka-Revatthero⁹ kira Malayavāsi-Revattherassa¹⁰ santikam gantvā kammaṭṭhānaṃ yāci. Thero: kīdiso 'si, āvuso, pariyattiyan ti pucchi. Majjhimo me, bhante, paṇṇo ti. Āvuso, Majjhimo nām' eso dupparihāro, Mūlapaṇṇāsam¹¹ sajjhāyantassa Majjhimpapaṇṇāsako¹² āgacchati, tam sajjhāyantassa Uparipaṇṇāsako.¹³—kuto tuyham kammaṭṭhānaṃ ti? Bhante, tumhākaṃ santike kammaṭṭhānaṃ labhitvā puna na olokessāmi ti kammaṭṭhānaṃ gaṇhetvā ekūnavisa ti vassāni sajjhāyaṃ akatvā, vīsatiṃ vasse arahattaṃ patvā, sajjhāyatthāya āgatānaṃ bhikkhūnaṃ: vīsati 'me, āvuso, vassāni pariyattim

¹ S^b datvā tāva-kālikam.

³ S^b putto.

⁵ S^{bb} bādhamaṇo.

⁷ S^{bb} dukkhappatto.

⁹ S^b °devatthero.

¹¹ M. Suttas I-50.

¹³ B^m Uparima°. M. Suttas 101-152

² B^{hm} bhaginisāmi°.

⁴ S^b vaṭṭati.

⁶ S^{bh} yevam hi.

⁸ B^{hm} omit.

¹⁰ S^b °devattherassa.

¹² M. Suttas 51-100.

anolokentassa, api ca kho kataparicayo aham ettha. Ārabha-thā ti vatvā ādito paṭṭhāya yāva pariyosānā ekavyañjane pi 'ssa kankhā nāhosi.

Kāraḷiyagiri vāsi¹ Nāgattthero pi aṭṭhārasa vassāni pariyattim chaddetvā, bhikkhūnam Dhātukatham uddisi. Tesam gāma vāsikattherehi saddhim samsandentānam ekapañho pi uppaṭipātiyā āgato nāhosi.

Mahāvihāre pi Tipiṭaka-Cūḷābhaya tthero nāma Aṭṭhakatham anuggahetvā va: Pañcanikāyamaṇḍale tīṇi Piṭakāni parivattessāmī ti suvaṇṇabherim pahārāpesi. Bhikkhusaṅgho: katamācariyānam uggaho? Attano ācariyuggaṇaṃ yeva vadatu. Itarathā vattum na demā ti āha. Upajjhāyo pi naṃ attano upaṭṭhānam āgataṃ pucchi: tvam āvuso bherim pahārāpesi ti? Āma, bhante. Kimkāraṇā ti? Pariyattim, bhante, parivattessāmī ti. Āvuso Abhaya, ācariyā idam padaṃ katham vadanti ti? Evaṃ vadanti, bhante ti. Thero: hun ti paṭibāhi. Puna so aññena aññena pariyāyena: evaṃ vadanti, bhante ti tikkhattum āha. Thero sabbaṃ: hun ti paṭibāhitvā: āvuso, tayā paṭhamam kathito yeva² ācariyamaggo, ācariyamukhato pana anuggahitattā evaṃ ācariyā vadanti ti saṇṭhātum nāsakkhi. Gaccha attano ācariyānam santike suṇāhi ti. Kuhiṃ, bhante, gacchāmī ti? Gangāya parato Rohaṇajanapade Tulādhārapabbatavihāre sabbapariyattiko Mahā-Dhammarakkhitattthero³ nāma vasati, tassa santikaṃ gacchā ti. Sādhū, bhante ti theram vanditvā pañcahi bhikkhusatehi saddhim therassa santikaṃ gantvā vanditvā nisīdi. Thero: kasmā āgato'si ti pucchi. Dhammam sotum, bhante ti. Āvuso Abhaya, Dīgha-Majjhimesu mam kālena kālam pucchanti, avasesam pana me tiṃsamattāni vassāni na olokitapubbam, api ca tvam rattim mama santike parivatthehi, aham te divā kathayissāmī ti. So: sādhu bhante ti tathā akāsi. Parivenadvāre mahāmaṇḍapam kāretvā gāma vāsino divase divase dhammasavanatthāya⁴ āgacchanti. Thero rattim parivattitaṃ⁵ divā kathayanto

¹ B^{hm} Kāruli^o.

² B^{hm} va.

³ S^b omits Mahā. See *Dīpavaṃsa* xix, 6.

⁴ S^{bb} dhammasavaṇāya. ⁵ B^{hm} parivatti. Tam divā.

anupubbena desanam kathayitvā¹ niṭṭhapetvā Abhayattherassa santike taṭṭikāya nisīditvā: āvuso, mayham kammaṭṭhānam kathehi ti āha. Bhante, kim bhanatha? nanu mayā tumhākam eva santike sutam? Kim aham tumhehi aññātam kathessāmi ti. Tato nam thero: añño esa, āvuso, gatakassa maggo² nāmā ti āha. Abhayatthero kira tadā sotāpanno hoti. Ath' assa so kammaṭṭhānam datvā āgantvā, Lohapāsāde dhammam parivattento thero parinibbuto ti assosi. Sutvā: āharath', āvuso, cīvaran ti cīvaram pārupitvā: anucchaviko, āvuso, amhākam ācariyassa arahattamaggo. Ācariyo no, āvuso, uju ājāniyo.³ So attano dhammantevāsikassa santike taṭṭikāya nisīditvā: mayham kammaṭṭhānam kathehi ti āha. Anucchaviko, āvuso, therassa arahattamaggo ti. Evarūpānam gantho palibodho na hoti ti.⁴

(x.) *Iddhī* ti pothujjanikā iddhi. Sā hi uttānaseyyakadārako viya, taruṇasassam viya ca dupparihārā hoti, appamattaken' eva bhijjati. Sā pana vipassanāya palibodho hoti, na samādhissa; samādhim patvā pattabbato; tasmā vipassanattikena iddhipalibodho upacchinditabbo, itarena avasesā ti.

Ayam tāva palibodhakathāya vitthāro.

Kammaṭṭhānadāyakaṃ kalyāṇamittam upasankamivā ti ettha pana duvidham kammaṭṭhānam:—*sabbatthaka*-kammaṭṭhānam, *pārihāriya*-kammaṭṭhānañ ca. Tattha *sabbatthaka*-kammaṭṭhānam nāma bhikkhusanghādisu mettā maraṇasati⁵ ca, asubhasaññā ti pi eke. Kammaṭṭhānikena hi bhikkhunā pathamam tāva paricchinditvā sīmaṭṭhakabhikkhusanghe: sukhitā hontu⁶ avyāpajjā ti mettā bhāvetabbā, tato sīmaṭṭhakadevatāsu, tato gocaragāmamhi issarajane,⁷ tato tattha manusse upādāya sabbasattesu. So hi bhikkhusanghe mettāya sahaṇvāsīnam muducittatam⁸ janeti. Ath' assa te sukhasamvāsā honti. Sīmaṭṭhakadevatāsu mettāya mudukatacittāhi devatāhi dhammikāya rakkhāya susamvihi-

¹ S^b omits.

³ S^{bh} ājāniyyo.

⁶ S^b bhavantu.

⁴ S^b hoti.

⁷ Jāt. iv., 132.

² S^b adhigatamaggo.

⁵ B^m maraṇassati.

⁸ S^{bh} muducittam.

tārakkho hoti.¹ Gocaragāmamhi issarajane mettāya mudu-katasantānehi issarehi dhammikāya rakkhāya surakkhita-parikkhāro hoti. Tattha manussesu mettāya pasāditacittehi tehi aparibhūto hutvā vicarati. Sabbasattesu mettāya sabbattha appaṭihatacāro hoti. Maraṇasatiyā pana avassam: mayā maritabban ti cintento anesanam pahāya uparūpari vadḍhamānasamvego anolīnavuttiko² hoti. Asubhasaññā-paricitacittassa pan' assa dibbāni pi ārammaṇāni lobhavasena cittam na pariyādiyanti. Evaṃ bahūpakārattā sabbattha atthayitabbam icchitabban ti ca adhippetassa yogānuyogakamassa ṭhānañ cā ti *sabbatthaka-kammaṭṭhānan* ti vuccati.

Cattālīsāya pana kammaṭṭhānesu yam yassa caritānukulam,³ tam tassa niccam pariharitabbattā, uparimassa uparimassa ca bhāvanākamassa padaṭṭhānattā, *pārīhāriya-kammaṭṭhānan* ti vuccati. Iti imam duvidham pi kammaṭṭhānam yo deti, ayam kammaṭṭhānadāyako nāma, tam kammaṭṭhānadāyakam kalyāṇamittan ti:—

Piyo garu bhāvanīyo vattā ca vacanakkhamo,
gambhīrañ ca kathamkattā, no ca ṭhāne niyojaye ti.

Evaṃ ādiguṇasamannāgatam ekanta⁴-hitesim vuḍḍhipakke ṭhitam *kalyāṇamittam*. *Mamam hi, Ānanda, kalyāṇamittam āgama jātidhammā sattā jātīyā parimuccantī* ti⁵ ādivacanato pana Sammāsambuddho yeva sabbākārasampanno kalyāṇamitto, tasmā tasmim sati tass' eva Bhagavato santike gahitakammaṭṭhānam⁶ sugahitam hoti. Parinibbute pana tasmim, asītiyā mahāsāvakesu yo dharati, tassa santike gahetum vaṭṭati. Tasmim pi asati, yam kammaṭṭhānam gahetukāmo hoti, tass' eva vasena catukkapañcakajjhānāni nibbattetvā jhānapadaṭṭhānam vipassanam vadḍhetvā āsavakkhayam pattassa khīṇāsavassa santike gahetabbam.

Kim pana khīṇāsavo: aham khīṇāsavo ti attānam pakāseti ti kim vattabbam? Kārakabhāvam hi jānitvā pakāseti. Nanu Assaguttatṭhero⁷ āraddhakammaṭṭhānassa bhikkhuno:

¹ B^{hm} °vihita°.

² Cf. *Dhs.* § 1367.

³ B^{hm} cariyānukulam. ⁴ B^{hm} ekantena. ⁵ *S.* i, 88.

⁶ S^{bh} gahitam kammaṭṭhānam. ⁷ *Mil.* 6 f, 14 f.

kammaṭṭhānakārako¹ ayan ti jānitvā ākāse cammakhaṇḍaṃ paññapetvā tattha pallankena nisinno kammaṭṭhānaṃ ka-thesī ti ? Tasmā sace khīṇāsavaṃ labhati, icc' etaṃ kusalaṃ. No ce labhati, anāgāmi-sakadāgāmi-sotāpanna-jhānalābhī-puthujjanatipiṭakadhara - dvipiṭakadhara - ekapiṭakadharesu purimassa purimassa santike. Ekapiṭakadhare pi asati, yassa ekasangīti pi Aṭṭhakathāya saddhiṃ paṇṇā, sayaṇ² ca lajjī hoti, tassa santike gahetabbam. Evarūpo hi tantidharo vamsānurakkhako pavenipālako ācariyo ācariyamatiko va hoti, na attano matiko hoti,³ ten' eva Porāṇakattherā: lajjī rakkhissati, lajjī rakkhissatī ti tikkhattum āhaṃsu. Pubbe vuttakhīṇāsavādayo c' ettha attanā adhigatamaggam eva ācikkhanti. Bahussuto pana taṃ taṃ ācariyaṃ upasankam- itvā uggahaparipucchānaṃ visodhitattā ito c' ito ca suttaṃ ca kāraṇaṃ ca sallakkhetvā sappāyāsappāyaṃ yojetvā, gaha- natṭhāne gacchanto, mahāhatthī viya mahāmaggaṃ dassento, kammaṭṭhānaṃ kathessati.⁴ Tasmā evarūpaṃ kammaṭ- ṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā tassa vatta- paṭivattam⁵ katvā kammaṭṭhānaṃ gahetabbam.

Sace paṇ' etaṃ ekavihāre yeva labhati, icc' etaṃ kusalaṃ. No ce labhati, yattha so vasati, tattha gantabbam. Gac- chantena ca na dhotamakkhitehi pādehi upāhanā ārūhitvā, chattaṃ gahetvā, telanāli-madhuphāṇitādīni gāhāpetvā ante- vāsikaparivutena gantabbam. Gamikavattaṃ pana pūretvā attano pattacīvaram sayam eva gahetvā antarāmagge yaṃ yaṃ vihāraṃ pavisati, sabbattha vattapaṭivattam kurumā- nena sallahukaparikkhārena paramasallekhavuttinā hutvā gantabbam. Taṃ vihāraṃ pavisantena antarāmagge yeva dantakaṭṭham kappiyaṃ kārapetvā gahetvā pavisitabbam, na ca muhuttaṃ vissametvā pādadhovanamakkhanādīni kat- vā: ācariyassa santikaṃ gamissāmī ti aññaṃ pariveṇaṃ pavi- sitabbam. Kasmā ? Sace hi 'ssa tatra ācariyassa visabhāgā bhikkhū bhaveyyum, te āgamanakāraṇaṃ pucchitvā ācari- yassa avaṇṇaṃ pakāsetvā nattho 'si. Sace tassa santikaṃ

¹ S^{bh} araddham imassa bhikkhuno kammaṭṭhānaṃ kārako.

² B^{hm} ayaṇ.

³ S^{bh} omit.

⁴ S^b kathayissati.

⁵ B^{hm} °paṭipattim.

āgato¹ ti vippaṭisāraṃ uppādeyyuṃ, yena tato va paṭinivat-
teya, tasmā ācariyassa vasanaṭṭhānaṃ pucchitvā ujukaṃ
tatth' eva gantabbam. Sace ācariyo daharataro hoti, patta-
cīvarapaṭiggahaṇādiṇi na sāditaṭṭhāni. Sace vuḍḍhataro²
hoti, gantvā ācariyaṃ vanditvā ṭhātabbam: nikkhip' āvuso
pattacīvaran ti vuttena nikkhipitaṭṭhānaṃ: pāṇiyaṃ pi vā ti
vuttena, sace icchatī, pāṭabbam: pāde dhovā ti³ vuttena na
tāva pādā dhovitaṭṭhā. Sace hi ācariyena ābhaṭaṃ udakaṃ⁴
bhavēyya, na sārappaṃ siyā. Dhov', āvuso,⁵ na mayā
ābhaṭaṃ, aññehi ābhaṭan ti vuttena pana, yattha ācariyo
na passati, evarūpe paṭicchanne vā okāse abbhokāse⁶
vihārassā pi vā ekamante nisīditvā pādā dhovitaṭṭhā. Sace
ācariyo telanāliṃ āharati, uṭṭahitvā ubho hi hatthehi
sakkaccaṃ gaheṭabbā. Sace hi na gaṇheyya: ayaṃ
bhikkhu ito eva⁷ paṭṭhāya sambhogam kopeti ti ācariyassa
aññathattaṃ bhavēyya; gaheṭvā pana na ādito va pādā
makkheṭabbā. Sace hi taṃ ācariyassa gattaṭṭhānaṃ janatelaṃ
bhavēyya, na sārappaṃ siyā; tasmā pathamaṃ⁷ sīsaṃ mak-
kheṭvā khandhādiṇi makkheṭabbāni. Sabbapārihāriyate-
laṃ: idaṃ āvuso pāde pi makkhehi ti vuttena pana, thokaṃ
sīse katvā,⁸ pāde makkheṭvā: imaṃ telanāliṃ ṭhapemi, bha-
nte ti vatvā ācariye gaṇhante dāṭabbā, āgatadivasato paṭṭhā-
ya: kammaṭṭhānaṃ me bhaṇte kathetha icc' evaṃ na vatta-
bam. Dutiyadivasato pana paṭṭhāya sace ācariyassa pakati-
upaṭṭhāko atthi, taṃ yācitvā vattaṃ kāṭabbam. Sace
yācito pi na deti, okāse laddhe yeva kāṭabbam. Karontena
ca⁷ khuddakamajjhima mahantāni tīṇi dantaṭṭhāni upanā-
metabbāni, sītaṃ uphan ti duvidhaṃ mukhadhovana-uda-
kaṃ ca nahānodakaṃ ca paṭiyādetabbam; tato yaṃ ācariyo
tīṇi divasāni paribhuñjati tādisaṃ eva niccaṃ upanāmetab-
bam. Niyamaṃ akatvā yaṃ vā taṃ vā paribhuñjantassa
yathā-laddhaṃ upanāmetabbam. Kim bahunā? vuttena,
yaṃ taṃ Bhagavatā: *antevāsikena bhikkhave ācariyamhi*

¹ B^{hm} gato.

³ B^{hm} dhovāhīti.

⁵ B^{hm} dhovāh' āvuso.

⁷ B^{hm} omīti.

² S^{bh} buḍḍhataro.

⁴ S^{bh} ābhaṭaṃ.

⁶ S^{bh} abbhokāsa-.

⁸ S^{bh} omit these three words.

*sammā vattitabbam. Tatrāyaṃ sammāvattanā: kāliss' eva utthāya, upāhanā omuñcivā, ekaṃsaṃ uttarāsaṃsaṃ karivā, dantakattṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam.*¹ *Sace yāgu hoti, bhājanam dhovivā, yāgu upanāmetabbā* ti ādikam Khandhake² *sammāvattam paññattam, tam sabbam pi katabbam. Evaṃ vattasampattiya garuṃ*³ *ārādhayamānena sāyam vandivā: yāhi ti vissajjitenā gantabbam. Yadā so: kissa āgato*⁴ *'sī ti pucchati, tadā āgamanakāraṇam kathetabbam. Sace so neva pucchati, vattam pana sādhiyati, dasāhe*⁵ *vā pakkhe vā vītivatte ekadivasam vissajjitenā pi agantvā okāsam kāretvā āgamanakāraṇam ārocetabbam. Akāle vā gantvā: kim attham*⁶ *āgato 'sī ti puṭṭhena ārocetabbam. Sace so: pāto va āgacchā ti vadati, pāto va gantabbam. Sace pan' assa tāya velāya*⁷ *pittābādhenā vā kucchi paridāyhati, aggimandatāya vā bhattam na jīrati, añño vā koci rogo bādhati, tam yathābhūtam āvikatvā attano sappāyavelam ārocetvā tāya velāya*⁸ *upasankamitabbam, asappāyavelāya*⁹ *hi vuccamānam pi kammattṭhānam na sakkā hoti, manasikātun ti.*

Ayaṃ kammattṭhānadāyakaṃ kalyāṇamittam upasankamivā ti ettha vitthāro.

Attano cariyānukulam

Idāni *attano cariyānukulan* ti ettha cariyā ti cha cariyā: rāgacariyā, dosacariyā, mohacariyā, saddhācariyā, buddhicariyā, vitakkacariyā ti. Keci pana rāgādīnam saṃsaggasannipātavasena aparāpi catasso, tathā saddhādīnam ti imāhi atṭhahi saddhim cuddasa icchanti. Evaṃ pana bhede vuccamāne rāgādīnam saddhādīhi pi saṃsaggam katvā anekacariyā honti, tasmā sankhepena cha eva cariyā veditabbā. Cariyā pakati ussannatā ti¹⁰ *atthato ekam. Tāsam vasena cha*

¹ S^b paññāpetabbam.

³ B^{hm} garu.

⁵ B^m māse.

⁷ S^{bh} tāyam velāyam

⁹ S^{bh} °velāyam.

² Vin. ii, 231; cf. 223.

⁴ B^{hm} kiss' āgato.

⁶ S^{bh} kimattham.

⁸ So all editions.

¹⁰ B^{hm} omīti.

eva puggalā honti rāgacarito, dosacarito, mohacarito, sad-dhācarito, buddhacarito, vitakkacarito ti. Tattha yasmā rāgacaritassa kusalappavattisamaye saddhā balavati hoti, rāgassa āsannagunattā. Yathā hi akusalapakkhe rāgo si-niddho, nātilūkho, evaṃ kusalapakkhe saddhā. Yathā rāgo vatthukāme pariyesati, evaṃ saddhā silādi guṇe. Yathā rāgo ahitaṃ na pariccajati, evaṃ saddhā hitaṃ na pariccajati, tasmā rāgacaritassa saddhācarito sabhāgo. Yasmā pana dosacaritassa kusalappavattisamaye paññā balavati hoti, dosassa āsannagunattā. Yathā hi akusalapakkhe doso nis-sineho¹ na ārammaṇaṃ allīyati, evaṃ kusalapakkhe paññā. Yathā ca doso abhūtaṃ pi² dosam eva pariyesati, evaṃ paññā bhūtaṃ dosam eva pariyesati.³ Yathā doso sattapari-vajjanākārena pavattati, evaṃ paññā sankhāraparivajja-nākārena. Tasmā dosacaritassa buddhicarito sabhāgo. Yas-mā pana mohacaritassa anuppannānaṃ kusalānaṃ dham-mānaṃ uppādāya vāyāmamānassa yebhuyyena antarāya-karā vitakkā uppajjanti, mohassa āsanna-lakkhaṇattā. Ya-thā hi moho parivyākulatāya anavaṭṭhito, evaṃ vitakko nānappakāravitakkanatāya. Yathā ca moho अपरियोगाहा-ṇatāya cañcalo, tathā vitakko lahuparikappanatāya. Tasmā mohacaritassa vitakkacarito sabhāgo ti.

Apare taṇhā-māna-ditṭhivasena aparā pi tisso cariyā va-danti. Tattha taṇhārāgo yeva, māno ca taṃ sampayutto ti tadubhayaṃ rāgacariyaṃ nātivattati. Mohanidānattā ca ditṭhiyā ditṭhicariyā mohacariyaṃ eva anupatati.

‘Tā pan’ etā cariyā kiṃ nidānā? Kathanā ca jānitabbam:³ ayaṃ puggalo rāgacarito, ayaṃ puggalo⁴ dosādisu aññatara-carito ti? Kiṃ caritassa puggalassa? Kiṃ sappāyan ti?

Tatra purimā tāva tisso cariyā pubbācīṇṇanidānā dhātudo-sanidānā cā ti ekacce vadanti. Pubbe kira itṭhappayoga-subhakammabahulo rāgacarito hoti; saggā vā cāvitvā idhū-papanno. Pubbe chedanavadhabandhanaverakammabahu-lo⁵ dosacarito hoti; nirayanāgayonīhi vā cāvitvā idhūpa-

¹ B^{hm} siniddho.

³ B^{hm} jānitabbā.

⁵ B^{hm} °bandhavera°.

² B^{hm} omit.

⁴ S^b omits.

panno. Pubbe majjapānabahulo sutaparipucchāvihīno ca mohacarito hoti, tiracchānayaniyā vā cavitvā idhūpapanno ti. Evaṃ pubbāciṇṇanidānā ti vadanti.

Dvinnam pana dhātūnam ussannattā puggalo mohacarito hoti: pathavidhātuyā ca āpodhātuyā ca. Itarāsaṃ dvinnam ussannattā dosacarito. Sabbāsaṃ samattā pana rāgacarito ti. Dosesu ca semhādhiko rāgacarito hoti, vātādhiko mohacarito, semhādhiko vā mohacarito, vātādhiko vā rāgacarito ti evaṃ dhātudosanidānā ti vadanti.

Tattha yasmā pubbe iṭṭhappayogasubhakkammabahulā¹ pi saṅgā cavitvā idhūpapaṇṇā² pi ca, na sabbe rāgacaritā yeva honti,³ itare vā dosamohacaritā, evaṃ dhātūnaṃ ca yathāvutten' eva nayena ussadanīyamo nāma n' atthi. Dosaniyame ca rāgamohadvayam eva vuttam; tam pi ca pubbāparaviruddham eva. Saddhācariyādisu ca ekissā pi nidānam na vuttam eva, tasmā sabbam etaṃ aparicchinnavacanam. Ayaṃ pan' ettha Aṭṭhakathācariyānam matānusārena vinicchayo. Vuttam h' etaṃ Ussadakittane:—*ime sattā pubbahetuniyāmena⁴ lobhussadā dosussadā mohussadā alobhussadā adosussadā amohussadā ca honti. Yassa hi kammāyūhanakkhaṇe lobho balavā hoti, alobho mando, adosāmohā balavanto, dosamohā mandā, tassa mando alobho lobham pariyādātum na sakkoti, adosāmohā pana balavanto dosamohe pariyādātum sakkonti. Tasmā so, tena kammena dinnapaṭisandhivasena nibbatto, buddho hoti sukhasīlo akodhano paññavū vajirūpamaññaṇo. Yassa pana kammāyūhanakkhaṇe lobhadosā balavanto honti alobhādosā mandā, amoho ca balavā, moho mando, so purimanayen' eva buddho ceva hoti dutṭho ca, paññavū pana hoti vajirūpamaññaṇo Dattābhayaṭṭhero viya. Yassa⁵ kammāyūhanakkhaṇe lobha-adosāmohā balavanto honti, itare mandā, so purimanayen' eva buddho ceva hoti dandho ca, sīlako pana hoti akodhano⁶ Bākulatṭhero viya. Tathā yassa kammāyūhanakkhaṇe tayo pi lobhadosāmohā balavanto honti, alobhādayo mandā, so purimanayen' eva buddho ceva hoti, dutṭho ca mūlho ca.*

¹ B^m °bahulo; B^h °bahūlo.

² B^{hm} °ūpapanno.

³ B^{hm} na itare vā.

⁴ So all authorities: niyā°.

⁵ B^{hm} insert pana.

⁶ S^{bh} akkodhano.

Yassa pana kammāyūhanakkhaṇe alobhadosamohā balavanto honti, itare mandā, so purimanayen' eva aluddho appakilesa hoti, dibbāraṃmaṇaṃ pi disvā niccalo, duttho pana hoti, dandha-paṇṇo ca. Yassa kammāyūhanakkhaṇe alobhādosamohā balavanto honti, itare mandā, so purimanayen' eva aluddho c' eva hoti aduttho sīlako ca, dandho pana hoti. Tathā yassa kammiyūhanakkhaṇe alobhadosamohā balavanto honti, itare mandā, so purimanayen' eva aluddho c' eva hoti, paṇṇavā ca, duttho pana hoti, kodhano. Yassa pana ¹kammāyūhanakkhaṇe tayo pi alobhādosamohā² balavanto honti, lobhādayo mandā, so purimanayen' eva, Mahāsangharakkhitatthero viya, aluddho aduttho paṇṇavā ca hoti ti.

Ettha ca yo luddho ti vutto, ayaṃ rāgacarito; dutthadan-dhā dosamohacaritā; paṇṇavā buddhacarito, aluddha-adutthā³ pasannapakatitāya saddhācaritā. Yathā vā amoha-parivārena kammunā⁴ nibbatto buddhacarito, evaṃ balava-saddhāparivārena kammunā nibbatto saddhācarito, kāma-vitakkādiparivārena kammunā nibbatto vitakkacarito. Lo-bhādinā vomissa-parivārena kammunā nibbatto vomissa-carito ti. Evaṃ lobhādisu aññataraññataraparivāraṃ pa-ṭisandhijanakam kammaṃ cariyānaṃ nidānaṃ ti veditabbaṃ.

Yaṃ pana vuttaṃ: *kathaṇ ca jānitaḥ*: ayaṃ puṭṭhulo rāgacarito ti ādi,⁵ tatrāyaṃ nayo:—

Iriyāpathato kiccā bhojanā dassanādito
dhammappavattito c' eva cariyāyo vibhāvaye ti.

Tattha⁶ *Iriyāpathato* ti rāgacarito hi pakatigamanena gacchanto cāturiyena gacchati, saṇikam pādaṃ nikkhipati, samam nikkhipati, samam uddharati, ukkūṭikaṇ c' assa padam hoti. Dosacarito pādaggehi khaṇanto viya gacchati, sahasā pādaṃ nikkhipati, sahasā uddharati, anukaḍḍhitaṇ⁷ c' assa padam hoti. Mohacarito parivyākulāya gatiyā gacchati, chambhito viya pādaṃ nikkhipati, chambhito viya uddharati,

¹ S^h Tathā yassa kamm°.

² S^h alobhādayo.

³ S^{bh} aluddhādutthā.

⁴ S^h kammanā always.

⁵ See p. 102. ⁶ B^{hm} on it.

⁷ S^{bh} anukaḍḍhitaṇ.

sahasānupīlitañ c' assa padaṃ hoti. Vuttam pi c' etaṃ Māgandiyasuttupattiyaṃ:¹

*Rattassa hi ukkūṭikaṃ padaṃ bhava,
duṭṭhassa hoti anukaḍḍhitaṃ padaṃ,
mūḷhassa padaṃ sahasānupīlitaṃ,
vivattaṃ cchadass'*² *idaṃ īdisaṃ padaṃ ti.*

Mānam pi rāgacaritassa pasādikaṃ hoti madhurākāraṃ, dosacaritassa thaddhākāraṃ, mohacaritassa ākulākāraṃ. Nisajjāya pi es' eva nayo. Rāgacarito ca ataramāno samam seyyam paññāpetvā saṇikaṃ nipajjitvā angapaccangūni samodhāya pāsādikena ākārena sayati, vuṭṭhāpiyamāno ca sīgham vuṭṭhāya³ sankito viya saṇikaṃ pativacanaṃ deti. Dosacarito taramāno yathā vā⁴ tathā vā seyyam paññāpetvā pakkhittakāyo bhākutikaṃ⁵ katvā sayati, vuṭṭhāpiyamāno ca sīgham vuṭṭhāya kupito viya pativacanaṃ deti. Mohacarito dussañṭhānaṃ seyyam paññāpetvā vikkhittakāyo bahulaṃ adhomukho sayati, vuṭṭhāpiyamāno ca hunkāraṃ karonto dandham vuṭṭhāti. Saddhācaritādayo pana yasmā rāgacaritādīnaṃ sabhāgā, tasmā tesam pi tādiso va iriyāpatho hoti ti. Evaṃ tāva iriyāpathato cariyāyo vibhāvaye.

Kiccā ti sammajjanādisu ca kiccesu rāgacarito sādhuṃ sammajjanim gahetvā ataramāno vālikaṃ avippakiranto Sindhuvārakusumasantharam iva santharanto suddham samam sammajjati. Dosacarito gālham sammajjanim gahetvā taramānarūpo ubhato vālikaṃ ussārento⁶ kharena saddena asuddham visamaṃ sammajjati. Mohacarito sithilaṃ sammajjanim gahetvā samparivattakaṃ ālodayamāno asuddham visamaṃ sammajjati. Yathā ca sammajjane, evaṃ cīvaradhovanarajanādisu pi sabbakiccesu. Nipuna madhurasamasakkaccakārī rāgacarito, gālthaddha-visamakārī dosacarito, anipuna vyākulavisamāparicchinna-

¹ B^{hm} Māgandhiya°. Papañca-Sūdanī on M. i, 501 f.

² S^b vivatta°. S^h refers these lines to the Sagāthavagga (Samyutta N.), where they do not occur.

³ B^{hm} avuṭṭhāya.

⁴ S^{bh} omīti.

⁵ B^{hm} bhākutim.

⁶ S^{bh} ussārento.

kāre¹ mohacarito. Cīvaradhāraṇam pi ca rāgacaritassa nāti-gālham² nātisithilam hoti pāsādikam parimaṇḍalam; dosacaritassa atigālham aparimaṇḍalam; mohacaritassa sithilam parivyākulam. Saddhācaritādayo tesam yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ kiccato cariyāyo vibhāvaye.

Bhojanā ti rāgacarito siniddhamadhurabhojanappiyo³ hoti; bhuñjamāno ca nātimahantam parimaṇḍalam alopam katvā nānārasapaṭisaṃvedī⁴ ataramāno bhuñjati, kiñcideva ca sādum labhivā somanassam āpajjati; dosacarito lūkha-ambilaabhojanam piyo³ hoti; bhuñjamāno ca mukhapūrakam ālopam katvā arasapaṭisaṃvedī taramāno bhuñjati, kiñcideva ca asādum labhivā, domanassam āpajjati. Mohacarito aniyataruciko hoti, bhuñjamāno ca aparimaṇḍalam parittam ālopam⁵ katvā bhājane chaḍḍento mukham makkhento vikkhittacitto taṃ taṃ vitakkento bhuñjati. Saddhācaritādayo pi tesam yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ bhojanato cariyāyo vibhāvaye.

Dassanādito ti rāgacarito īsakam pi manoramam rūpam divsā vimhayajāto viya ciraṃ oloketi, paritte pi guṇe sajjati, bhūtam pi dosam na gaṇhāti, pakkamanto pi amuñcitukāmo va hutvā sāpekkho pakkamati. Dosacarito īsakam pi amanoramam rūpam⁶ divsā kilantarūpo viya na ciraṃ oloketi, paritte pi dose paṭihaññati, bhūtam pi guṇam na gaṇhāti, pakkamanto pi muñcitukāmo va hutvā anapekkho pakkamati. Mohacarito yaṃ kiñci rūpam divsā parapaccayiko hoti, param nindantam sutvā nindati, paṣaṃsantam sutvā paṣaṃsati, sayam pana aññānupekkhāya upekkhako va hoti. Esa nayo saddasavanādisu pi. Saddhācaritādayo pana tesam yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ dassanādito cariyāyo vibhāvaye.

Dhammappavattito cevā ti rāgacaritassa ca māyā, sātheyyam, māno, pāpicchatā, mahicchatā, asantutṭhitā, singam, cāpalyan ti evam ādayo dhammā bahulam pavattanti.

¹ S^{bh} anipuṇaparivyākula°.

³ B^{hm} bhojanam piyo.

⁵ S^{bh} parittamālopam.

² S^b °gālham.

⁴ S^{bh} omīti nānā.

⁶ S^{bh} omīti.

Dosacaritassa kodho, upanāho, makkho, paḷāso, issā, macchariyan ti evam ādayo. Mohacaritassa thīnam, middham, uddhaccam, kukkuccam, vicikicchā, ādānagāhitā, duppaṭi-nissaggitā ti evam ādayo. Saddhācaritassa muttacāgatā, ariyānam dassanakāmatā, saddhammam sotukāmatā, pāmojjabahulatā, asaṃsathatā,¹ amāyāvitā, pasādanīyesu thānesu pasādo ti evam ādayo. Buddhacaritassa sovacassatā, kalyāṇamittatā, bhojane mattaññutā, satisampajaññam, jāgariyānuyogo, samvejanīyesu thānesu samvego, samvigghassa ca² yoniso padhānan ti³ evam ādayo. Vitakkacaritassa bhassabahulatā, gaṇārāmatā, kusalanuyoge arati, anavaṭṭhitacittatā,⁴ rattidhūmayanā,⁵ divāpajjalanā, hurāhuram cāhavanā ti evam ādayo dhammā bahulam pavattantī ti. Evam dhammapavattito cariyāyo vibhāvaye.

Yasmā pana idam cariyā-vibhāvanavidhānam sabbākārena neva Pāliyam, na Aṭṭhakathāyam āgataṃ, kevalam ācariyamātānusārena vuttam, tasmā na sārato paccetabbam. Rāgacaritassa hi vuttāni iriyāpathādini dosacaritādayo pi appamādavihārino kātum sakkonti. Saṃsatthacaritassa ca puggalassa ekass' eva bhinnalakkhaṇā iriyāpathādayo na sampajjanti.⁶ Yam pan' etam Aṭṭhakathāsu cariyā-vibhāvanavidhānam vuttam, tad eva sārato paccetabbam. Vuttam h' etam:—ceto-pariyaññassa lābhī ācariyo cariyam ñatvā kammaṭṭhānam kathessati, itarena antevāsiko pucchitabbo ti. Tasmā cetopariyaññena vā tam vā puggalam pucchitvā jānitabbam: ayam puggalo rāgacarito, ayam dosādisu aññataracarito ti.

Kim caritassa [ca] puggalassa? kim sappāyan? ti ettha pana senāṣanam tāva rāgacaritassa adhotavedika-bhūmatthakam akatapabbhāra-tiṇa - kuṭi-paṇṇasālādīnam aññataram rajokiṇṇam jatukābharitam oluggaviluggam ati-uccam vā atinīcam vā ujjangalam sāsankam asuciṃ⁸ visamamaggaṃ,

¹ B^{hm} asathatā.

² B^{hm} o nit.

³ Cf. *D.* iii, 214 (xxx); *A.* ii, 115; *Dhs.* p. 234; *B. Psy. Eth.* p. 357 f, n. 1.

⁴ B^{hm} °kiccatā.

⁵ S^{bh} rattim dhūpāyanā.

⁶ B^{hm} upapajjanti.

⁷ See above, p. 102.

⁸ S^{bh} asuci-

yattha mañcapīṭham pi mangulābharitam¹ durūpaṃ dubbaṇṇaṃ, yaṃ oloketass' eva jigucchā uppajjati, tādisaṃ sappāyaṃ. Nivāsanapāpuraṇaṃ antacchinnaṃ olambavilambasuttakākiṇṇaṃ jālapūvasadisam sāni viya kharasamphassaṃ kiliṭṭhaṃ bhāritam² kicchapariharanaṃ sappāyaṃ. Patto pi dubbaṇṇo mattikā patto vā ānigaṇṭhikāhato ayopatto vā garuko dussaṇṭhāno sīsakapālam iva jeguecho vattati. Bhikkhācāramaggo pi amanāpo anāsannagāmo visamo vaṭṭati. Bhikkhācāragāmo pi yattha manussā apasanta viya caranti, yattha ekakule pi bhikkhaṃ alabhitvā nikkhamantaṃ: ehi, bhante ti āsanasālaṃ pavesetvā yāgubhattaṃ datvā gacchantā gāvī³ viya vaje pavesetvā anapalokento⁴ gacchanti, tādiso vaṭṭati. Parivisakamanussā⁵ pi dāsā vā kammakarā vā dubbaṇṇā duddassikā⁶ kiliṭṭhavasanaṃ duggandhā jigucchā,⁷ ye acittikārena yāgubhattaṃ chaḍḍentā viya parivisanti, tādīsā sappāyā. Yāgubhattakhajjakam pi lūkhaṃ dubbaṇṇaṃ sāmāka-kudrūsaka-kaṇājakādim ayaṃ pūtitakkaṃ bilangaṃ jīṇasākasūpeyyaṃ yaṃ kiñcid-eva kevalaṃ udarapūramattaṃ vaṭṭati. Iriyāpatho pi 'ssa thānaṃ vā cankamo vā vaṭṭati. Āramaṇaṃ nīlādisu vaṇṇakasīnesu yaṃ kiñci aparisuddhavaṇṇaṃ ti idaṃ rāga-caritassa sappāyaṃ. Dosacaritassa senāsaṇaṃ nāti-uccaṃ nātinīcaṃ chāyūdakasampannaṃ suvibhattabhittithambhasopānaṃ supariniṭṭhitaṃ nālākamma - latākamma⁸ - nānāvidhacittakamma - samujjala⁹ - samasiniddha - mudubhūmitalaṃ brahmavimānaṃ iva kusumadānavicitravaṇṇacclavītānaṃ alankataṃ supaññaṭṭa - sucimanoramattaraṇa - mañcapīṭhaṃ, tattha tattha vāsathāya nikkhattakusumavāsagandhasugandhaṃ yaṃ dassanaṃ matten' eva pītipāmojjaṃ janayati, evarūpaṃ sappāyaṃ. Tassa pana senāsaṇassa maggo pi sabbaparissayavimutto suci samatalo alankatapaṭiyatto va

¹ S^b mankuṇabharitam.

² S^{bh} bhārikam.

³ S^{bh} gāvīm.

⁴ S^b anapaloketvā; S^b anavalokento.

⁵ S^{bh} parivisana°.

⁶ S^{bh} duddasikā.

⁷ S^{bh} jegucchā.

⁸ S^{bh} kammaṃ.

⁹ S^{bh} . . . samujjalaṃ.

vattati. Senāsanaparikkhāro p' ettha kilāmanukuladighajāti¹-mūsikānaṃ² nissayaparicchindanattamaṃ nātibahuko, ekaṃ mañcapīṭhamattamaṃ eva vattati. Nivāsanapārūpanaṃ³ pi 'ssa Cīnapaṭṭa-Somārapaṭṭakoseyyakappāsikasukhumakhomā-dīnaṃ yaṃ yaṃ paṇītaṃ, tena tena ekapaṭṭaṃ vā dupaṭṭaṃ vā sallahukaṃ samaṇasārūppena surattaṃ suḍḍhavaṇṇaṃ⁴ vattati. Patto udakabubbulaṃ iva susaṇṭhāno maṇi viya sumatṭho nimmalō samaṇasārūppena supārisuḍḍhavaṇṇo ayomaṃ vattati. Bhikkhācāraṃ maggo parissayavimutto sa-mo maṇāpo nātīdūra-nācāsannagāmo vattati. Bhikkhā-cāragāmo pi yattha maṇussa: idāni ayyo āgāmissatī ti sitta-sammatṭhe paḍese āsanaṃ paññāpetvā paccuggantvā paṭṭaṃ ādāya gharaṃ pavesetvā⁵ paññattāsane nisīdāpetvā sak-kaccaṃ sahaṭṭhā parivisanti, tādiso vattati.

Parivesakā paṇ' assa ye hontī abhirūpā pāsādikā sunhātā suvilittā dhūmavāsa-⁶ kusumagandhasurabhīno nānā virāga-sucīmanuññavattā bharaṇapaṭīmaṇḍitā sakkaccakārīno, tā-disā sappāyā. Yāgubhattakhaṇḍakāṃ pi vaṇṇagandhara-sasampannaṃ ojavantaṃ maṇoraṃ sabbākārapaṇītaṃ yāvadatṭhaṃ vattati. Iriyāpatho pi 'ssa seyyā vā nisajjā vā vattati. Āraṃmaṇaṃ nīlādisu vaṇṇakasīṇesu yaṃ kiñci supārisuḍḍhavaṇṇaṃ ti idaṃ dosacaritassa sappāyaṃ. Mo-hacaritassa senāsaṇaṃ disāmukhaṃ asambādhāṃ vattati, yattha nisīnnassa vivatā disā paññāyanti.⁷ Iriyāpathesu caṇkamo vattati. Āraṃmaṇaṃ paṇ' assa parittaṃ suppa-mattaṃ sarāvaṃmattaṃ vā khuddakaṃ⁸ na vattati. Saṃ-bādhāsmiṃ hi okāse cittaṃ bhiyyo sammohaṃ āpajjati, tasmā vipulaṃ mahākasiṇaṃ vattati. Sesāṃ dosacaritassa vuttasādisaṃ evā ti idaṃ mohacaritassa sappāyaṃ. Saddhā-caritassa sabbāṃ pi dosacaritāṃ hi vuttavidhānaṃ sappāyaṃ. Āraṃmaṇesu c' assa anussatitṭhānaṃ pi vattati. Buddhi-caritassa senāsanādisu: idāni nāma asappāyaṃ ti n' atthi. Vitakkacaritassa senāsaṇaṃ vivatāṃ disāmukhaṃ, yattha

¹ B^{hm} °mangula°.

³ S^b nivāsanapāpuraṇaṃ.

⁵ B^{hm} pavisetvā.

⁷ B^{hm} khāyanti.

² S^{bh} mūsikādīnaṃ.

⁴ S^{bh} supārisuḍḍha°.

⁶ S^{bh} dhūpavāsa. . . .

⁸ B^{hm} omīl.

nisinnassa āramavanapokkharapīrāmaṇeyyakāni gāmanigamajanapadapatipāṭiyā¹ nīlobhāsā ca pabbatā paññāyanti, taṃ na vaṭṭati. Taṃ hi vitakkavidhāvanass' eva paccayo hoti. Tasmā gambhīre darimukhe² vanapaṭicchanne Hatthikucchipabbhāra-Mahindaguhāsadise senāsane vasitabbam. Ārammaṇam pi 'ssa vipulaṃ na vaṭṭati; tādisaṃ hi vitakka-vasena sandhāvanāya³ paccayo hoti, parittaṃ pana vaṭṭati. Sesam rāgacaritassa vuttasadisam evā ti idaṃ vitakkacaritassa sappāyam.

Ayam attano cariyānukulan ti ettha āgatacariyānam pabhedanidānavibhāvanasappāyaparicchato vitthāro. Na ca tāva cariyānukulaṃ kammatthānam sabbākārena āvikataṃ, taṃ hi anantarassa mātikāpadassa vitthāre sayam eva āvibhavissati. Tasmā yaṃ vuttaṃ: cattālīsāya kammatthānesu aññataram⁴ kammatthānam gahetvā ti, ettha sankhātaniddesato, upacārappanāvahato, jhānappabhedato, samatik-kamato, vaḍḍhanāvaḍḍhanato, ārammaṇato, bhūmito, gahaṇato, paccayato, cariyānukulato ti imehi tāva dasahi ākārehi kammatthānavinicchayo veditabbo.

Cattālīsa kammatthānāni

Tattha *sankhātaniddesato* ti cattālīsāya kammatthānesu iti hi vuttaṃ. Tat' imāni cattālīsa kammatthānāni:—dasa kasiṇā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānan ti.

Tattha pathavīkasiṇam, āpokasiṇam, tejokasiṇam, vāyokasiṇam, nīlakasiṇam, pītakasiṇam, lohita-kasiṇam, odātaka-siṇam āloka-kasiṇam, paricchinnākāsakasiṇan ti ime dasa kasiṇā.

Uddhumātakam, vinīlakam, vipubbakam, vicchiddakam, vikkhāyitakam, vikkhittakam, hatavikkhittakam, lohita-kam, puluvakam, atthikan ti ime dasa asubhā.

Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, maraṇānussati, kāyagatāsati, ānāpānasati,⁵ upasamānussati ti imā dasa anussatiyo.

¹ B^{hm} °patipāṭiyā.

² B^{hm} dari°.

³ B^{hm} °vanassa.

⁴ B^{hm} araññataram.

⁵ B^{hm} °ssati.

Mettā, karuṇā, muditā, upekkhā ti ime cattāro brahmavihārā.

Ākāsānañcāyatanam, viññāṇaṇcāyatanam, ākiñcaṇṇāyatanaṃ, nevasaññānāsaññāyatanaṃ ti ime cattāro āruppā.

Āhāre patikūlasaññā¹ ekā saññā.

Catudhātuvavatthānaṃ ekaṃ vavatthānaṃ ti evaṃ sankhātaniddesato vinicchayo veditabbo.

Upacārappanāvahato ti thapetvā kāyagatāsatiṃ ca ānāpānassatiṃ ca avasesā attha anussatiyo, āhāre patikūlasaññā, catudhātuvavatthānaṃ ti imān' eva h' ettha dasa kammaṭṭhānāni upacārāvahāni; sesāni appanāvahāni ti evaṃ upacārappanāvahato.

Jhānappabhedato ti appanāvahesu c' ettha ānāpānasatiyā saddhim dasa kaṣiṇā catukkajjhānikā honti. Kāyagatāya satiyā saddhim dasa asubhā paṭhamajjhānikā. Purimā tayo brahmavihārā tikajjhānikā. Catutthabrahmavihāro cattāro ca āruppā catukkajjhānikā ti evaṃ jhānappabhedato.

Samatikkamato ti dve samatikkamā : angasamatikkamo ca ārammaṇasamatikkamo ca. Tattha sabbesu pi tika-catukkajjhānikesu kammaṭṭhānesu angasamatikkamo hoti, vitak-kavicārādīni jhānaṅgāni samatikkamitvā te sive' ārammaṇesu dutiyajjhānādīnaṃ pattabbato; tathā catutthabrahmavihāre. So pi hi mettādīnaṃ yeva ārammaṇe somanassaṃ samatikkamitvā pattabbo ti. Catūsu pana āruppesu ārammaṇasamatikkamo hoti. Purimesu hi navasu kaṣiṇesu aññataraṃ samatikkamitvā ākāsānañcāyatanam pattabbaṃ. Ākāśādīni ca samatikkamitvā viññāṇaṇcāyatanādīni. Sesesu samatikkamo natthi ti evaṃ samatikkamato.

Vaḍḍhaṇāvaddhanato ti imesu cattālīsāya kammaṭṭhānesu dasakaṣiṇā neva vaḍḍhetabbāni. Yattakaṃ hi okāsaṃ kaṣiṇena pharati, tad-abbhantare dībbāya sotadhātuyā saddaṃ sotum, dībbena cakkhunā rūpāni passitum, parasattānaṃ ca cetasaṃ cittam aññātum samattho hoti. Kāyagatā sati pana asubhāni ca na vaḍḍhetabbāni. Kasmā? Okāseṇa paricchinna² ānisamsābhāvā ca. Sā ca nesaṃ okāseṇa paricchinna² bhāvanānaye āvibhavissati. Tesu pana vaḍ-

¹ S^{bh} patikkūla°.

² B^{hm} paricchannattā.

dhitesu kuṇaparāsi yeva vaḍḍhati, na koci ānisaṃso atthi. Vuttam pi c'etaṃ Sopākapañhavyākaraṇe¹:—vibhūtā Bhagavā-rūpasaññā, avibhūtā aṭṭhikasaññā ti. Tatra hi nimit-tavaḍḍhanavasena rūpasaññā vibhūtā ti vuttā, aṭṭhika-saññā avaḍḍhanavasena avibhūtā ti [vuttā²]. Yaṃ paṇ' etaṃ kevalaṃ aṭṭhikasaññāya aphaṇiṃ pathaviṃ imaṃ ti vuttam, taṃ lābhissa sato upaṭṭhānākāravasena vuttam. Yath' eva hi Dhammāsokakāle karavīkasakuno samantā ādāsabhittisu attano chāyaṃ disvā sabbadisāsu karavīka-saññi hutvā madhuraṃ giraṃ nicchāresi, evaṃ thero pi aṭṭhikasaññāya lābhittā sabbadisāsu upaṭṭhitaṃ nimittaṃ passanto kevalā pi pathavi aṭṭhikabharitā ti cintesi ti. Yadi evaṃ yā asubhajjhānānaṃ appamāṇārammaṇatā vuttā, sā virujjhati ti? Sā ca na virujjhati; ekacco hi uddhumātake vā aṭṭhike vā mahante nimittaṃ gaṇhāti, ekacco appake. Iminā pariyāyena ekaccassa parittārammaṇaṃ jhānaṃ hoti, ekaccassa appamāṇārammaṇaṃ ti. Yo vā etaṃ vaḍḍhane ādīnaṃ apassanto vaḍḍheti, taṃ sandhāya appamāṇārammaṇaṃ ti vuttam. Ānisaṃsābhāvā pana na vaḍḍhetabbāni ti. Yathā ca etāni, evaṃ sesāni pi na vaḍḍhetabbāni. Kasmā? Tesu hi ānāpānanimittaṃ tāva vaḍḍhayato vāta-rāsiye vaḍḍhati, okāsaṇa ca paricchinnam. Iti sādīnavattā okāsaṇa ca paricchinnattā na vaḍḍhetabbam. Brahmavihārā sattārammaṇā, tesam nimittaṃ vaḍḍhayato sattarāsiye³ vā vaḍḍheyya, na ca tena attho atthi; tasmā tāni pi na vaḍḍhetabbam. Yaṃ pana vuttam: *mellāsahagatena cetasā ekaṃ disaṃ pharitvā* ti ādi,³ taṃ pariggahavasena⁴ eva⁴ vuttam. Ekāvāsa⁵-dvi-āvāsādinā hi anukkamena ekissā disāya satte pariggahetvā bhāvento ekaṃ disaṃ pharitvā ti vutto. Na

¹ I cannot trace this citation in the Theragāthā Commentary on Sopāka of the Questions, nor in that on the Kumārapañha (*Khuddakapāṭha*). S^b refers to S. Nik. Mahāvagga, presumably S. v, 129, which alludes only to aṭṭhikasaññā. Vibhūta scarcely occurs in the Nikāyas. Cf. A. v, 325.

² S^b omitt.

³ D. i, 250. S^b wrongly cites the Sāmaññaphala Sutta.

⁴ S^b pariggahavasena.

⁵ S^b eka-āvāsa.

nimittam vaḍḍhento. Paṭibhāganimittam eva c' ettha n' atthi, yad ayam [yogī¹] vaḍḍheyya. Paritta-appamāṇārammaṇatā p' ettha pariggahavasen' eva veditabbā.

Āruppārammaṇesu pi ākāsaṃ kasiṇugghāṭimattā²; taṃ hi kasiṇāpagamavasen' eva manasikātabbā. Tato paraṃ vaḍḍhayato³ na kiñci hoti. Viññāṇaṃ sabhāvadhammattā; na hi sakkā sabhāvadhammam vaḍḍhetum. Viññāṇapagamo viññāṇassa abhāvamattattā. Nevasaññānāsaññāyatanārammaṇaṃ sabhāvadhammattā yeva na vaḍḍhetabbā. Sesāni animittattā. Paṭibhāganimittam hi vaḍḍhetabbā nāma bhaveyya. Buddhānussati-ādīnaṃ ca neva paṭibhāganimittam ārammaṇaṃ hoti, tasmā taṃ na vaḍḍhetabban ti evaṃ vaḍḍhanāvaḍḍhanato.

Ārammaṇato ti imesu ca cattālīsāya kammaṭṭhānesu dasa kasiṇā, dasa asubhā, ānāpānasati,⁴ kāyagatāsati ti imāni dvāvisati paṭibhāganimittārammaṇāni, sesāni na paṭibhāganimittārammaṇāni. Tathā dasasu anussatisu ṭhapetvā ānāpānasatiṃ ca kāyagatāsatiṃ ca avasesā aṭṭha anussatiyo, āhāre paṭikūlasaññā, catudhātuvavatthānaṃ, viññāṇaṇcāyatanam, nevasaññānāsaññāyatanan ti imāni dvādasa sabhāvadhammārammaṇāni. Dasa kasiṇā, dasa asubhā, ānāpānasati, kāyagatāsati ti imāni dvāvisati nimittārammaṇāni, sesāni cha na vattabbārammaṇāni. Tathā vipubbakam, lohitaṃ, puḷuvakaṃ, ānāpānasati, āpokasiṇaṃ, tejo-kasiṇaṃ, vāyokasiṇaṃ, yaṇ ca ālokakasiṇesu suriyādīnaṃ obhāsamaṇḍalārammaṇan ti⁵ imāni aṭṭha calitārammaṇāni, tāni ca kho pubbabhāge. Paṭibhāgaṃ pana sannisinnam eva hoti. Sesāni na calitārammaṇāni ti evaṃ ārammaṇato.

Bhūmito ti ettha ca dasa asubhā, kāyagatāsati, āhāre paṭikūlasaññā ti⁶ imāni dvādasa devesu nappavattanti. Tāni dvādasa ānāpānasati cāti imāni terasa Brahmaloṃe nappavattanti. Arūpabhāve pana ṭhapetvā, cattāro āruppe aññaṃ nappavattati. Manussesu sabbāni pi pavattanti ti—evaṃ bhūmito.

¹ S^{bh} omit; B^{hm} yad ayam.

² S^b kasiṇugghāṭimattattā.

³ S^b adds pi.

⁴ B^{hm} ānāpānasati throughout.

⁵ S^{bh} omit.

⁶ S^{bh} paṭikkūlasaññā.

Gaḥaṇato ti diṭṭhaphuṭṭhasutaggahaṇato p'ettha vinicchayo veditabbo. Tatra ṭhapetvā vāyokasiṇaṃ sesā nava kasinā, dasa asubhā ti imāni ekūnavīsati diṭṭhena gaḥetabbāni. Pubbabhāge cakkhunā oloketvā¹ nimittam nesam gaḥetabbān ti attho. Kāyagatāsatiyaṃ tacapañcakam diṭṭhena, sesam sutenā ti evam tassā ārammaṇam diṭṭhasutena gaḥetabbam. Ānāpānasati phutṭhena, vāyokasiṇaṃ diṭṭhaphuṭṭhena, sesāni atṭhārasa sutena gaḥetabbāni, upekkhābrahmavihāro cattāro aruppā ti imāni c'ettha na ādikammikena gaḥetabbāni; sesāni pañcatimsa gaḥetabbāni ti—evam gaḥaṇato.

Paccayato ti imesu pana kammaṭṭhānesu, ṭhapetvā ākāsakasiṇaṃ, sesā nava kasinā āruppānam paccayā honti, dasa pi² kasinā abhiññānam, tayo brahmavihārā catutthabrahmavihārassa, heṭṭhimam heṭṭhimam āruppam uparimassa uparimassa, nevasaññānāsaññāyatanaṃ nirodhasamāpattiya, sabbāni pi sukhavihāravipassanā bhavasampattinān ti—evam paccayato.

Cariyānukulato ti cariyānam anukulato p'ettha vinicchayo veditabbo. Seyyathidaṃ, rāgacaritassa tāva:—ettha dasa asubhā kāyagatāsati ti ekādasa kammaṭṭhānāni anukulāni. Dosacaritassa cattāro brahmavihārā cattāri vaṇṇakasiṇāni ti atṭha. Mohacaritassa ca² vitakkacaritassa ca ekam ānāpānasati-kammaṭṭhānam eva. Saddhācaritassa purimā cha anusatiyo. Buddhicaritassa maraṇasati upasamānussati, catudhātuvavatthānam, āhāre paṭikūlasaññā ti cattāri. Sesakasiṇāni cattāro ca āruppā sabbacaritānam anukulāni. Kasiṇesu ca yam kiñci parittam vitakkacaritassa, appamāṇam mohacaritassā ti evam ettha cariyānukulato vinicchayo veditabbo ti. Sabbañ c' etaṃ ujuvipaccanikavasena ca atisappāyavasena ca vuttam. Rāgādinaṃ pana avikkhambhikā sadhādinaṃ vā anupakārā kusalabhāvanā nāma n' atthi. Vuttam pi c' etaṃ Meghiyasutte:—cattāro dhammā uttari³ bhāvetabbā : asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā vyāpādassa pahānāya ānāpānasati bhāvetabbā vitak-

¹ S^b repeats oloketvā.

² B^{hm} omit.

³ S^b uttarim.

*kupacchedāya, aniccasaññā bhāvetabbā asmimānassa*¹ *sama-ghātāyā*² ti. Rāhula-Sutte pi:—*mettaṃ, Rāhula, bhāvanam bhāvetū* ti³ ādinā *nayena ekass' eva satta kammaṭṭhānāni vuttāni*; tasmā *vacanamatte abhinivesaṃ akatvā sabbattha adhippāyo pariyesitabbo* ti. *Ayaṃ kammaṭṭhānaṃ gahetvā* ti ettha *kammaṭṭhānakathā* vinicchayo.

Gahetvā ti imassa pana padassa *ayaṃ atthaparidīpanā*:⁴ *tena yoginā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā* ti ettha *vuttanayen' eva vuttappakāraṃ kalyāṇamittaṃ upasankamitvā*, Buddhassa vā Bhagavato ācariyassa vā, *attānaṃ niyyātetvā sampannajjhāsayaena sampannādhimuttinā ca hutvā kammaṭṭhānaṃ yācitabbam*.

Tattha:⁵ *imāhaṃ Bhagavā attabhāvaṃ tumhākaṃ pariccajāmi* ti evaṃ Buddhassa Bhagavato attā *niyyātetabbo*. Evam hi *aniyyātetvā pantesu senāsanesu viharanto, bheravārammaṇe āpātham āgate santhambhituṃ asakkonto gāmantam osaritvā gihīhi samsaṭṭho hutvā anesanaṃ āpajjitvā anayavyasanaṃ āpajjeyya*.⁶ *Niyyātitattabhāvassa pan' assa bheravārammaṇe āpātham āgate pi bhayaṃ na uppajjati*. Nanu *tayā paṇḍitapurimam eva attā Buddhānaṃ niyyātito* ti *paccavekkhato* ⁷*pan' assa somanassam eva uppajjati?* Yathā hi *purisassa uttamam Kāsikavattham*⁸ *bhavyeyya, tassa tasmim mūsikāya vā kiṭehi vā khādite uppajjeyya domanassam*. Sace pana *taṃ acīvarakassa bhikkhuno dadeyya, ath' assa taṃ tena bhikkhunā khaṇḍākhaṇḍaṃ kariyamānaṃ disvā pi, somanassam eva uppajjeyya, evaṃ sampadam idaṃ veditabbam*. Ācariyassa *niyyātentenā pi*: *imāhaṃ bhante attabhāvaṃ tumhākaṃ pariccajāmi* ti *vattabbam*. Evam *aniyyātitattabhāvo* hi *atajjaniyo vā hoti dubbaco vā anovādakaro yena kāmangamo vā ācariyaṃ anāpucchā va yatth' icchati, tattha gantvā, taṃ enaṃ ācariyo āmisena vā dhammena vā na sangahaṇhāti, gulhaṃ ganthaṃ na sikkhāpeti*. So imam *duvidham sangahaṃ alabhanto sāsane*

¹ S^b māna-.² Ud. iv, 1.³ M. i, 424.⁴ B^{hm} atthadīpanā.⁵ B^{hm} Tatra.⁶ S^{bh} pāpuṇeyya.⁷ S^b adds ca.⁸ S^b kāsikam vattham.

patiṭṭhaṃ na labhati na cirass' eva dussilyaṃ vā gihibhāvaṃ¹ vā pāpuṇāti. Niyyātitattabhāvo pana neva atajjanīyo hoti, na yenakāmaṅgamo suvaco² ācariyāyattavutti-r-eva³ hoti. So, ācariyato duvidhaṃ sangahaṃ labhanto, sāsane vuḍḍhiṃ⁴ virūlhiṃ vepullaṃ pāpuṇāti, Cūlapiṇḍapātika-Tissattherassa antevāsikā viya. Therassa kira santikaṃ tayo bhikkhū āgamamsu. Tesu eko: ahaṃ bhante tumhākaṃ atthāyā ti vutte sataporise papāte patitūṃ ussaheyyaṃ ti āha. Duttiyo: ahaṃ bhante tumhākaṃ atthāyā ti vutte: imaṃ attabhāvaṃ pañhito paṭṭhāyā pāsānapaṭṭhe ghaṃsento nira-vasesaṃ khepetūṃ ussaheyyaṃ ti āha. Tatiyo: ahaṃ bhante tumhākaṃ atthāyā ti vutte: assāsapassāse uparundhitvā⁵ kālaṃ⁶ kiriyāṃ kātūṃ ussaheyyaṃ ti āha. Thero: bhabbā vat' ime bhikkhū ti kammattḥānaṃ kathesi. Te tassa ovāde ṭhatvā tayo pi arahattaṃ pāpuṇimsū ti ayam ānisaṃso at-taniyyātane. Tena vuttaṃ:—*Buddhassa vā Bhagavato ācari-yassa vā attānaṃ niyyātetvā* ti.

Sampannajjhāsayena sampannādhimuttinā ca hutvā ti ettha pana tena yoginā alobhādīnaṃ vasena chahi ākārehi sampannajjhāsayena bhavitabbaṃ. Evaṃ sampannajjhāsayo hi tissannaṃ bodhīnaṃ aññataraṃ pāpuṇāti. Yath' āha:—cha ajjhāsayā Bodhisattānaṃ bodhipariṇāyā samvat-tanti, alobhajjhāsayā ca Bodhisattā lobhe dosadassāvino, adosajjhāsayā ca Bodhisattā dose dosadassāvino, amohajjhāsayā ca Bodhisattā mohe dosadassāvino, nekkhammajjhāsayā ca Bodhisattā gharāvāse dosadassāvino, pavivekajjhāsayā ca Bodhisattā⁷ saṅgaṇikāyā dosadassāvino, nissara-najjhāsayā ca Bodhisattā sabbabhavagatīsu dosadassāvino ti. Ye hi keci atītānāgatapaccuppannā sotāpanna-sakadāgāmi-anāgāmi-khīṇāsavapacceka-buddha-sammāsambuddhā, sabbe te imeh' eva chah' ākārehi attanā attanā pattabbaṃ visesaṃ pattā. Tasmā imehi chah' ākārehi sampannajjhāsayena bhavitabbaṃ.

Tad-adhimuttatāya pana adhimuttisampannena bhavitab-baṃ. Samādhādhimuttena samādhigarukena samādhipab-

¹ B^{hm} gihi°.

³ B^{hm} vutti-d-eva.

⁵ B^{hm} °rumbh°.

² B^{hm} subbaco.

⁴ B^m vaḍḍhim.

⁶ S^{bh} kāla-.

⁷ S^b inserts gaṇa-.

bhārena, nibbānādhimuttēna nibbānagarukēna nibbānapabbhārena ca¹ bhavitabban ti attho. Evaṃ sampannajjhāsayādhimuttino pan' assa kammaṭṭhānaṃ yācato cetopariyāyaññālalābhina² ācariyēna cittācāraṃ oloketvā cariyā jānitabbā. Itarena: kiṃ carito 'si? ke vā te dhammā bahulaṃ samudācaranti? kiṃ vā te manasikaroto phāsu hoti? katarasmiṃ vā te kammaṭṭhāne cittaṃ namati ti evaṃ ādihi nayehi pucchitvā jānitabbā. Evaṃ ñatvā cariyānukulaṃ kammaṭṭhānaṃ kathetabbam. Kathentena ca tividhena kathetabbam. Pakatiyā uggahitakammaṭṭhānassa ekaṃ dve nissajjāni³ sajjhāyaṃ kāretvā dātabbam; santike vasantassa āgatāgatakkhaṇe kathetabbam, uggahetvā aññattha⁴ gantukāmassa nātisankhittaṃ nātivitthārikaṃ katvā kathetabbam. Tattha pathavikaṣiṇaṃ tāva kathentena cattāro kaṣiṇadosā, kaṣiṇakaraṇaṃ, katassa bhāvanānāyo, duvidhaṃ nimittaṃ, duvidho samādhi, sattavidhaṃ sappāyāsappāyaṃ, dasavidhaṃ appanākosallaṃ, viriyasamatā, appanāvidhānaṃ ti ime nava ākāra kathetabbā. Sesakammaṭṭhānesu pi tassa tassa anurūpaṃ kathetabbam. Taṃ sabbaṃ tesam bhāvanāvidhāne āvibhavissati. Evaṃ kathiyaṃāne pana kammaṭṭhāne tena yoginā nimittaṃ gahetvā sotabbam.

Nimittaṃ gahetvā ti idaṃ heṭṭhimapaḍaṃ, idaṃ uparimapaḍaṃ, ayaṃ assa attho, ayaṃ adhippāyo, idaṃ opammaṃ ti evaṃ taṃ taṃ ākāraṃ upanibandhitvā ti attho. Evaṃ nimittaṃ gahetvā sakkaccaṃ suṇantena hi kammaṭṭhānaṃ sugahitaṃ hoti. Ath' assa taṃ nissāya viśesādhi-gamo sampajjati, na itarassā ti. Ayaṃ gahetvā ti imassa paḍassa atthaparidīpanā.

Ettāvata: *kalyāṇamittaṃ upasankamitvā attano cariyānukulaṃ cattālīsāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gahetvā* ti imāni paḍāni sabbākāreṇa vitthāritāni honti ti.

*Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre*⁵ *kammaṭṭhānagahaṇaniddeso*⁶ *nāma tatiyo paricchedo.*

¹ Bhm omī.

² Sb Bhm cetopariyañña°.

³ Sb nisajjā.

⁴ Bhm aññatra.

⁵ Sb omits.

⁶ Bhm kammaṭṭhānaggah°.

IV

CATUTTHO PARICCHEDO

PATHAVĪKASIṄA-NIDDESO

Idāni yaṃ vuttaṃ:—*samādhībhāvanāya ananurūpaṃ vihāraṃ pahāya, anurūpe vihāre viharantenā* ti¹ *ettha*² *yassa tāva ācariyena saddhim ekavihāre vasato phāsu hoti, tena tatth' eva kammaṭṭhānaṃ parisodhenta vasiṭabbaṃ. Sace tattha phāsu na hoti, yo añño gāvute vā addhayaḥojane va yojanamatte pi vā sappāyo vihāro hoti, tattha vasiṭabbaṃ. Evam hi sati kammaṭṭhānaṃ kismiñcid-eva ṭhāne sandehe vā sati sati*³*-sammose vā jāte kālass' eva vihāre vat-taṃ katvā, antarāmagge piṇḍāya caritvā, bhattakiccapari-yosāne yeva ācariyassa vasanaṭṭhānaṃ gantvā taṃ divasaṃ ācariyassa santike kammaṭṭhānaṃ sodhetvā, dutiyadivase ācariyaṃ vanditvā nikkhamitvā, antarāmagge piṇḍāya caritvā, akilamanto yeva attano vasanaṭṭhānaṃ āgantum sakkhissati. Yo pana yojanappamāṇe pi phāsukaṭṭhānaṃ na labhati, tena kammaṭṭhāne sabbam gaṇṭhiṭṭhānaṃ chin-ditvā suvisuddhaṃ*⁴ *āvajjanapaṭibaddhaṃ kammaṭṭhānaṃ katvā dūraṃ pi gantvā samādhībhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre vihātabbaṃ.*

Tattha ananurūpo nāma aṭṭhārasannaṃ dosānaṃ añña-tarena samannāgato. Tatr' ime aṭṭhārasa dosā:—*mahattaṃ, navattaṃ, jinṇattaṃ, panthanissitattaṃ, soṇḍī, paṇṇaṃ, pupphaṃ, phalaṃ, patthanāyatā, nagarasannissitā, dāru-sannissitā, khetasannissitā, visabhāgānaṃ puḍgalānaṃ atthitā, patṭanasannissitā, paccantasannissitā, rajja-sīmasannissitā, asappāyatā; kalyāṇamittānaṃ alābho ti*

¹ See p. 89.

³ B^{hm} omits.

² S^b inserts pana.

⁴ B^{hm} visuddhaṃ.

imesaṃ aṭṭhārasannaṃ dosānaṃ aññatarena dosena saman-
nāgato ananurūpo nāma na tattha vihātabbam. Kasmā ?

Mahāvihāre tāva bahū nānāchandā¹ sannipatanti; te añ-
ñamaññaṃ paṭiviruddhatāya vattaṃ na karonti; bodhi-
angaṇādīni² asammaṭṭhāne va honti, anupaṭṭhāpitaṃ pāṇi-
yaṃ paribhojanaṃ. Tatrāyaṃ gocaragāme piṇḍāya caris-
sāmi ti pattacivaraṃ ādāya nikkhanto, sace passati vattaṃ
vā akataṃ, pāṇiyaghaṭaṃ vā rittaṃ, athānena vattaṃ katab-
baṃ hoti, pāṇiyaṃ upaṭṭhāpetabbam; akaronto vattabhede
dukkaṭaṃ āpajjati; karontassa kālo atikkamati, atidivā
paviṭṭho niṭṭhitāya bhikkhāya kiñci na labhati, paṭisallā-
nagato pi sāmaṇera-daharabhikkhūnaṃ uccāsaddena sangha-
kammehi ca vikkhipati. Yattha pana sabbam pattaṃ
katam eva hoti, avasesā pi ca [san-]ghaṭṭanā³ n' atthi, evarūpe
mahāvihāre pi vihātabbam.⁴

Navavihāre bahum navakammam⁵ hoti, akarontaṃ ujjhā-
yanti. Yattha⁶ pana bhikkhū evaṃ vadanti: ayasmā yathā-
sukhaṃ samaṇadhammaṃ karotu, mayaṃ navakammam
karissāmā ti evarūpe vihātabbam.

Jinnavihāre pana bahum paṭijaggitabbam hoti, antamaso
attano senāsanamattam pi apaṭijaggantaṃ ujjhāyanti, paṭijag-
gantassa kammaṭṭhānaṃ parihāyati.

Panthanissite mahāpathavihāre rattindivam⁷ āgantukā san-
nipatanti, vikāle āgatānaṃ attano senāsaṇaṃ datvā ruk-
khamūle vā pāsānapaṭṭhe vā vasitabbam hoti, puna divase⁸
pi evaṃ evā ti kammaṭṭhānassa okāso na hoti. Yattha
pana evarūpo āgantukasambādho na hoti, tattha vihā-
tabbam.

Soṇḍī nāma pāsānapokkharāṇi hoti. Tattha pāṇiyattham
mahājano samosarati, nagaravāsinaṃ rājakulūpakatthe-
rānaṃ⁹ antevāsikā rajanakammaṭṭhāya āgacchanti, tesam
bhājanadārudoṇikādīni pucchantānaṃ: asuke ca asuke ca

¹ S^{bh} nānācchandā.

² B^{hm} bodhiyang°.

³ S^{bh} ghaṭṭanā.

⁴ B^{hm} na vihātabbam.

⁵ B^{hm} bahunava°.

⁶ B^{hm} Yatra.

⁷ B^{hm} rattidivam.

⁸ B^{hm} divasam.

⁹ S^b rājakulūpagatherānaṃ.

ṭhāne ti dassetabbāni honti, evaṃ sabbakālam pi niccavyāvaṭo hoti.

Yattha nānāvidhaṃ *sākapannaṃ* hoti, tatth' assa kammaṭṭhānaṃ gahetvā divāvihāraṃ nisinnassā pi santike sākahārikā gāyamānā paṇṇaṃ uccinantiyo visabhāgasaddasaṅghaṭṭanaṃ kammaṭṭhānantarāyaṃ karonti.

Yattha pana nānāvidhā mālāgacchā *supupphitā* honti, tatrā pi tādiso yeva upaddavo.

Yattha nānāvidhaṃ ambajambupaṇasādi-*phalaṃ*¹ hoti, tattha phalatthikā āgantvā yācanti, 'adentassa kujjhanti, balakkārena vā gaṇhanti, sāyanhasamaye vihāramajjhe cankamantena te disvā: kiṃ, upāsakā, evaṃ karoṭhā ti vuttā yathāruci akkosanti, avāsāya pi 'ssa parakkamanti.

Patthanīye pana leṇasammate² Dakkhinagiri-Hatthikucchi-Cetiyaḡiri-Cittalapabbatasadise vihāre viharantaṃ: ayam arahā ti sambhāvetvā vanditukāmā manussā samantā osaranti ten' assa na phāsu hoti, yassa pana taṃ sappāyaṃ hoti, tena divā aññattha³ gantvā rattim vasiṭabbam.

Nagarasannissite visabhāgārammaṇāni āpātham āgacchanti, kumbhadāsiyo pi ghaṭeḡi nighaṃsantiyo gacchanti, okkamitvā maggaṃ na denti, issaramanussā pi vihāramajjhe sāṇim parikkhipitvā nisīdanti.

Dārusannissaye pana yattha kaṭṭhāni ca dabbūpakaraṇa-rukkhā ca santi, tattha kaṭṭhahārikā pubbe vuttasākapupphahārikā viya aphāsuṃ⁴ karonti: vihāre rukkhā santi, te chinditvā gharāni karissāmā ti manussā āgantvā chindanti. Sace sāyanhasamayaṃ padhānagharā nikkhamitvā vihāramajjhe cankamanto te disvā: kiṃ, upāsakā, evaṃ karoṭhā ti vadati, yathāruci akkosanti, avāsāya pi 'ssa parakkamanti.

Yo pana *khettasannissito* hoti samantā khetteḡi parivārito, tattha manussā vihāramajjhe yeva khalam katvā dhaññaṃ maddanti, pamukhe sosayanti,⁵ aññaṃ pi bahum aphāsum karonti. Yatrā pi mahāsaṅghabhogo hoti, ārāmika-kulānaṃ⁶ gāvo rundhanti, udakavāraṃ paṭisedhenti, manus-

¹ B^{hm} °panasādi°.

² S^b B^m loka°.

³ B^{hm} aññatra.

⁴ B^{hm} aphāsu-; and below.

⁵ S^b sussanti; B^{hm} susayanti.

⁶ B^{hm} ārāmikākul°.

sā vihi sīsaṃ gahetvā: passatha tumhākaṃ ārāmikakulānaṃ¹ kamman ti sanghassa dassenti. Tena tena kāraṇena rājarājamahāmattānaṃ gharadvāraṃ gantabbhaṃ hoti. Ayaṃ pi khetasannissiten' eva sangahito.

Visabhāgānaṃ puṅgalānaṃ atthitā ti yattha aññaṃaññaṃ visabhāgaverī bhikkhū viharanti, ye kalahaṃ karontā: mā bhante evaṃ karoṭhā ti vāriyamānā: etassa paṃsukūlikassa āgatakālato paṭṭhāya naṭṭhā' mhā ti vattāro bhavanti.

Yo pi udaka-paṭṭanaṃ vā thalapattanaṃ vā nissito hoti, tattha abhiṇhaṃ nāvāhi ca satthehi ca āgatanussā: okāsaṃ detha, pāṇiyaṃ detha, loṇaṃ dethā ti ghaṭṭayantā aphāsuṃ karonti.

*Paccantasannissite*² pana manussā Buddhādisu appasannā honti.

Rajjasīmāsannissite rājabhayaṃ hoti. Taṃ hi padesaṃ eko rājā: na mayhaṃ vase vattatī ti paharati, itaro pi: na mayhaṃ vase vattatī ti. Tatrāyaṃ bhikkhu kadāci itarassa³ rañño vijite vicarati, kadāci ekassa. Atha naṃ carapuriso ayan ti maññaṃānā anayavyasanaṃ pāpentī.

Asappāyatā ti visabhāgarūpādi āraṃmaṇasamosaraṇena vā amanussapariṅgahitatāya vā asappāyatā. Tatridaṃ vattu:—eko līra therō araññe vasati. Ath' assa ekā yakkhinī paṇṇasāladvāre ṭhatvā gāyi. So nikkhamitvā dvāre aṭṭhāsī. Sā gantvā cankamanasīsē gāyi. Therō cankamanasīsāṃ agamāsī. Sā sataporise papāte ṭhatvā gāyi. Therō paṭinivatti. Atha naṃ sā vegena gahetvā⁴: mayā bhante na eko na dve tumhādisā khādītā ti āha.

Kalyāṇamittānaṃ alābho ti yattha na sakkā hoti ācariyaṃ vā ācariyasamaṃ vā upajjhāyaṃ vā upajjhāyasamaṃ vā kalyāṇamittaṃ laddhuṃ, tattha so kalyāṇamittānaṃ alābho mahādosō yevā ti imesaṃ aṭṭhārasannaṃ dosānaṃ aññatarena samannāgato ananurūpo ti veditabbo. Vuttam pi c'etaṃ Aṭṭhakathāsu:—

*Mahāvāsaṃ navāvāsaṃ, jarāvāsaṃ ca paṇṭhanīṃ,
Soṇḍim paṇṇaṃ ca pupphaṃ ca, phalaṃ paṭṭhitam eva ca.*

¹ B^{hm} ārāmikānaṃ.

² B^m Paccantanissite.

³ S^{bh} imassa.

⁴ S^{bh} vegen' āgantvā.

*Nagaram dārunā khettaṃ, visabhāgena paṭṭanaṃ,
Paccantasīmāsappāyaṃ, yattha mitto na labbhati,
Atthāras' etāni thānāni: iti viññāya paṇḍito,
Arakā parivajjeyya, maggaṃ paṭibhayaṃ¹ yathā ti.*

[*Anurūpe vihāre viharantena*]

Yo pana gocaragāmato nātidūra-nāccāsannatādihi pañcah' angehi samannāgato, ayaṃ anurūpo nāma. Vuttaṃ h'etaṃ Bhagavatā:—*Kathaṃ ca, bhikkhave, senāsaṇaṃ pañcanga-samannāgataṃ hoti? Idha, bhikkhave, senāsaṇaṃ nātidūraṃ hoti, nāccāsannaṃ gamanāgamanasampannaṃ, divā appo-kinnaṃ, rattiṃ appasaddaṃ appanigghosaṃ, appaḍaṃsama-kasavātātapasirimsapasamphassaṃ hoti, tasmīṃ kho pana senāsane viharantassa appakāsireṇ' eva vppajjanti cīvapa-piṇḍapūtasenāsaṇagilānapaccayabhesajjaparikkhārā, tasmīṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgātāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upa-sankamivā paripucchati paripaṇḥati: idaṃ bhante kathaṃ? imassa ko attho ti, tassa te āyasmanto avivataṇṇa ceva vivaranti anuttānīkakaṇṇaṃ ca uttānīkaronti² aneka-vihāsesu ca kankhatthāni-yesu³ dhammesu kankhaṃ pativindenti. Evaṃ kho, bhikkhave, senāsaṇaṃ pañcangasamannāgataṃ hoti ti.⁴ Ayaṃ samādhībhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre⁵ viharantena ti ettha vitthāro.*

Khuddakapaḷibodhupacchedaṃ katvā ti evaṃ patirūpe vihāre viharantena ye pi 'ssa te honti khuddakapaḷibodhā, te pi upacchinditabbā. Seyyathidaṃ dīghāni kesanakkhalomāni chinditabbāni, jīṇṇacīvaresu dalhikammaṃ⁶ vā tunnakammaṃ vā kātabbāni, kilīṭṭhāni vā rajitabbāni, sace patte malaṃ hoti patto pacitabbo, mañcapīṭhādīni sodhetabbāni ti. Ayaṃ khuddakapaḷibodhupacchedaṃ katvā ti ettha vitthāro.

Idāni sabbaṃ bhāvanāvidhānaṃ aparihāpentena bhāvetabbo ti ettha ayaṃ pathavīkaṣiṇaṃ ādiṃ katvā sabba-

¹ B^{hm} sappati°. ² B^{hm} uttāniṃ k°. ³ S^{bh} °thāniyesu.

⁴ A. v, 15; S^h refers inaccurately to S. (Sagāthavagga)—sic.

⁵ S^{bh} omit.

⁶ S^{bh} dalhi°.

kammatṭhānavasena vitthārakathā hoti. Evaṃ upacchin-nakhuddakapaḷibodhena hi bhikkhunā pacchābhattam piṇḍa-pāta-paṭikkantena bhattasammadam paṭivinodetvā pavivitte okāse sukhaniṇṇena katāya vā akatāya vā pathaviyā nimit-tam gaṇhitabbam. Vuttam h' etam:—*pathavīkasīṇam ug-gaṇhanto pathaviyam nimittam gaṇhāti kate vā akate vā, sāntake, no anantake, sakotiye, no akotiye, savatume, no avatume*,¹ *sapariyante, no apariyante, supparamatte vā sarāvamatte vā. So tam nimittam suggahītam*² *karoti, sūpadhāritam upa-dhāreti, suvatthitā vā vatthapeti. So tam nimittam sugga-hītam katvā, sūpadhāritam upadhāretvā, suvatthitā vā vatthapetvā, ānisaṃsadassāvī ratanasaṇṇī hutvā, cittikāram upaṭ-thapetvā, sampiṇḍayamāno tasmim ārammaṇe cittaṃ upanibban-dhati:—addhā imāya paṭipadāya*³ *jarāmaṇamhā muccissā-mī ti so vivicc' eva kāmehi . . . pe . . . paṭhamam jhānam*⁴ *upasaṃpajja viharatī ti*.⁵

Tattha yena atitabhave pi sāsane vā isipabbajjāya vā pab-bajitvā, pathavīkasīṇe⁶ catukkapañcaka-jjhānāni nibbattita-pubbāni, evarūpassa puñṇavato upanissayasampannassa aka-tāya pathaviyā kasitattṭhāne vā khalamaṇḍale vā nimittam uppajjati, Mallakatherassa viya. 'Tassa kir' āyasmato kasi-tattṭhānam oloketassa tam ṭhānappamānam eva nimittam udapādi. So tam vadhetvā pañcaka-jjhānāni nibbattetvā jhānapadatṭhānam vipassanam paṭṭhapetvā arahattam pāpuṇi.

Yo pan' evam akatādhikāro hoti, tena ācariyasantike uggahita⁷-kammatṭhānavidhānam avirādetvā cattāro kasi-ṇadose pariharantena kasīnam kātabbam. Nilapīṭalohito-dātasambheda-davasena hi cattāro pathavīkasīṇadosā, tasmā nilādivaṇṇam mattikam agahetvā⁸ gangāvahe mattikā-sadisāya aruṇavaṇṇāya mattikāya kasīnam kātabbam, taṇ

¹ Bhm [s]avattume.

² Bhm °gahitam.

³ S^b paṭipattiyā.

⁴ S^{bh} paṭhamajjhānam.

⁵ S^b refers this citation to Pts. (Ñānakathā), but it does not occur there. Is it from the Comy. on that work?

⁶ S^b paṭhavi°.

⁷ S^{bh} uggahitam.

⁸ Bhm aggahetvā.

ca kho vihāramajjhe sāmaṇerādinam sañcaraṇatṭhāne na kātabbam, vihārapaccante pana paṭicchannatṭhāne pabbhāre vā paṇṇasālāya vā saṃhārimam vā tatratṭhakam vā kātabbam, tatra saṃhārimam catūsu daṇḍakesu pilotikam¹ vā cammam vā kaṭasārakam vā bandhitvā tattha apanītatiṇamūlasakkharavālikāya² sumadditāya mattikāya vuttappamāṇam vaṭṭam limpetvā kātabbam. Tam parikkammakāle bhūmiyam attharitvā oloketabbam. Tatratṭhakam bhūmiyam padumakaṇṇikākārena khāṇuke ākoṭetvā vallihi vinandhitvā kātabbam. Yadisā mattikā nappahoti, adho aññaṃ pakhipitvā uparibhāge suparisodhitāya aruṇavaṇṇāya mattikāya vidatthi-caturangulavitthāram vaṭṭam kātabbam. Etad eva hi pamāṇam sandhāya *suppamattam vā sarāvamattam vā* ti vuttam.

Sāntake, no anantake ti ādi pan' assa paricchedatthāya³ vuttam. Tasmā evam vuttappamāṇaparicchedam katvā rukkhapāṇikā[ya]⁴ visabhāgavaṇṇam samuṭṭhāpeti. Tasmā tam agahetvā pāsānapāṇikāyaghamasitvā samam bheritalasadisam katvā tam ṭhānam sammajjitvā nhatvā āgantvā kasīnamandaḷato adḍhateyya hatthantare padese paññatte vidatthi-caturangulapādake su-atthate pīthe nisīditabbam; tato dūratare nisinnassa hi kasīnam na upatṭhāti; āsannatare kasīnadosā paññāyanti;⁵ uccatare nisinnena gīvam oṇamitvā oloketabbam hoti; nīcatare jaṇṇukā⁶ nī⁷ṭṭanti. Tasmā vuttanayen' eva nisīditvā, *appasādākāmā*⁸ ti ādinā nayena kāmesu ādinavam paccavekkhitvā kāmanissaraṇe sabbadukhasamatikkamassa upāyabhūte⁷ nekkhamme jātābhilāsena Buddhadhammasanghaguṇānussaraṇena pītipāmojjaṃ janayitvā: ayam dāni sā sabbabuddha-pacekebuddha-ariyasāvakehi paṭipannā nekkhammapaṭipadā ti paṭipattiyā sañjātagāravena: addhā imāya paṭipadāya⁸ pavivekasukharassassa bhāgi bhavissāmī ti ussāham janayitvā samena ākārena

¹ Sh pilotikam.

² B^{hm} °kathalikāya.

³ Sh paricchedadassanattāya.

⁴ S^{bh} rukkhapāṇikā.

⁵ S^{bh} kasīnadoso paññāyati.

⁶ B^{hm} appasādākāmā.

⁷ B^{hm} samatikkamupāyabhūte.

⁸ S^{bh} paṭipattiyā.

cakkhūni ummīletvā nimittam gaṇhantena bhāvetabbam. Ati-ummīlayato hi cakkhu kilamati, maṇḍalañ ca ativi-bhūtam hoti, ten' assa nimittam nuppajjati. Atimandaṃ ummīlayato maṇḍalaṃ avibhūtam hoti, cittañ ca linaṃ hoti, evaṃ pi nimittam nuppajjati, tasmā, ādāsatale mukhanimittadassinā viya, samena ākārena cakkhūni ummīletvā¹ nimittam gaṇhantena bhāvetabbam. Na vaṇṇo paccavekkhitabbo, na lakkaṇaṃ manasikātabbam. Api ca vaṇṇaṃ amuñcitvā nissaya savaṇṇaṃ katvā ussadavasena paṇṇatti-dhamme cittaṃ ṭhapetvā manasikātabbam. Pathavī, mahī, medinī,² bhūmi, vasudhā, vasundharā ti ādisu pathavī-nāmesu yam icchatī, yad-assa saññānukulaṃ hoti, taṃ vat-tabbam. Api ca pathavī ti etad eva nāmaṃ pākaṭam, tasmā pākaṭavasena' eva: pathavī, pathavī³ ti bhāvetabbam. Kālena ummīletvā,⁴ kālena nimmīletvā⁴ āvajjitabbam. Yāva uggahanimittam nuppajjati, tāva kālasatam pi kāla-sahassam pi tato bhiyyo pi eten' eva nayena bhāvetabbam. Tass' evaṃ bhāvayato yadā nimmīletvā⁴ āvajjantassa um-mīlitakāle viya āpātham āgacchati, tadā uggahanimittam jātam nāma hoti.

Tassa jātakālato paṭṭhāya na tasmim ṭhāne nisīditabbam, attano vasanaṭṭhānaṃ pavasitvā tattha nisinnena bhāvetab-bam. Pādadhovanapapañcaparihārattham paṇ' assa eka-pāṭalikupāhanā ca kattaradaṇḍo ca icchitabbo. Athānena sace taruṇo samādhī kenacid-eva asappāyakāraṇena nassati, upāhanam āruya kattaradaṇḍam gahetvā taṃṭhānaṃ gant-vā nimittam ādāya āgantvā sukhanisinnena bhāvetabbam, punappunaṃ samannāharitabbam, takkāhatam vitakkā-hatam kātabbam.

Tass' evaṃ karontassa anukkamena nīvaraṇāni vikkham-bhanti, kilesā sannisīdanti, upacārasamādhinā cittaṃ samā-dhiyati, paṭibhāganimittam uppajjati. Tatrāyaṃ purimassa ca uggahanimittassa imassa ca viseso: uggahanimitte kasīna-doso paññāyati, paṭibhāganimittam thavikato nīhaṭādāsa-⁵

¹ B^{hm} ummīlitvā.

² B^{hm} medanī.

³ B^{hm} pathavī *once only*.

⁴ B^{hm} °litvā.

⁵ B^{hm} nihat°.

maṇḍalam viya, sudhotasankhathālam viya, valāhakantarā nikkhantacandaṇḍalam viya, megghamukhe balākā¹ viya, uggahanimittam padāletvā² nikkhantam iva tato sataguṇam sahaṣṣaguṇam supārisuddham hutvā upaṭṭhāti. Tañ ca kho pana neva vaṇṇavantaṃ, na-saṇṭhānavantaṃ, yadi hi taṃ idisaṃ bhaveyya, cakkhuviññeyyaṃ siyā olārikam sammasanūpagam³ tilakkhaṇabbhāhatam. Na pan' etaṃ tādisaṃ, kevalam hi samādhilābhino upaṭṭhānākāramattaṃ:—sañña-jam etaṃ ti uppannakālaṃ ca pan' assa paṭṭhāya nīvaraṇāni vikkhambhitā neva honti, kilesā sannisinnā va, upacārasamādhinā cittaṃ samāhitam evā ti.

Duvidho hi samādhi:—upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittaṃ samādhīyati: upacārabhūmiyaṃ vā paṭilābbhabhūmiyaṃ vā. Tattha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitam hoti, paṭilābbhabhūmiyaṃ angapātubhāvena. Dvinnam pana samādhinaṃ idaṃ nānākāraṇam:—upacāre angāni na thāmajātāni honti, angānaṃ athāmajātattā. Yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunam bhūmiyaṃ patati, evam eva upacāre uppanne cittaṃ kālena nimittam ārammaṇam karoti, kālena bhavaṅgam otarati. Appanāya⁴ pana angāni thāmajātāni honti, tesam thāmajātattā. Yathā nāma balavā puriso āsanā vuṭṭhāya divasaṃ pi tiṭṭheyya, evam eva appanāsamādhimhi uppanne cittaṃ, sakim bhavaṅgavāraṃ chinditvā, kevalam pi rattim kevalam pi divasaṃ tiṭṭhati, kusala-javanapaṭipāṭivasen' eva pavattati ti.

Tatra yad-etaṃ upacārasamādhinā saddhim paṭibhāganimittam uppannam, tassa uppādanam nāma atidukkaram. Tasmā sace ten' eva pallankena taṃ nimittam vaddhetvā appanam adhigantum sakkoti, sundaram. No ce sakkoti, athānena taṃ nimittam appamattena cakkavattigabbho viya rakkhitaḥ. Evam hi:—

Nimittam rakkhato laddham parihāni na vijjati,
Ārakkham hi asantaṃ hi, laddham laddham vinassati.

¹ B^{hm} bakā.

² S^{bh} padālayitvā.

³ B^{hm} sammasanup°.

⁴ B^{hm} appanāyam.

Tatrāyaṃ rakkhaṇavidhi:—

Āvāso, gocaro, bhassam, puggalo, bhojanam, utu,
Iriyāpatho ti satt' ete asappāye vivajjaye.

Sappāye satta sevetha, evaṃ hi paṭipajjato
Na ciren' eva kālena, hoti kassaci appanā ti.¹

Tatrassa yasmim āvāse vasantassa anuppannam vā nimit-
tam nuppajjati, uppannam vā vinassati, anupaṭṭhitā ca sati
na upaṭṭhāti, asamāhitāñ ca cittaṃ na samādhīyati, ayam
asappāyo. Yattha nimittam uppajjati ceva thāvaraṇ ca
hoti, sati upaṭṭhāti, cittaṃ samādhīyati, Nāgapabbatavāsī-
padhāniya-Tissattherassa viya, ayam sappāyo. Tasmā yas-
mim vihare bahū āvāsā honti, tattha ekam ekasmim tīṇi tīṇi
divasāni vasitvā yatth' assa cittaṃ ekaggam hoti, tattha
vasitabbam. Āvāsasappāyatāya hi Tambapaṇṇidīpamhi
Cūlanāgalene vasantā tatth' eva kammaṭṭhānam gahetvā
pañcasatā bhikkhū arahattam pāpuṇṇimsu, sotāpannādīnam
pana aññattha ariyabhūmim patvā tattha arahattam pat-
tānañ ca ganaṇā n' atthi. Evam aññesu pi Cittalapabbata-
vihārādisu.

Gocara-gāmo pana yo senāsanato uttarena vā dakkhiṇena
vā nātidūre diyaḍḍhakosabbhantare hoti sulabhasampan-
nabhikkho, so sappāyo; viparīto asappāyo.

Bhassam pi² dvattiṃsa tiracchānakathā pariyāpannam
asappāyam, tam hi 'ssa nimittantaradhānāya samvattati.
Dasa kathāvatthunissitam sappāyam, tam pi mattāya bhāsi-
tabbam.

Puggalo pi atiracchānakathiko silādi-guṇasampanno, yaṃ
nissāya asamāhitam vā cittaṃ samādhīyati, samāhitam vā
cittaṃ thirataṃ hoti, evarūpo sappāyo. Kāyadaḍḍhi-
bahulo³ pana tiracchānakathiko asappāyo. So hi tam
kaddamodakam iva acchaṃ udakam malinam⁴ eva karoti,
tādisañ ca āgamma koṭapabbatavāsīdahaṃsa' eva samāpatti
pi nassati, pag' eva nimittam.

¹ Bhm *omit.*

³ Bhm °dalhībahulo.

² Bhm Bhassan ti.

⁴ Bhm malīnam.

Bhojanam pana kassaci madhuram, kassaci ambilaṃ sappāyam hoti.

Utu pi kassaci sīto, kassaci uṇho sappāyo hoti, tasmā yaṃ bhojanam vā utum vā sevantassa phāsu hoti, asamāhitam vā cittaṃ samādhīyati, samāhitam vā cittaṃ thirataṃ hoti, taṃ bhojanam so ca utu sappāyo, itaraṃ bhojanam itaro ca utu asappāyo.

Iriyāpathesu pi kassaci cankamo sappāyo hoti, kassaci sayanāṭṭhānanisajjānam aññataro, tasmā taṃ āvāsaṃ viya tīṇi divasāni upaparikkhitvā, yasmim̐ iriyāpathe asamāhitam vā cittaṃ samādhīyati, samāhitam vā cittaṃ thirataṃ hoti, so sappāyo, itaro asappāyo ti veditabbo. Iti imaṃ sattavi-dham asappāyam vajjetvā sappāyam sevitaṃ, evaṃ paṭi-pannassa hi nimittā sevanabahulassa na ciren' eva kālena hoti kassaci appanā.

Yassa pana evaṃ pi paṭipajjato na hoti, tena dasavidham appanākosallam sampādetabbam. Tatrāyam nayo:—

Dasah' ākārehi appanākosallam icchitabbam:—(1) *vatthu-visadakiriyato*,¹ (2) *indriyasamattapaṭipādanato*, (3) *nimittakusalato*, (4) *yasmim̐ samaye cittaṃ paggaḥetabbam*, *tasmim̐ samaye cittaṃ paggaṇhāti*; (5) *yasmim̐ samaye cittaṃ niggaḥetabbam*, *tasmim̐ samaye cittaṃ niggaṇhāti*, (6) *yasmim̐ samaye cittaṃ sampahaṃsitabbam*, *tasmim̐ samaye cittaṃ sampahaṃseti*, (7) *yasmim̐ samaye cittaṃ ajjhupekkhitabbam*; *tasmim̐ samaye cittaṃ ajjhupekkhati*, (8) *asamāhitapuggala-parivajjanato*, (9) *samāhitapuggalasevanato*, (10) *tad adhimuttito* ti.

Tattha (1) *vatthuvisadakiriyā* nāma ajjhāttikabāhirāṇaṃ vatthūnaṃ visadabhāvakaranaṃ. Yadā hi 'ssa kesanakhalomāni dīghāni honti, sarīraṃ vā sedamalaggahitaṃ, tadā ajjhāttikaṃ vatthu avisadaṃ hoti aparisuddham. Yadā paṇ' assa cīvaram jīṇaṃ kilīṭṭhaṃ duggandhaṃ hoti, senāsanam vā uklāpaṃ, tadā bāhiraṃ vatthu avisadaṃ hoti

aparisuddham. Ajjhattike bāhire ca vatthumhi avisade uppannesu cīttacetāsikesu ñāṇam pi aparisuddham hoti, aparisuddhāni dīpakapallikavaṭṭatelaṇi¹ nissāya uppanna-dīpasikhāya obhāso viya. Aparisuddhena ñāṇena sankhāre sammasato sankhārā pi avibhūtā honti, kammaṭṭhānam anuyuñjato kammaṭṭhānam pi vuḍḍhiṃ virūlhiṃ vepullaṃ na gacchati. Visade pana ajjhattikabāhire vatthumhi uppannesu cīttacetāsikesu ñāṇam pi visadam hoti parisuddham,² parisuddhāni dīpakapallikavaṭṭatelaṇi¹ nissāya uppannadīpasikhāya obhāso viya. Parisuddhena ca ñāṇena sankhāre sammasato sankhārā pi vibhūtā honti, kammaṭṭhānam anuyuñjato kammaṭṭhānam pi vuḍḍhiṃ virūlhiṃ vepullaṃ gacchati.

(2) *Indriyasamattapātipādanam* nāmā saddhādīnam indriyānam samabhāvakarānam. Sace hi 'ssa saddhindriyam balavaṃ hoti, itarāni mandāni, tato viriyindriyam paggahakiccamaṃ, satindriyam upaṭṭhānakiccamaṃ, samādhindriyam avikkhepakiccamaṃ, paññindriyam dassanakiccamaṃ kātum na sakkoti. Tasmā taṃ dhammasabhāvapaccavekkhaṇena vā yathā vā manasikaroto balavaṃ jātamaṃ, tathā amanasikārena hāpetabbamaṃ. Vakkalittheravatthu³ c' ettha nidassanaṃ.

Sace pana viriyindriyam balavaṃ hoti, atha neva saddhindriyam adhimokkhakiccamaṃ kātum sakkoti, na itarāni itarakiccabhedamaṃ. Tasmā taṃ passaddhādi-bhāvanāya hāpetabbamaṃ. Tatrā pi Soṇattheravatthu⁴ dassetabbamaṃ. Evaṃ sese su pi ekassa balavabhāve sati, itaresaṃ attano kicesu asamatthatā veditabbā. Visasato pan' ettha saddhāpaññānaṃ samādhiviriyānaṃ ca samatamaṃ pasamsanti. Balavasaddho hi mandapañño muddhappasanno hoti, avatthusmim pasidati, balavapañño mandasaddho kerāṭṭikapakkham⁵ bhajati bhesajjasamuṭṭhito viya rogo atekiccho hoti, ubhinnaṃ samatāya vatthusmim yeva pasidati. Balavasamādhim pana mandaviriyam samādhissa kosajjapakkhattā kosajjam abhibhavati,

¹ Sh °pallaka°.

² Shh omit.

³ Cf. *Pss. of the Brethren*, p. 198 f.; *Comy. on A. i*, 24, § 2, on *S. iii*, 119 f., and on *Dhp.* 381 (vol. iv, 118 f.).

⁴ Cf. *Pss. of the Brethren*, p. 276.

⁵ *Sum. V. i*, 289; *Jāt. A.* 224, 461.

balavaviriyaṃ mandasamādhim viriyassa uddhaccapak-khattā uddhaccam abhibhavati. Samādhī pana viriyena saṃyojito kosajje patitum na labhati; viriyaṃ samādhinā saṃyojitaṃ uddhacce patitum na labhati; tasmā tad-ubha-yam samam kātabbhaṃ, ubhayasamatāya hi appanā hoti. Api ca samādhikammikassa balavatī pi saddhā vaṭṭati, evaṃ saddahanto okappento appanam pāpunissati. Samādhī-paṇ-ñāsu pana samādhikammikassa ekaggatā balavatī vaṭṭati, evaṃ hi so appanam pāpunāti. Vipassanākammi-kassa paṇ-ñā balavatī vaṭṭati, evaṃ hi so lakkhaṇapaṭivedham pāpu-nāti. Ubhinnaṃ pana samattā¹ pi appanā hoti yeva. Sati pana sabbattha balavatī vaṭṭati; sati hi cittaṃ uddhacca-pakkhikānaṃ saddhā-viriya-paṇ-ñānaṃ vasena uddhacca-pā-tato, kosajjapakkhena ca samādhinā kosajjapātato rak-khati. Tasmā sā loṇadhūpanam viya sabbavyañjanesu, sabbakammika-amacco viya sabbarājakicesu, sabbattha ic-chitabbā. Ten' āha: sati ca² pana sabbatthikā vuttā Bhaga-vatā. Kim kāraṇā? Cittaṃ hi satipaṭisaraṇam, āra-khapaccupaṭṭhānā ca sati, na vinā satiyā cittaassa paggahanig-gaho hoti ti.³

(3) *Nimittakosallaṃ* nāma paṭhavīkaṣiṇādikassa citt' ekag-gatā nimittassa akatassa karaṇakosallaṃ, katassa ca⁴ bhāvanākosallaṃ, bhāvanāya laddhassa rakkhaṇakosallaṃ ca, tam idha adhippetam.⁵

(4) *Kathaṃ ca yasmim samaye cittaṃ paggaḥetabbhaṃ, tasmim samaye cittaṃ paggaṇhāti?* Yadā 'ssa atisithilaviriyatādihi līnaṃ cittaṃ hoti, tadā passaddhisambojjhangādayo tayo abhāvetvā dhammavicayasambojjhangādayo tayo⁶ bhāveti. Vuttam h' etaṃ Bhagavatā⁷:—*Seyyathāpi, bhikkhave, puriso parittaṃ aggim ujjaletukāmo assa, so tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātāṇ ca dadeyya, paṃsukena ca okireyya, bhabbo nu kho so, bhikkhave, puriso tam⁸ parittaṃ*

¹ B^{hm} samatāya.

² S^b omits.

³ S^h refers this citation to the Mahā Atthakathā.

⁴ S^{bh} omit.

⁵ B^{hm} idhādhi°.

⁶ S^b B^{hm} omit.

⁷ S. v, 112 f.

⁸ B^{hm} omit.

aggim ujjāletun ti? No h' etam, bhante. Evam eva kho, bhikkhave, yasmim samaye tīnam cittaṃ hoti, akālo tasmim samaye passaddhisambojjhangassa bhāvanāya, akālo samādhi-sambojjhangassa, akālo upekkhāsambojjhangassa bhāvanāya. Taṃ kissa hetu? Tīnam, bhikkhave, cittaṃ, taṃ etehi dhammehi dussamutthāpayam hoti. Yasmiñ ca kho, bhikkhave, samaye tīnam cittaṃ hoti, kālo tasmim samaye dhammavicayasambojjhangassa bhāvanāya, kālo viriyasambojjhangassa bhāvanāya, kālo pītisambojjhangassa bhāvanāya. Taṃ kissa hetu? Tīnam, bhikkhave, cittaṃ, taṃ etehi dhammehi susamutthāpayam hoti. Seyyathāpi, bhikkhave, puriso parittam aggim ujjāletukāmo assa, so tattha sukkhāni ceva tināni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātā¹ ca dadeyya, na ca paṃsukeṇa okireyya, bhabbo nu kho so, bhikkhave, puriso parittam aggim ujjāletun ti. Evam, bhante ti.

Ettha ca yathā sakam āhāravasena dhammavicayasambojjhangādīnam bhāvanā veditabbā. Vuttam h' etam² :—Atthi, bhikkhave, kusalākusalū dhammā sāvajjānavajjā dhammā, hīnapanītā³ dhammā, kaṇhasukkasappatibhāgā dhammā. Tattha yōniśo manasikārabahutikāro, ayam āhāro anuppannassa vā dhammavicayasambojjhangassa uppādāya, uppannassa vā dhammavicayasambojjhangassa bhīyyo bhāvāya vepullāya⁴ bhāvanāya pāripūriyā samvattati. Tathā atthi, bhikkhave, ārambhadhātu, nikkamadhātu, parakkamadhātu. Tattha yoniso manasikārabahutikāro, ayam āhāro anuppannassa vā viriyasambojjhangassa uppādāya, uppannassa vā viriyasambojjhangassa bhīyyo bhāvāya vepullāya bhāvanāya pāripūriyā samvattati. Tathā atthi, bhikkhave, pītisambojjhangatthāniyā dhammā. Tattha yoniso manasikārabahutikāro, ayam āhāro anuppannassa vā pītisambojjhangassa uppādāya, uppannassa vā pītisambojjhangassa bhīyyo bhāvāya vepullāya bhāvanāya pāripūriyā samvattati ti.

¹ So Sbh; Bhm sukkavātāṇ ca.

² S. v, 104.

³ Sbh hīnappanītā.

⁴ The text of the Sutta (P.T.S. ed.) omits these three words throughout.

Tattha sabhāvasāmaññalakkhaṇapaṭivedhavasena pavat-tamanasikāro kusalādisu *yoniso manasikāro* nāma. Āram-bhaddhātu-ādinam uppadanavasena pavattamanasikāro āram-bhaddhātu-ādisu *yoniso manasikāro* nāma. Tattha ārambha-dhātū ti paṭhamaviriyaṃ vuccati. *Nikkamadhātū* ti kosaj-jato nikkhantattā tato balavataram. *Parakkamadhātū* ti param param thānam akkamanato tato pi balavataram. *Pītisambojjhangatthānīyā dhammā* ti pana pītiyā ev' etaṃ nāmaṃ, tassā pi uppadakamanasikāro va *yoniso manasikāro* nāma.

Api ca satta dhammā dhammavicayasambojjhangassa uppadāya samvattanti:—(1) paripucchakatā, (2) vatthuvi-sadakiriyatā,¹ (3) indriyasamattapaṭipadanā, (4) duppañña-puggalaparivajjanā, (5) paññavantapuggalasevanā, (6) gam-bhīraññānagocariyapaccavekkhaṇā,² (7) tad-adhimuttatā ti.

Ekādasā dhammā viriyasambojjhangassa uppadāya sam-vattanti:—(1) apāyādibhayapaccavekkhaṇatā, (2) viriyāyat-talokiyalokuttaravisesādhigamānisamsadassitē, (3) Buddha-pacceka-buddha-mahāsāvakehi gatamaggo mayā gantabbo, so ca³ na sakkā kusītena gantun ti evaṃ gamanavīthipaccavek-khaṇatā, (4) dāyakānam mahapphalabhāvakaraṇena piṇḍapa-cāyanatā, (5) viriyārambhassa vaṇṇavādī me satthā, so ca ana-tikkamanīyasāsano, amhākaṇ ca bahūpakāro, paṭipattiyā ca pūjīyamāno pūjito hoti, na itarathā ti evaṃ satthu mahatta paccavekkhaṇatā, (6) saddhammasankhātā me mahādāyaj-jam gahetabbaṃ, taṇ ca na sakkā kusītena gahetun ti evaṃ dāyajjamahattapaccavekkhaṇatā, (7) ālokasaññā manasikāra-iriyāpathaparivattana-abbhokāsasevanādihi thīnamiddhavi-nodanatā, (8) kusītapuggalaparivajjanatā, (9) āradhāviri-yapuggalasevanatā, (10) sammappadhānapaccavekkhaṇatā, (11) tad-adhimuttatā ti.

Ekādasadhammā pītisambojjhangassa uppadāya samvat-tanti:—(1) buddhānussati, (2) dhamma-, (3) sangha-, (4) sīla-, (5) cāga-, (6) devatānussati, (7) upasamānussati, (8) lūkhapug-

¹ B^{hm} °kriyā.

² S^b °ñānacariyapaccavekkhaṇā. B^h °paccavekkhaṇā.

³ S^{bh} pi.

galaparivajjanatā, (9) siniddhapuggalasevanatā, (10) Pasā-daniyasuttanta-paccavekkhanatā,¹ (11) tad-adhimuttatā ti:—

Iti imehi ākārehi ete dhamme uppādentō dhammavicaya-sambojjhangādayo bhāveti nāma, evaṃ yasmiṃ samaye cittaṃ paggaḥetabbam, tasmīṃ samaye cittaṃ paggaṇhāti.

(5) Kathaṃ yasmiṃ samaye cittaṃ niggaḥetabbam, tasmīṃ samaye cittaṃ niggaṇhāti? Yadā 'ssa accāraddhaviriyatā-dīhi uddhatam cittaṃ hoti, tadā dhammavicayasambojjhangādayo tayo abhāvetvā passaddhisambojjhangādayo bhāveti. Vuttam h' etaṃ Bhagavatā²:—*Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa; so tattha sukkhāni ceva tināni pakkhipeyya . . . pe . . . na ca pamsukena okireyya, bhabbo nu kho so, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetun ti? No h' etaṃ, bhante. Evaṃ eva kho, bhikkhave, yasmiṃ samaye uddhatam cittaṃ hoti, akālo tasmīṃ samaye dhammavicayasambojjhangassa bhāvanāya, akālo viriya- . . . pe . . . akālo pīti-sambojjhangassa bhāvanāya. Taṃ kissa hetu? Uddhatam, bhikkhave, cittaṃ, taṃ etehi dhammehi duvūpasamayam hoti. Yasmiṃ ca kho bhikkhave samaye uddhatam cittaṃ hoti, kālo tasmīṃ samaye passaddhisambojjhangassa bhāvanāya, kālo samādhisambojjhangassa bhāvanāya, kālo upekkhāsambojjhangassa bhāvanāya. Taṃ kissa hetu? Uddhatam, bhikkhave, cittaṃ, taṃ etehi dhammehi suvūpasamayam hoti.*

Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa; so tattha allāni ceva tināni pakkhipeyya . . . pe . . . pamsukena ca okireyya; bhabbo nu kho so, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetun ti? Evaṃ, bhante ti.

Etthā pi yathā sakam āhārasena passaddhisambojjhangādinam bhāvanā veditabbā. Vuttam h' etaṃ Bhagavatā³:—*Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.*⁴

Cf. D. iii, 99-116: 'Sampasādanīya-suttanta.'

² S. v, 114.

³ S. v, 104 f., where bhiyyo bhāvāya vepullāya is omitted.

⁴ S^b kāyappassaddhi cittapas^o.

Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā passaddhisambojjhangassa uppādāya, uppannassa vā passaddhisambojjhangassa bhīyyo bhāvāya vepullāya bhāvanāya pāripūriyā samvattati. Tathā:—Atthi, bhikkhave, samathanimittam avyagganimittam. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā samādhisambojjhangassa uppādāya, uppannassa vā samādhisambojjhangassa bhīyyo bhāvāya vepullāya bhāvanāya pāripūriyā samvattati. Tathā:—Atthi, bhikkhave, upekkhā sambojjhangatthāniyā dhammā. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā upekkhāsambojjhangassa uppādāya, uppannassa vā upekkhā sambojjhangassa bhīyyo bhāvāya vepullāya bhāvanāya pāripūriyā samvattati ti.

Tattha yathā 'ssa passaddhi-ādayo uppannapubbā, tam tam¹ ākāram sallakkhetvā tesam uppādanavasena pavattitamasikāro² va tisu pi padesu yoniso manasikāro nāma.

Samathanimittan ti ca samathass' ev' etam adhvācanam. Avikkhepatthēna ca tass' eva avyagganimittan ti.

Api ca satta dhammā passaddhisambojjhangassa uppādāya samvattanti:—(1) paṇitabhojanasevanatā, (2) utusukhasevanatā, (3) iriyāpathasukhasevanatā, (4) majjhatapayogātā, (5) sāraddhapuggalaparivajjanatā, (6) passaddhakāyapuggalasevanatā, (7) tad-adhimuttatā ti.

Ekādasa dhammā samādhisambojjhangassa uppādāya samvattanti:—(1) vatthuvisadatā, (2) nimittakusalatā, (3) indriyasamattapaṭipādanatā, (4) samaye cittassa niggahanatā, (5) samaye cittassa paggahanatā, (6) nirassādassa cittassa saddhāsamvegavasena sampahamsanatā, (7) sammāpavattassa ajjhupekkhanatā, (8) asamāhitapuggalaparivajjanatā, (9) samāhitapuggalasevanatā, (10) jhānavimokkhapaccavekkhanatā, (11) tad-adhimuttatā ti.

Pañcadhammā upekkhāsambojjhangassa uppādāya samvattanti:—(1) sattamajjhattatā, (2) sankhāramajjhattatā, (3) sattasankhāra-kelāyanapuggalaparivajjanatā, (4) satta-sankhāramajjhata-puggalasevanatā, (5) tad-adhimuttatā ti.

Iti imeh' ākārehi ete dhamme uppādentō passaddhisam-

¹ Bhm omī repetition.

² Bhm pavattaman°.

bojjhangādayo bhāveti nāma, evaṃ yasmim samaye cittaṃ niggaḥetabbam tasmim samaye cittaṃ niggaṇhāti.

(6) Kathaṃ yasmim samaye cittaṃ sampahaṃsitabbam, tasmim samaye cittaṃ sampahaṃseti? Yādā 'ssa paññāpayogamandatāya vā upasamasukhānadhigamena vā nirassādam cittaṃ hoti, tadā naṃ aṭṭhasamvegavattahupaccavekkhaṇena samvejeti. Aṭṭha samvegavattahūni nāma:—jātijarāvyādhi-maraṇāni cattāri, apāyadukkham pañcamam, atite vaṭṭa-mūlakam dukkham, anāgate vaṭṭamūlakam dukkham, pac-cuppanne āhārapariyetthimūlakam dukkham ti. Buddha-dhammasaṅghaguṇānussaraṇena c' assa pasādam janeti. Evaṃ yasmim samaye cittaṃ sampahaṃsitabbam, tasmim samaye cittaṃ sampahaṃseti.

(7) Kathaṃ yasmim samaye cittaṃ ajjhupekkhitabbam, tasmim samaye cittaṃ ajjhupekkhati? Yādā 'ssa evaṃ paṭi-pajjato alinaṃ anuddhatam anirassādam ārammaṇe¹ samap-pavattam samathavāṭṭhipaṭipannaṃ cittaṃ hoti, tadā 'ssa paggahaniggaha-sampahaṃsanesu na vyāpāram āpajjati, sārathi viya samappavattesu assesu, evaṃ yasmim samaye cittaṃ ajjhupekkhitabbam [hoti²], tasmim samaye cittaṃ ajjhu-pekkhati.

(8) Asamāhitapuggalaparivaḍḍhanatā nāma nekkhammapaṭi-padam anārūḥhapubbānam anekakieccapasutānam³ vikkhittahadayānam puggalānam ārakā pariccāgo.

(9) Samāhitapuggalasevanā nāma nekkhammapaṭipadam paṭipannānam samādhilābhīnam puggalānam kālena kālam upasankamanam.

(10) Tad-adhimuttatā nāma samādhī-adhimuttatā samādhī-garu-samādhininna-samādhipoṇa-samādhīpabbhāratā ti attho.

Evaṃ etaṃ dasavidham appanākosallam sampādetabbam.

Evaṃ hi sampādayato appanākosallam imaṃ,
paṭiladdhe nimittasmiṃ appanā sampavattati.

Evaṃ hi⁴ paṭipannassa sace sā nappavattati,
tathā pi na jahe yogam vāyameth' eva paṇḍito.

¹ Sbh ārammaṇa-.

³ Bhm °ppasutānam.

² Sbh omīṭ.

⁴ Sbh evaṃ pi.

Hitvā hi sammāvāyāmaṃ viśesaṃ nāma māṇavo
adhigacche parittam pi tṭhānam etaṃ na vijjati.

Cittappavatti ākāraṃ tasmā sallakkhayaṃ Buddho,
samataṃ viriyass' eva yojayetha punappunam.

Isakam pi layaṃ yantaṃ paggaṇheth' eva mānasam,
accāraddham nisedhetvā samam eva pavattaye.

Reṇum hi uppaladale sutte nāvāya nāliyā,
yathā madhukarādīnaṃ pavatti sampavaṇṇitā.¹

Līna-uddhatabhāvehi mocayitvāna sabbaso,
evaṃ nimittābhimukhaṃ mānasam paṭipādaye ti.

Tatrāyaṃ atthadīpanā:—yathā hi aticheko madhukaro²
asukasmiṃ rukkhe pupphaṃ pupphitaṃ ti ñatvā tikkhena
vegena pakkhanto³ taṃ atikkamitvā paṭinivattento⁴ khīṇe
reṇumhi sampāpunāti; aparo achekeko mandena javena pak-
khanto khīṇe yeva sampāpunāti; cheko pana samena javena
pakkhanto sukhena puppharāsīṃ sampatvā yāvad⁵ icchakaṃ
reṇum ādāya madhum sampādetva madhurasam anubhavati;
—yathā ca, sallakatta-antevāsikesu udakathālagate uppalā-
patte satthakammaṃ sikkhantesu, eko aticheko⁶ vegena sat-
thaṃ pātento uppalapattaṃ dvidhā vā chindati, udae vā
paveseti; aparo achekeko chijjanapavesanabhayā satthakena
phusitum pi na visahati; cheko pana samena payogena tat-
tha satthappahāraṃ datvā,⁷ pariyodātasippo hutvā, tathārū-
pesu tṭhānesu kammaṃ katvā, lābhaṃ labhati;—yathā ca
yo catuvyāmappamāṇaṃ makkāṭasuttaṃ āharati, so cat-
tāri sahaṣṣāni labhati ti rañṇā vutte eko atichekapuriso⁶
vegena makkāṭasuttaṃ ākaḍḍhanto taḥiṃ taḥiṃ chindati
yeva; aparo achekeko chedanabhayā hatthena phusitum pi na
visahati; cheko pana koṭito paṭṭhāya samena payogena daṇ-
ḍake veṭhetvā āharitvā lābhaṃ labhati;—yathā ca aticheko⁶

¹ Bhm sammav°.

² Bhm achekeka°.

³ Bhm pakkhando throughout.

⁴ Bhm °vattanto.

⁵ Sbh yāvat.

⁶ Bhm acheke.

⁷ Sbh satthapadam dassetvā.

niyāmako balavavāte lakāram¹ pūrento nāvaṃ videsaṃ² pakkhandāpeti; aparo achekeko mandavāte lakāram¹ oropento nāvaṃ tatth' eva ṭhāpeti; chekeko pana mandavāte lakāram¹ pūretvā balavavāte adḍhalakāram¹ katvā² sotthinā icchitaṭṭhānaṃ pāpuṇāti;—yathā ca, yo telam³ achaddento nāliṃ pūreti, so lābham labhati ti ācariyena antevāsikānaṃ vutte, eko atichekeko⁴ lābhaluddho vegena pūrento telam chaḍdeti; aparo achekeko telachaddanabhaya āsiñcitum pi na visahati; chekeko pana samena payogena pūretvā lābham labhati,—evam eva eko bhikkhu uppanne nimitte: sīgham eva appanam⁵ pāpuṇissāmī ti gālham viriyaṃ karoti, tassa cittaṃ accāraddhaviriyattā uddhacce patati, so na sakkoti appanaṃ pāpuṇitum; eko accāraddhaviriyatāya dosaṃ disvā:—kiṃ dāni me appanāya ti viriyaṃ hāpeti, tassa cittaṃ atilīnaviriyattā kosajje patati, so pi na sakkoti appanaṃ pāpuṇitum; yo pana īsakam pi līnaṃ līnabhāvato uddhataṃ uddhacato mocetvā samena payogena nimittābhimukhaṃ pavatteti, so appanaṃ pāpuṇāti, tādīsena bhavitabbaṃ, imaṃ atthaṃ sandhāya etaṃ vuttaṃ:—

Reṇumhi uppaladale sutte nāvāya nāliyā,
yathā madhurādīnaṃ pavatti sampavaṇṇitā.⁵

Līna-uddhatabhāvehi mocayitvā na sabbaso,
evaṃ nimittābhimukhaṃ mānasaṃ paṭipādaye ti.

Iti evaṃ nimittābhimukhaṃ mānasaṃ paṭipādayato paṇ'assa:—idāni appanā ijjhissati ti bhavangaṃ upacchinditvā pathavī! pathavī! ti anuyogavasena upaṭṭhitam tad-eva pathavikāsaṇaṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati. Tato tasmim yev' ārammaṇe cattāri pañca vā javanāni javanti, tesu avasāne ekaṃ rūpāvacaraṃ, sesāni kāmāvacarāni, pakaticittehi balavataravitakkavicārapīṭisukhacittekaggaṭāni, yāni appanāya parikammattā parikammānihi pi, yathā gāmādīnaṃ āsannappadeso gāmūpacāro

¹ B^{hm} lankāram. Cf. *J.P.T.S.* 1884, 101, n. 1.

² Cf. *M.ū.* 326.

³ B^{hm} pūretvā.

⁴ B^{hm} achekeko.

⁵ B^{hm} sammav^o.

nagarūpacāro ti vuccati. Evaṃ appanāya āsannattā samīpa-cārattā vā upacārānī ti pi, ito pubbe parikammānam upari appanāya ca anulomanato¹ anulomānī ti pi vuccanti. Yañ c' ettha *sabban* t'² imam, taṃ parittagottābhībhavanato mahaggaṭagottābhāvanato ca gotrabhū ti pi vuccati. Agahitaḡgahaṇena³ paṇ'⁴ ettha paṭhamam parikammam, dutiyam upacāram, tatiyam anulomam, catuttham gotrabhu. Paṭhamam vā upacāram, dutiyam anulomam, tatiyam gotrabhu, catuttham pañcamam vā appanā cittam. Catuttham eva hi pañcamam vā appeti. Tañ ca kho khippābhīñña-dandhābhīññavasena. Tato param javanam patati, bhavangassa vāro hoti.

Ābhidhammika-Godattatthero⁵ pana:—*purimā purimā kusālā dhammā pacchimānam pacchimānam kusālānam dhammānam āsevanapaccayena paccayo* ti⁶ imam suttam vatvā āsevanapaccayena pacchimo pacchimo dhammo balavā hoti, tasmā: chaṭṭhe pi sattame pi appanā hoti ti āha. Taṃ Aṭṭhakathāsu:—attano matimattam therass' etan ti vatvā paṭikkhattam.

Catuttha-pañcomesu yeva pana appanā hoti, parato javanam patitam nāma hoti, bhavangassa asannattā ti vuttam. Tam⁷ evaṃ⁸ vicāretvā vuttattā na sakkā paṭikkhipitum. Yathā hi puriso chinnaḡpapātābhīmukho⁹ dhāvanto ṭhātukāmo pi pariante pādam katvā ṭhātum na sakkoti, papāte eva patati, evam chaṭṭhe vā sattame vā appetum na sakkoti bhavangassa āsannattā, tasmā catutthapañcomesu yeva appanā hoti ti veditabbā.

Sā ca pana ekacittakkhaṇikā yeva. Sattasu hi ṭhānesu addhānaparicchedo nāma n' atthi: paṭhamappanāyam,¹⁰ lokiyaḡbhīññāsu, catūsu maggesu, maggānantaraphale, rūpārūpabhavesu bhavangajjhāne, nirodhassa paccaye neva-saññānāsaññāyatane, nirodhā vuṭṭhahantassa phalasamāpattiyan ti. Ettha maggānantaraphalam tinṇam upari na hoti.

¹ Bhm anulomato.

³ Bhm Aggaḡhitaḡga°.

⁶ *Tikaḡpatṭhāna*.

⁹ Sbh chinnaṭaṭābhīmukho.

⁴ Sbh pi.

⁷ Sbh tam.

² Cf. *above*, p. 122.

⁵ Bhm °gottatthero.

⁸ Bhm eṡva.

¹⁰ Sh °appanāya.

Nirodhassa paccayo¹ neva-saññā-nāsaññāyatanam dvinnam upari na hoti. Rūpārūpesu bhavangassa parimāṇam n' atthi. Sesatthānesu ekam eva cittan ti. Iti ekacittakkhanikā yeva appanā, tato bhavangapāto. Atha bhavangam vocchinditvā² jhānapaccavekkhanatthāya āvajjanam, tato jhānapaccavekkhanan ti.³

Ettāvatā ca pan' esa vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati⁴ evam anena pañcangavippahīnam pañcangasamannāgatam tividhakalyāṇam dasalakkhaṇasampannam paṭhamajjhānam⁵ adhigatam hoti pathavīkaṣiṇam.

Tattha vivicc' eva kāmehi ti kāmehi viviccitvā, vinā hutvā, apakkamitvā. Yo paṇāyam ettha eva kāro, so niyamatt-
tho ti veditabbo. Yasmā ca niyamatt-
tho ti veditabbo, tasmā, tasmim
paṭhamajjhānam upasampajja viharaṇa-samaye, avijjamānā-
nam pi kāmānam, tassa paṭhamassa jhānassa⁶ paṭipakkhabhā-
vam kāmāpariccāgen' eva c' assa adhigamam dīpeti. Ka-
tham? Vivicc' eva kāmehi ti evam hi niyame kariyamāne
idaṁ paññāyati, nūn' imassa⁷ jhānassa kāmāpaṭipakkha-
bhūtā, yesu sati idaṁ nappavattati, andhakāre sati dīpo-
bhāso⁸ viya, tesam pariccāgen' eva c' assa adhigamo hoti,
orimatīrapariccāgena pārimatīrass' eva, tasmā niyaṇaṁ
karoti ti.

Tattha siyā, kasmā pan' esa pubbapade yeva vutto, na
uttarapade? Kiṁ akusalehi dhammehi aviviccā pi jhānam
upasampajja vihareyyā ti? Na kho pan' etaṁ evam daṭ-
ṭhabbam. Taṁ nissaraṇato hi pubbapade esa vutto, kāmā-
dhātu-samatikkamanato hi kāmāragapaṭipakkhato ca idaṁ
jhānam kāmānam eva nissaraṇam. Yath' āha:—kāmānam
etaṁ nissaraṇam yadidaṁ nekkhamman ti.⁹ Uttarapade pi

¹ Bhm paccayam.

² Sbh vicchinditvā.

³ Sbh °paccavekkhanā ti.

⁴ Formula of First Jhāna, *Dīgha* i, 73, etc., etc.

⁵ S^b paṭhamam jhānam.

⁶ Bhm paṭhamajjhānassa.

⁷ Bhm nanv' imassa.

⁸ Bhm padīp°.

⁹ D. iii, 275; S^h refers to Saṃyutta, Mahāvagga, but v, 121-27 context does not give the citation verbatim.

pana yathā: *idh' eva bhikkhave pathamo samaṇo, idha duttiyo samaṇo* ti¹ ettha eva kāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehi pi nīvaraṇasankhātehi akusalehi dhammehi aviviccajñānam upasampajja viharitum, tasmā *vivicc' eva kāmehi vivicc' eva akusalehi dhammehi* ti evaṃ padadvaye pi esa datṭhabbo. Padadvaye pi ca kiñcāpi *viviccā* ti iminā sādharmaṇavacanena tad-angavivekādayo cittavivekādayo² ca sabbe pi vivekā sangahaṃ gacchanti, tathā pi kāyaviveko cittaviveko vikkhambhanaviveko ti tayo eva idha datṭhabbā.

Kāmehi ti iminā pana padena yena ca Niddese: *katame vatthukāmā?* *Manāpā piyārūpā* ti³ ādinā nayena vatthukāmā vuttā, ye ca tatth' eva Vibhange ca *chando kāmo, rāgo kāmo, chandarāgo kāmo, sankappo kāmo, rāgo kāmo, sankapparāgo kāmo*: . . . *ime vuccanti kāmā* ti⁴ evaṃ kilesakāmā vuttā, te sabbe pi sangahitā icc' eva datṭhabbā. Evaṃ hi sati *vivicc' eva kāmehi* ti vatthukāmehi pi *vivicc' evā* ti attho yujjati. Tena kāyaviveko vutto hoti. *Vivicca akusalehi dhammehi* ti kilesakāmehi sabbākusalehi vā *viviccā* ti attho yujjati. Tena cittaviveko vutto hoti. Purimena c' ettha vatthukāmehi vivekavacanato eva kāmasukhapariccāgo, duttiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāma-kilesakāma-vivekavacanato yeva ca etesaṃ paṭhamena sankilesavattupahānam, duttiyena sankilesappahānam, paṭhamena lola-bhāvassa hetupariccāgo, duttiyena bālabbhāvassa, paṭhamena ca payogasuddhi, duttiyena āsayaposanam vibhāvitam hoti ti nātābbam.⁵

Esa tāva nayo *kāmehi* ti ettha vuttakāmesu vatthukāmapakkhe. Kilesakāmapakkhe pana chando ti ca rāgo ti ca evaṃ ādihi anekabhedo kāmaccando yeva kāmo ti adhippeto.

¹ *M.* i, 63; *A.* ii, 238; *Sbh* omit paṭhamo.

² *Bhm* kāyaviv^o.

³ *Nid.* i, 1. *The answer, however, in P.T.S. ed. is: manāpikā rūpā . . . saddā. Piyārūpā does not occur.*

⁴ *Vibh.* 256; *Nid.* 2. (*The Niddesa for the last word quoted, reads kilesakāmā.*)

⁵ *Sb* pi nātābbam; *Bhm* viññātābbam.

So ca akusalapariyāpanno pi samāno: *tattha katame kāmā? Chando kāmō*¹ ti ādinā nayena Vibhange jhānapaṭipakkkhato visum vutto. Kilesakāmattā vā purimāpade vutto, akusalapariyāpannattā dutiyapade. Anekaḥhedato c' assa kāmato ti avatvā kāmehi ti vuttam. Aññesam pi ca dhammānam akusalabhāve vijjamāne: *tattha katame akusalā dhammā? Kāmacchando* ti² ādinā nayena Vibhange upari jhānangānam paccanikapaṭipakkkhabhāvadassanato nīvaraṇān' eva vuttāni. Nīvaraṇāni hi jhānangapaccanikāni, tesam jhānangān' eva paṭipakkkhāni viddham sakāni vighātakāni ti vuttam hoti. Tathā hi *samādhi kāmacchandassa paṭipakkkho, pīti vyūpādasassa, vitakko thīnamiddhassa, sukham uddhacca-kukkuccassa, vicāro vicikicchāyā* ti Peṭake³ vuttam. Evam ettha *vivicc' eva kāmehi* ti iminā kāmacchandassa vikkhambhanaviveko vutto hoti. *Vivicca akusalehi dhammehi* ti iminā pañcanam pi nīvaraṇānam, agahitaggahaṇena⁴ pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānam, tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavatthubhedādivisayānam dosamohānam. Oghādisu vā dhammesu paṭhamena kāmogha-kāmayoga-kāmāsava-kāmupādāna-abhiijjhākāyagantha-kāmārāgasamyojanānam, dutiyena avasesa-oghayogāsava-upādānaganthasamyojanānam. Paṭhamena ca taṇhāya tam-sampayuttakānañ ca, dutiyena avijjāya tam-sampayuttakānañ ca. Api ca paṭhamena lobhasampayuttānam aṭṭhannaṃ cittupādānam, dutiyena sesānam catunnaṃ akusalacittupādānam vikkhambhanaviveko vutto hoti ti veditabbo. Ayam tāva *vivicc' eva kāmehi vivicca akusalehi dhammehi* ti ettha atthappakāsanā.

Ettāvatā ca paṭhamassa jhānassa pahānangam dassetvā, idāni sampayogangam dassetuṃ *savitakkaṃ savičāraṃ* ti ādi vuttam.

¹ *So Vibh.* 256; S^h reads *katamo kāmacchando kāmō?* B^{hm} *katamo kāmō? Chando kāmō.*

² *Ibid.*

³ Peṭakopadesa. Cf. *Asl.* 165.

⁴ B^{hm} *aggahitaggahaṇena.*

Tattha vitakkanam vitakko,¹ ūhanan ti vuttam hoti. Svāyam ārammaṇe cittassa abhiniropanalakkhaṇo; āhanana-pariyāhananaraso. Tathā hi tena yogāvacaro ārammanam vitakkāhatam vitakkapariyāhatam karotī ti vuccati. Ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Vicaraanam vicāro, anusañcarānaṇ ti vuttam hoti. Svāyam ārammaṇānumajjanalakkhaṇo; tattha saha-jātānuyojanaraso; cittassa anuppabandhanapaccupaṭṭhāno.

Sante pi ca nesam katthaci avippayoge olārikatṭhena pubbangamatṭhena ca ghaṇṭābhīghāto viya cetaso pathamābhini-pāto vitakko.² Sukhumatṭhena anumajjanasabhāvena ca ghaṇṭānuravo viya anuppabandho vicāro. Vipphāravā c' ettha vitakko paṭhamuppattikāle paripphandanabhūto cittassa, ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya, padumābhimukhapāto viya ca gandhānubandhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇam viya, paribbhamanā viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge. Dukanipātattṭhakathāyaṃ³ pana ākāse gacchato mahāsakunassa ubho hi pakkhehi vātam gahetvā⁴ pakkhe sannisīdāpetvā gamanā viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko; [so hi ekaggo hutvā appeti;]⁵ vātagaṇattham⁶ pakkhe phandāpayamānassa gamanā viya anumajjanasabhāvena pavatto vicāro ti vuttam. Taṃ anuppabandhena pavattiyā yujjati. So pana nesam viseso paṭhamadutiya-jjhānesu pākāto hoti. Api ca malaggahitaṃ kaṃsabhājanā ekena hatthena dālham gahetvā, itarena hatthena cūṇṇatela-vālaṇḍupakena⁷ parimaj-janahattho viya vitakko, parimaj-janahattho viya vicāro. Tathā kumbhakārassa daṇḍappa-hārena cakkam bhamayitvā, bhājanā karontassa uppilāna-

¹ With the following discussion cf. *Asl.* 114 f.; *Expositor* (trs.), 151 f.

² Sh after viya insert abhiniropanatṭhena ca.

³ *Manorathapūraṇī on Anguttara* i, 53, § 3.

⁴ Sh gāhāpetvā.

⁵ Only Sh gives this clause.

⁶ Bhm vātagga°.

⁷ Sh °vālaṇḍ°. Cf. *A.* i, 209.

hattho viya vitakko, ito cito ca sañcaraṇa¹hattho viya vicāro. Tathā maṇḍalam karontassa majjhe sannirujjhivā t̥hitakaṇṭako viya abhiniropano vitakko, bahi paribbhamanakaṇṭako viya anumajjanto¹ vicāro. Iti iminā ca vitakkena iminā ca vicārena saha vattati, rukkho viya pupphena phalena cāti idam jhānam savitakkam savicāranti vuccati.

Vibhange pana²: iminā ca vitakkena, iminā ca vicārena upeto hoti, samupeto ti ādinā nayena puggalādhittānā desanā katā. Attho pana tatrā pi evam eva dāṭṭhabbo.

Vivekajan ti ettha vivitti viveko.³ Nivaraṇavigamo ti attho. Vivitto ti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsi ti attho. Tasmā vivekā, tasmim vā viveke jātan ti vivekajam.

Pītisukhan ti [ettha⁴] pīṇayati ti⁵ pīti. Sā sampiyāyanalakkhaṇā; kāyacittapīṇanarasā, pharaṇarasā vā; odagya-paccupatṭhānā. Sā pan' esā khuddikā⁶ pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pīti ti pañcavidhā hoti.

Tattha khuddikā pīti sarīre lomahamsamattam eva kātum sakkoti. Khaṇikā pīti khaṇe khaṇe vijjuppātasadisā⁷ hoti. Okkantikā pīti samuddatīram vīci viya kāyam okkamitvā okkamitvā bhijjati. Ubbegā pīti balavatī hoti, kāyam udhaggaṃ katvā ākāse langhāpanappamāṇappattā. Tathā hi Puṇṇavallikavāsī Mahā-Tissatthero puṇṇamadivase sāyam cetiyangaṇam gantvā candālokaṃ disvā Mahācetiyaḃbhimukho hutvā: imāya vata velāya catasso parisā Mahācetiyaṃ vandantī ti pakatīyā dīṭṭhārammaṇavasena Buddhārammaṇam ubbegāpītim uppādetvā sudhātale pahatacitragenḍuko⁸ viya ākāse uppatitvā Mahācetiyaṅgaṇe yeva patitṭhāsi. Tathā Girikaṇḍakavihārassa⁹ upanissaye Vattakālakagāme ekā kuladhītā pi balavabuddhārammaṇāya ubbegāpītiyā ākāse langhesi. Tassā kira mātāpitaro sāyam dhammasavaṇat-

¹ S^b anumajjano; S^h anumajjamāno.

² Vibh. 257.

⁴ S^{bh} omit.

⁶ So all the authorities.

⁸ B^{hm} pahata°. S^b °bheṇḍuko. Cf. Jāt. v, 196; Asl. 116.

⁹ S^b Girikaṇḍakamahāvihārassa.

³ B^{hm} vivittaviveko.

⁵ B^{hm} pinayati ti.

⁷ B^{hm} vijjuppāda°.

thāya¹ vihāraṃ gacchantā: amma ! tvaṃ garubhārā akāle caritum² na sakkosi; mayam tumhaṃ pattim katvā dhammaṃ sossāmā ti agamaṃsu. Sā gantukāmā pi tesam vacanaṃ paṭibāhitum asakkonti ghare ohiytvā gharājire thatvā candālakena Girikaṇḍake³ ākāse cetiyangaṇaṃ olokonti⁴ cetiyassa dipapūjaṃ addasa, catasso ca parisā mālāgandhādihi cetiyapūjaṃ katvā padakkhiṇaṃ karontiyo bhikkhusaṃghassa ca gaṇasajjhāyasaddaṃ assosi. Ath' assā:—dhaññā vat' ime, ye vihāraṃ gantvā evarūpe cetiyangaṇe anusañcaritum, evarūpañ ca madhuraṃ dhammakathaṃ sotum labhanti ti muttārāsisadisam cetiyaṃ passantiyā eva ubbegāpīti udapādi. Sā ākāse langhitvā mātāpitunnaṃ⁵ purima-taraṃ yeva ākāsaṭo cetiyangaṇe orūya cetiyaṃ vanditvā dhammaṃ suṇamāṇā aṭṭhāsi. Atha naṃ mātāpitara āgantvā: amma ! tvaṃ katarena maggena āgatā' sī ti pucchimsu. Sā: ākāsaṇa āgatā 'mhi, na maggenā ti vatvā: amma ! ākāsaṇa nāma khīṇāsavā sañcaranti; tvaṃ kathaṃ āgatā ti vuttā, āha: mayhaṃ candālakena cetiyaṃ olokontiyā ṭhitāya Buddhārammaṇā balavati pīti⁶ uppajji, athāhaṃ neva attano ṭhitabhāvaṃ, na nisinnabhāvaṃ aññāsim, gahitanimitten' eva pana ākāse langhitvā cetiyangaṇe paṭiṭṭhitā 'mhi ti. Evaṃ ubbegāpīti ākāse langhāpanappamaṇā hoti.

Pharaṇāpītiyā pana uppanāya sakalasarīraṃ dhamitvā pūritavatthi viya mahatā udakoghena pakkhandapabbata-kucchi⁷ viya ca anuparipphuṭaṃ hoti. Sā pan' esā pañcavidhā pīti gabbhaṃ gaṇhanti paripākaṃ gacchanti duvidhaṃ passaddhiṃ paripūreti kāyappassaddhiñ ca cittappassaddhiñ ca. Passaddhi gabbhaṃ gaṇhanti paripākaṃ gacchanti duvidhaṃ pi sukhaṃ paripūreti, kāyikañ ca cetasikañ ca. Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantam tividhaṃ samādhim paripūreti, khaṇikasamādhim, upacārasamādhim, appanāsamādhin ti. Tāsu yā appanā samādhissa mūlaṃ hutvā vaḍḍhamāṇā samādhisampayogaṃ gatā pharaṇāpīti. Ayaṃ imasmim atthe adhippetā pīti ti.

¹ Bhm °savana°.

³ Bhm °kaṇṭake.

⁶ Bhm balavapīti.

⁴ Sh ākasaceti°.

² Bhm vicaritum.

⁵ Bhm °pitūnam.

⁷ Sb pakkhanta°.

Itaraṃ pana sukkhanaṃ sukhāṃ, suṭṭhu vā khādati, khanati¹ ca kāyacittābādhan ti sukhāṃ. Tam sātālakkhaṇaṃ, sampayuttānaṃ upabrūhaṇarasam,² anuggahapaccupaṭṭhānaṃ. Sati pi ca nesam pītisukhānaṃ³ katthaci avippa-yoge, itthārammaṇapaṭilābhatuṭṭhi pīti, paṭiladdharasānubhavanam⁴ sukhāṃ. Yattha pīti, tattha sukhāṃ. Yattha sukhāṃ, tattha na niyamato pīti. Sankhārakkhandhasangahitā pīti, vedanākkhandhasangahitam⁵ sukhāṃ. Kantārakhinnassa vanantodakadassanasavaṇesu⁶ viya pīti, vanacchāyapavesana⁷-udakaparibhogesu viya sukhāṃ. Tasmim tasmim samaye pākaṭabhāvato c' etaṃ vuttan ti veditabbam. Iti ayañ ca pīti idañ ca sukhāṃ assa jhānassa, asmim vā jhāne atthi ti idaṃ jhānaṃ pītisukhan ti vuccati. Atha vā pīti ca sukhañ ca pītisukhaṃ, dhammavinayādayo viya. Vivekajam pītisukham assa jhānassa, asmim vā jhāne atthi ti evam pi vivekajam pītisukham. Yath' eva hi jhānaṃ, evam pītisukham p' ettha vivekajam eva hoti, tañ c' assa atthi, tasmā ekapaden' eva vivekajam pīti sukhan ti pi vattum yujjati. Vibhange pana: *idaṃ sukhāṃ imāya pītiyā sahaḡatan* ti ādinā nayena vuttam.⁸ Attho pana tatthā pi evam eva daṭṭhabbo.

Pathamaṃ jhānaṃ ti idaṃ parato āvibhavissati.

Upasampajjā ti upagantvā, pāpuñitvā ti vuttam hoti. Upasampādayitvā vā, nipphādetvā ti vuttam hoti. Vibhange pana: *upasampajjā ti . . . pathamassa jhānassa lābho paṭilābho patti sampatti phussanā sacchikiriyā upasampadā* ti vuttam.⁹ Tassā pi evam ev' attho daṭṭhabbo.

Viharatī ti tad-anurūpena iriyāpathavihārena iti vuttapakārajhānasamangī hutvā attabhāvassa iriyaṃ, vuttim, pālanam, yapanam, yāpanam, cāram, vihāram abhinipphādeti. Vuttam h' etaṃ Vibhange: *viharatī ti iriyati*,¹⁰

¹ Bhm khanati.

² Bhm upabrūhana°.

³ Bhm Sb omīl.

⁴ Bhm paṭiladdhassānu°.

⁵ Sb °sangahitam.

⁶ Bm °savanadassanesu.

⁷ Bhm °chāyā pavesana-.

⁸ Vibh. 257.

⁹ Ibid.

¹⁰ Sb^h iriyati. Cf. M. i, 74, v.l. iriyyati.

vattati,¹ pāleti, yapeti, yāpeti, carati, viharati, tena vuccati viharatī ti.²

Yaṃ pana vuttam:—*pañcangavippahīnam, pañcanga-samannāgatan* ti³ tattha kāmaccando, vyāpādo, thīnamiddham, uddhaccakukkuccam, vicikicchā ti imesaṃ pañcanam nīvaraṇānaṃ pahānavasena pañcangavippahīnatā veditabbā. Na hi etesu appahīnesu jhānam uppajjati, ten' ass' etāni pahānangāni ti vuccanti. Kiñcāpi hi jhānakkhaṇe aññe pi akusalā dhamma pahīyanti, tathā pi etān' eva vīsesena jhānantarāyakarāni. Kāmaccandena hi nānāvisayappalobhitam cittam na ekattārammaṇe samādhīyati, kāmaccandābhībhūtam vā tam na kāmādhātuppahānāya paṭipadam paṭipajjati, vyāpādena c' ārammaṇe paṭihaññamānam na nirantaram pavattati. Thīnamiddhābhībhūtam akāmmaññam hoti, uddhaccakukkuccaparetam avūpasantam eva hutvā paribbhamati. Vicikicchāya upahatam jhānādhigamasādhikam paṭipadam nārohati, iti vīsesena jhānantarāyakarattā etān' eva pahānangāni ti vuttāni.⁴

Yasmā pana vitakko ārammaṇe cittam abhīniropeti, vicāro anuppabandhati, tehi avikkhepāya sampāditappayogassa cetaso, payogasampattisambhavā pīti pīṇanam,⁵ sukhañ ca upabrūhanam⁶ karoti. Atha naṃ sasesasampayuttadhammam etehi abhīniropanānuppabandhanapīṇanānubrūhaṇehi anuggahitā⁷ ekaggatā ekattārammaṇe samam sammā [ca⁸] ādhīyati, tasmā vitakko, vicāro, pīti, sukham, cittekaggatā ti imesaṃ pañcannam uppattivasena pañcangasamannāgatatā veditabbā. Uppannesu hi etesu pañcasu jhānam uppannam nāma hoti, ten' assa etāni pañcasamannāgatangāni ti vuccanti, tasmā na etehi samannāgatam aññad-eva jhānam nāma atthī ti gahetabbam. Yathā pana angamatavasen' eva caturanginī senā, pañcangikañ ca tūriyam,⁹ atṭhangiko ca maggo ti vuccati, evam idam pi angamatta-

¹ Bhṃ pavattati.

³ Above, p. 139; S. i, 99; A. v, 16.

⁵ Bhṃ pīn°.

⁷ Bhṃ anuggahitā.

⁹ Bhṃ pañcangikam tūriyam.

² Vibh. 252.

⁴ Bhṃ vuttāni ti.

⁶ Bhṃ upabrūhanam.

⁸ Sbh omit.

vasen' eva pañcangikan ti vā pañcangasamannāgatan ti vā vuccatī ti veditabbam. Etāni ca pañcangāni, kiñcāpi upacāra-kkhaṇe pi atthi, atha kho upacāre pakaticittato balavata-rāni. Idha pana upacārato pi balavatarāni rūpāvacara-lakkhaṇappattāni. Ettha hi vitakko suvisuddhena¹ ākārena ārammaṇe cittaṃ abhiniropayamāno upajjati. Vicāro ativiya ārammaṇam anumajjamāno, pītisukhaṃ sabbāvantam pi kāyam pharamānam. Ten' ev' āha: *nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hotī ti*.² Cित्तेkaggatā pi, hetṭhimamhi samuggapaṭaḷe uparimam samuggapaṭalaṃ viya, ārammaṇesu phusitā³ hutvā uppajjati: ayam etesaṃ itarehi viseso. Tattha cित्तेkaggatā, kiñcāpi *savitakkaṃ savicāraṃ* ti imasmim pāṭhe na niddiṭṭhā, tathā pi Vibhange: *jhānaṃ ti vitakko vicāro pīti sukhaṃ cित्तेkaggatā ti*⁴ evaṃ vuttattā angam eva, yena hi adhippāyena Bhagavatā uddeso kato, so yeva tena Vibhange pakāsito ti.⁵

Tividhakalyāṇam dasalakkhaṇasampannaṃ ti ettha pana ādim ajjhāpariyosānavasena tividhakalyāṇatā. Tesam yeva ca ādim ajjhāpariyosānānam lakkhaṇavasena dasalakkhaṇasampannatā veditabbā.

Tatrāyam pāli:—paṭhamassa jhānassa paṭipadā-visuddhi ādi, upekkhānubrūhaṇā majjhe, sampahamsanā pariyosānam. 'Paṭhamassa jhānassa paṭipadā visuddhi ādi':—ādissa kati lakkhaṇāni? Ādissa tiṇi lakkhaṇāni: yo tassa paribandho⁶ tato cittaṃ visujjhati; visuddhattā cittaṃ majjhimam samathanimittam paṭipajjati; paṭipannattā tattha cittaṃ pakkhandati. Yaṇ ca paribandhato⁷ cittaṃ visujjhati yaṇ ca visuddhattā cittaṃ majjhimam samathanimittam paṭipajjati, yaṇ ca paṭipannattā, tattha cittaṃ pakkhandati, paṭhamassa jhānassa paṭipadā-visuddhi ādi:—ādissa imāni tiṇi lakkhaṇāni, tena vuccati paṭhamam jhānaṃ ādikalyāṇaṇ ceva hoti tilakkhaṇasampannaṇ ca.

¹ B^{hm} °visadena.

² D. i, 73 f. ; M. iii, 92 f.

³ S^{bh} phussitā.

⁴ Vibh. 257, *reading* cittassa ekaggatā.

⁵ S^{bh} hotī ti *for* ti.

⁶ S^{bh} paripattho.

⁷ S^{bh} paripatthato.

Paṭhamassa jhānassa upekkhānubrūhaṇā majjhe, majjhassa kati lakkhaṇāni? Majjhassa tīni lakkhaṇāni: visuddham cittam ajjupekkhati; samathapaṭipannam ajjupekkhati; ekattupaṭṭhānam ajjupekkhati. Yaṇ ca visuddham cittam ajjupekkhati, yaṇ ca samathapaṭipannam ajjupekkhati, yaṇ ca ekattupaṭṭhānam ajjupekkhati, paṭhamassa jhānassa upekkhānubrūhaṇā majjhe. Majjhassa imāni tīni lakkhaṇāni, tena vuccati paṭhamam jhānam majjhe kalyāṇaṇ ceva hoti tilakkhaṇasampannaṇ¹ ca.

Paṭhamassa jhānassa sampahamsanā pariyosānam. Pariyosānassa kati lakkhaṇāni? Pariyosānassa cattāri lakkhaṇāni. Tattha: jātānam dhammānam anativattanaṭṭhena sampahamsanā; indriyānam ekarasatṭhena sampahamsanā; tad-upagaviriyavāhanaṭṭhena sampahamsanā; āsevanaṭṭhena sampahamsanā, paṭhamassa jhānassa sampahamsanā pariyosānam. Pariyosānassa imāni cattāri lakkhaṇāni, tena vuccati paṭhamam jhānam pariyosānakalyāṇaṇ ceva hoti catulakkhaṇasampannaṇ cā ti.

Tatra paṭipadā-visuddhi nāma sasambhāriko upacāro, upekkhānubrūhaṇā nāma appanā,² sampahamsanā nāma paccavekkhaṇā ti evam eke vaṇṇayanti. Yasmā pana: ekat-tagatam cittam paṭipadā-visuddhi pakkhandaṇ ceva hoti upekkhānubrūhitaṇ ca, nāṇena ca sampahamsitan ti pāliyam vuttam, tasmā anto appanāyam eva āgamanavasena paṭipadā-visuddhi. Tatramajjhattupekkhāya³ kiccavasena upekkhānubrūhaṇā, dhammānam anativattanādibhāvasādhanena pariyodāpakassa nāṇassa kiccanipphattivasena sampahamsanā ca veditabbā. Katham? Yasmim hi vāre appanā up-pajjati, tasmim yo nīvaraṇasankhāto kilesagaṇo tassa jhānassa paribandho,⁴ tato cittam visujjhati. Visuddhattā āvaraṇavirahitam hutvā, majjhimam samathanimittam paṭipajjati. Majjhimam samathanimittam nāma samappavatto appanāsamādhī yeva.

Tad-anantaram pana purimacittam ekasantati pariṇāma-

¹ Sh omits ti-.

² Bhm as always °bruhanā and appanā; S^{bh} appanā.

³ Bhm °majjhutt°.

⁴ S^{bh} paripattho.

nayena tathattaṃ upagacchamānaṃ majjhimam samathanimittam paṭipajjati nāma. Evaṃ paṭipannattā tathattupagamanena tathā pakkhandati nāma. Evaṃ tāva purimacitte vijjamānakāranipphādikā¹ paṭhamassa jhānassa uppādakkaṇe yeva āgamanavasena paṭipadā-visuddhi veditabbā. Evaṃ visuddhassa pana tassa puna visodhetabbābhāvato visodhane vyāpāram akaronto visuddham cittaṃ ajjuhekkhati nāma. Samathabhāvupagamanena samathapaṭipannassa puna samādhāne vyāpāram akaronto samathapaṭipannam cittaṃ² ajjuhekkhati nāma. Samathapaṭipannabhāvato eva c' assa kilesasaṃsaggam pahāya ekattena upaṭṭhitassa puna ekattupaṭṭhāne vyāpāram akaronto ekattupaṭṭhānam ajjuhekkhati nāma. Evaṃ tatramajjhattupekkhāya kiccavasena upekkhānubrūhaṇā veditabbā.

Ye paṇ' ete evam upekkhānubrūhite tattha jātā samādhipaññāsankhātā yuganandhadhammā aññamaññaṃ anativattamāna hutvā pavattā, yāni ca saddhādini indriyāni nānakilesehi vimuttattā vimuttirasena ekarasāni hutvā pavattāni, yaṇ c' esa tad-upagam tesam anativattana-ekarasa-bhāvānam anucchavikam viriyam vāhayati, yā c' assa tasmiṃ khaṇe pavattā āsevanā:—sabbe pi te ākāra, yasmā ñāṇena sankilesavodānesu tam tam ādīnavaṇ ca ānisaṃsaṇ ca disvā, tathā tathā sampahaṃsitattā visodhitattā pariyoḍāpitattā nipphannā va, tasmā dhammānam anativattanādibhāvasāadhanena pariyoḍāpakassa ñāṇassa kiccanipphativasena sampahaṃsanā veditabbā ti vuttam.

Tattha yasmā upekkhāvasena ñāṇam pākaṭam hoti:—yath' āha: tathā paggaḥitam cittaṃ sādhuḥkam ajjuhekkhati upekkhāvasena, paññāvasena paññindriyam adhimattam hoti, upekkhāvasena nānattakilesehi cittaṃ vimuccati, vimokkhavasena paññāvasena paññindriyam adhimattam hoti, vimuttattā te dhammā ekarasā honti, ekarasaṭṭhenabhāvanā ti—tasmā ñāṇakiccabhūtā sampahaṃsanā pariyosānan ti vuttā.

Idāni paṭhamajjhānam adhigatam hoti pathavīkaṣiṇan ti ettha gaṇanānupubbatā *paṭhamam*; paṭhamam uppannan

¹ Sh °kāra°.

² Bhm omit.

ti pi paṭhamam. Ārammaṇūpanijjhānato paccanīkajhāpanato vā *jhānam*. Pathavīmaṇḍalam pana¹ sakalaṭṭhena *pathavīkasiṇan* ti vuccati. Taṃ nissāya paṭiladdhanimittam pi pathavīkasiṇam, nimitte² paṭiladdhajhānam³ pi. Tatra imasmim atthe *jhānam pathavīkasiṇan* ti veditabbam. Taṃ sandhāya vuttam paṭhamajjhānam adhigatam hoti pathavīkasiṇan ti.

Evam adhigate pana etasmim tena yoginā, vāavedhinā⁴ viya [ca⁵] sūdena viya ca ākāra pariggahetabbā. Yathā hi sukusalo dhanuggaho vāavedhāya⁴ kammam kurumāno yasmim vāre vālam⁴ vijjhati, tasmim vāre akkantapadānañ ca dhanudaṇḍassa ca jiyāya ca sarassa ca ākāram pariggaṇḥeyya, evam me ṭhītena evam dhanudaṇḍam evam jiyam evam saram gahetvā vālo viddho ti; so tato paṭṭhāya tath' eva te ākāre sampādentō avirādhetyā vālam vijjheyya, evam eva yoginā pi:—imam nāma me bhājanam bhuñjitvā evarūpaṃ puggalam sevamānena, evarūpe senāsane, iminā nāma iriyāpathena, imasmim kāle, idam idhagatan ti ete bhojanasappāyādayo ākāra pariggahetabbā. Evam hi so naṭṭhe vā tasmim te ākāre sampādetvā puna uppādetum appaṇaṃ vā paṇaṃ karonto⁶ punappunam appetuṃ sakkhissati.

Yathā ca kusalo sūdo bhattāram parivisanto tassa yaṃ yaṃ ruciyā paribhuñjati,⁷ taṃ taṃ sallakkhetvā tato paṭṭhāya tādisaṃ yeva upanāmento lābhassa bhāgi hoti, evam ayam pi adhigatakkhaṇe bhojanādayo ākāre gahetvā te sampādentō punappunam appanāya lābhī hoti. Tasmā, tena vāavedhinā viya, sūdena viya ca, ākāra pariggahetabbā. Vuttam pi c' etam Bhagavatā:—*seyyathāpi, bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ vā rājamahāmattānaṃ vā nānaccayehi⁸ sūpehi paccupaṭṭhito assa ambūlaggehi pi titta-*

¹ B^{hm} *omit.*

² B^{hm} °kasiṇanimitte.

³ B^{hm} °laddham jhānam.

⁴ S^h vāla°.

⁵ S^{bh} *omit.*

⁶ S^h paṇaṃkaronto.

⁷ S^{bh} bhuñjati.

⁸ S^{bh} *insert* nānaggarasehi.

kaggehi pi katukaggehi pi madhuraggehi pi khārikehi pi akhā-
rikehi pi lonikehi pi alonikehi pi. Sa kho so, bhikkhave,
paṇḍito viyatto kusalo sūdo sakassa bhattu nimittam¹ uggaṇhāti:
idaṃ vā me ajja bhattu sūpeyyam² ruccati, imassa vā abhi-
harati, imassa vā bahum gaṇhāti, imassa vā vaṇṇam bhāsati,
ambilaggam vā me ajja bhattusūpeyyam² ruccati, ambilaggassa
vā [ajja³] abhiharati, ambilaggassa vā bahum gaṇhāti, ambilag-
gassa vā vaṇṇam bhāsati . . . pe . . . alonikassa vā vaṇṇam
bhāsati ti. Sakho so, bhikkhave, paṇḍito viyatto kusalo sūdo
lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārā-
nam. Tam kissa hetu? Tathā hi so, bhikkhave, paṇḍito viyatto
kusalo sūdo sakassa bhattu nimittam uggaṇhāti. Evam eva
kho, bhikkhave, idh' ekacco paṇḍito viyatto kusalo bhikkhu kāye
kāyānupassī viharati . . . pe . . . vedanāsu vedanā-, . . . citta-
cittā-, . . . dhammesu dhammānupassī viharati, ātāpī sampā-
jāno satimā rineyya loke abhiṇṇādomanassam. Tassa dham-
mesu dhammānupassīno viharato cittaṃ samādhīyati, upa-
kilesā pahīyanti, [sotaṃ nimittam uggaṇhāti].⁴ Sa kho so,
bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭ-
ṭhadhammasukhavihārassa,⁵ lābhī sati sampajāññassa. Tam
kissa hetu? Tathā hi so, bhikkhave, paṇḍito viyatto kusalo
bhikkhu sakassa cittaṃ nimittam uggaṇhāti ti.⁶ Nimittaga-
haṇena c' assa puna te ākāre sampādayato appanāmatam
eva ijjhati, na ciraṭṭhānam. Ciraṭṭhānam pana samādhī-
paripanthānam⁷ dhammānam suvisodhitattā hoti.

Yo hi bhikkhu kāmādinavapaccavekkhaṇādihi⁸ kāmāc-
chandaṃ na suṭṭhu vikkhambhetvā,⁹ kayappassaddhivasena
kāyadutṭhullaṃ na suṭṭhu paṭippassaddham¹⁰ katvā, āram-
bhadhātumanasikārādivasena thīnamiddham na suṭṭhu
paṭivinodetvā, samathanimittamanasikārādivasena uddhac-

¹ Feer edition of S.: bhattassa nimittam.

² Ibid: bhattasūp°.

³ S^{bh} and Feer edition omit.

⁴ Feer edition omits.

⁵ Feer °vihārānam.

⁶ S. v, 151 f.

⁷ B^h °bandhanam; B^m °phandhānam.

⁸ B^{hm} °vekkhanā°.

⁹ B^{hm} °bhitvā.

¹⁰ S^{bh} suppaṭi°, omitting suṭṭhu.

cakukkuccam na suṭṭhu samūhatam¹ katvā, aññe pi samā-dhiparipanthē² dhamme na suṭṭhu visodhetvā jhānam samā-pajjati, so, avisodhitam āsayam pavitṭhabhamaro viya, avi-suddham uyyānam pavitṭharājā viya ca, khippam eva nik-khamati. Yo pana samādhiparipanthē² dhamme suṭṭhu visodhetvā jhānam samāpajjati so suvisodhitam āsayam pavitṭhabhamaro viya, suparisuddham uyyānam pavitṭha-rājā viya ca, sakalam pi divasabhāgam antosamāpattiyam yeva hoti. Ten' āhu Porāṇā:—

Kāmesu chandam paṭigham vinodaye,
Uddhaccamiddham vicikicchapañcamam,
Vivekapāmojjakarena cetasā;
Rājā va suddhantagato tahiṃ rame ti.

Tasmā ciratṭhiti kāmēna pāripanthikadhamme³ visodhetvā jhānam samāpajjitabbam; cittabhāvanāvepullatthañ ca yathāladdham paṭibhāganimittam vadḍhetabbam. Tassa dve vadḍhanābhūmiyo: upacāram vā appanā vā. Upa-cāram patvā pi hi tam vadḍhetum vaṭṭati, appanam patvā pi ekasmiṃ pana thāne avassam vadḍhetabbam. Tena vut-tam: yathāladdham paṭibhāganimittam vadḍhetabban ti.

Tatrāyam vadḍhanānayo: tena yoginā tam⁴ nimittam pat-tavadḍhana - pūvavadḍhana - bhattavadḍhana - latāvadḍhana-dussavadḍhanayogena avadḍhetvā, yathā nāma kassako kasitabbatṭhānam nangalena paricchinditvā paricchedabbhan-tare kasati; yathā vā pana bhikkhū simam bandhantā paṭhamam nimittāni sallakkhetvā pacchā bandhanti, evam eva tassa yathāladdhassa nimittassa anukkamena ekangula-dvangula-tivangula-caturangulamattam manasā paricchin-ditvā⁵ yathā paricchinna-paricchedam⁶ vadḍhetabbam, apa-ricchinditvā pana na vadḍhetabbam. Tato vidatthiratana-pamukhapariveṇavihārasimānam⁷ gāmanigamajanapadaraj-jasamuddasimānañ ca paricchedavasena vadḍhayantena⁸

¹ S^{bh} susamūh°, *omitting* suṭṭhu.

² B^{hm} °bandhe.

³ B^{hm} °bandhika°.

⁴ B^{hm} *omit*.

⁵ S^{bh} *repeat* paricchinditvā.

⁶ B^{hm} *omit* paricchinna-.

⁷ B^{hm} °vihāram simānam.

⁸ S^{bh} vadḍhentena.

cakkavālaparicchena vā tato vā pi uttarim paricchinditvā vadḍhetabbam. Yathā hi hamsapotakā pakkhānam utthi-takālato paṭṭhāya parittam parittam padesaṃ uppatantā, paricayam katvā, anukkamena candimasuriyasantikam gacchanti, evam eva bhikkhu, vuttanayena nimittam paricchinditvā, vadḍhento yāva cakkavālapariccheda, tato vā uttarim vadḍheti. Ath' assa tam nimittam vadḍhitavaddhitatṭhāne pathaviyā ukkūlavikkūla-nadī-viduggapabbatavissamesu sankusata-samabbhāhatam¹ usabhacammam² viya hoti. Tasmim pana nimitte pattapaṭhamajjhānena ādikam-mikena samāpajjanabahulena bhavitabbam, na paccavekkhanabahulena [bhavitabbam³], paccavekkhanabahulassa hi jhānangāni thūlāni dubbalāni hutvā upaṭṭhahanti. Ath' assa tāni evam upaṭṭhitattā upari ussukkanāya paccayatam nāpajjanti⁴; so appaguṇe jhāne ussukkamāno paṭhamajjhānā ca parihāyati, na ca sakkoti dutiyam pāpuṇitum. Ten' āha Bhagavā:—*seyyathāpi, bhikkhave, gāvī pabbateyyā bālā avyattā akhettaññū akusalā visame pabbate [vi]caritum*,⁵ *tassā evam assa: yan nūnāham agatapubbañ ceva disaṃ gaccheyyam, akhādītapubbāni ca tiṇāni khādeyyam apītapubbāni ca pānīyāni piveyyan ti. Sā purimaṃ pādaṃ na suppatitṭhitam patitṭhāpetvā pacchimaṃ pādaṃ uddhareyya; sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca akhādītapubbāni tiṇāni khādeyya, na ca apītapubbāni pānīyāni piveyya. Yasmiñ c' assā padese tṭhitāya evam assa: yan nūnāham agatapubbañ ceva . . . pe . . . piveyyan ti tañ ca padesaṃ na sotthinā paccāgaccheyya. Tam kissa hetu? Tathā hi sā, bhikkhave, gāvī pabbateyyā bālā avyattā akhettaññū akusalā visame pabbate caritum. Evam eva kho, bhikkhave, idh' ekacco bhikkhu bālo avyatto akhettaññū akusalō 'vivicc' eva kāmehi . . . pe . . . pathamam jhānam upasampajja' viharitum, so tam nimittam nāsevati na bhūveti na bahulikaroti na svādhītṭhitum adhītṭhāti. Tassa evam hoti:—yan nūnāham 'vitakkavicārānam rūpasamā . . . pe . . . dutiyaṃ jhānam upasampajja' vihareyyan*

¹ S^{bh} sankusatamabbhāhatam.

² S^{bh} vasabhacammam.

⁴ S^{bh} āpajjanti.

³ S^{bh} omit.

⁵ S^{bh} caritum.

ti. So na sakkoti 'vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja' viharitum. Tass' evaṃ hoti:—yan nūnāhaṃ 'vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja' vihareyyan ti. So na sakkoti 'vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja' viharitum. Ayaṃ vuccati, bhikkhave, bhikkhu ubhato bhaṭṭho, ubhato parihīno, seyyathāpi, bhikkhave, sū¹ gāvī pabbateyyā bālā ayyattā akhettannū akusalā visame pabbate vicaritum ti.²

Tasmiṇa 'nena tasmim yeva tāva paṭhamajjhāne pañcah' ākārehi cinnavasinaṃ bhavitabbam. Tatr' imā pañcavasiyo:—āvajjanavasī,³ samāpajjanavasī, adhiṭṭhānavasī, vuṭṭhānavasī, paccavekkhaṇavasī ti. Paṭhamam jhānaṃ yatthicchakam yadicchakam yāvadicchakam āvajjati avajjanāya dandhāyitattam natthi ti āvajjanavasī. Paṭhamam jhānaṃ yatthicchakam . . . pe . . . samāpajjati samāpajjanāya dandhāyitattam natthi ti samāpajjanavasī. Evaṃ sesā pi vitthāretabbā.

Ayaṃ pan' ettha atthappakāsanā:—paṭhamajjhānato vuṭṭhāya, paṭhamam vitakkam āvajjayato, bhavangaṃ upacchinditva, uppannāvajjanānantaram vitakkārammaṇān' eva cattāri pañca vā javanāni javanti, tato dve bhavangāni, tato puna vicārārammaṇam āvajjanaṃ vuttanāyena' eva javanāni ti. Evaṃ pañcasu jhānangesu yadā nirantaram cittam pe-setum sakkoti, ath' assa āvajjanavasī⁴ siddhā hoti.

Ayaṃ pana matthakappattā vasī Bhagavato yamakapāṭi-hāriye labbhati. Aññesaṃ vā evarūpe kāle, ito param sīghatarā āvajjanavasī nāma n'atthi. Āyasmato pana Mahā-Moggallānassa⁵ Nandopananda-nāgarājadamane⁶ viya sīgham samāpajjanasamatthatā samāpajjanavasī nāma. Accharā-mattam vā dasaccharā-mattam vā khaṇam ṭhapetum samatthatā adhiṭṭhānavasī nāma. Tath' eva lahum vuṭṭhātum samatthatā vuṭṭhānavasī nāma. Tad-ubhayadassanattam Buddharakkhitattherassa vatthum kathetum vaṭṭati:—

¹ Bh Sb omit.

² A. iv, 418 f.

³ Sbh °vasi throughout.

⁴ So Sbh also.

⁵ Bhm -Moggallānassa.

⁶ Cf. *Diry.* 395; *Jāl.* A. v, 126; *J.P.T.S.*, 1891, p. 67; *J.R.A.S.*, 1912, 288.

So h' āyasmā upasampadāya aṭṭhavassiko hutvā Theram-batthale¹ Mahārohanaguttattherassa gilānupaṭṭhānam āga-tānam timsamattānam iddhimantasahassānam majjhe nisin-no therassa yāguṃ paṭiggāhayamānam:—upaṭṭhākanāga-rājānam gahessāmi ti ākāsato pakkhandantam supaṇṇarājā-nam disvā tāva devapabbatam nimmiṇitvā² nāgarājānam bāhāyam³ gahetvā tattha pāvisi. Supaṇṇarājā pabbate pahāram datvā palāyi. Mahāthero āha:—sace, āvuso, rak-khito nābhavissa, sabb' eva gārayhā assāmā ti. Paccavek-khaṇāvasi pana āvajjanavasiyā eva⁴ vuttā. Paccavek-khaṇajavanān' eva hi tattha āvajjanānantarāni ti.

Imāsu pana pañcasu vasīsu ciṇṇavasinā paṇṇapāṭhamaj-jhānato vuṭṭhāya, ayaṃ samāpatti āsannanīvaraṇapaccatthi-kā, vitakkavicārānam olārikattā angadubbalā ti ca tattha dosam disvā, dutiyam jhānam, santato manasikarivā, paṭha-majjhāne nikantiṃ pariyādāya, dutiyādhigamāya yogo kā-tabbo. Ath' assa yadā paṭhamajjhānā vuṭṭhāya satassa sampajjānassa jhānangāni paccavekkhato vitakkavicārā olāri-kato upaṭṭhahanti. Pītisukhañ ceva cittekaggatā ca santato upaṭṭhāti. Tad-assa olārikangappahānāya santangapaṭilā-bhāya⁵ ca tad-eva nimittam pathavī pathavī ti punappuna⁶ manasikaroto: idāni dutiyajjhānam sampajjissati ti⁷ bhavan-gam upacchinditvā, tad-eva pathavikasiṇam ārammaṇam katvā, manodvārāvajjanam uppajjati. Tato tasmim yev' ārammaṇe cattāri pañca vā javanāni javanti. Yesam ava-sāne ekaṃ rūpāvacaram dutiyajjhānikam, sesāni vuttappa-kārān' eva kāmāvacarāni ti.

Ettāvatā c' esa:—*vitakkavicārānam rūpasamā ajjhantaṃ sampasādanam cetaso ekodibhāvaṃ avitakkam-avicāram samā-dhiyaṃ pītisukhaṃ dutiyam jhānam upasampajja viharati* evam anena dvangavippahīnam tivangasamannāgataṃ tividhakalyāṇam dasalakkhaṇasampannam dutiyam jhānam⁸ adhigataṃ hoti pathavikasiṇam.

¹ B^{hm} Therappattalene. Cf. *J.P.T.S.*, 1888, 7 (Ambat-thala). ² B^{hm} °minivā. ³ S^{bh} bāhāya. ⁴ S^{bh} yeva.

⁵ B^{hm} santa-anga°.

⁶ B^{hm} punappunam throughout.

⁷ S^{bh} uppajjissatīti.

⁸ S^h B^{hm} dutiyajjh°.

Tattha *vitakkavicārānaṃ vūpasamā* ti vitakkassa ca vicārasa cā ti imesaṃ dvinnam vūpasamā samatikkamā, dutiyajjhānakkhaṇe angapātubhāvā¹ ti vuttam hoti. Tattha kiñcāpi dutiyajjhāne sabbe paṭhamajjhānadhammā na santi, aññe yeva hi paṭhamajjhāne phassādayo, aññe idha; olārikassa pana angassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādinam adhigamo hoti ti dīpanattham *vitakkavicārānaṃ vūpasamā* ti evaṃ vuttan ti veditabbam.

Ajjhattan ti idha niyakajjhattam adhippetam. Vibhange pana: *ajjhattam paccattan* ti² ettakam eva vuttam. Yasmā ca niyakajjhattam adhippetam, tasmā attani jātam,³ attano santāne⁴ nibbattan ti ayam ettha attho.

Sampasādanan ti sampasādanam vuccati saddhā. Sampasādanayogato jhānam pi sampasādanam, nīlavanṇayogato nīlam vattham⁵ viya. Yasmā vā tam jhānam sampasādanasamannāgatattā vitakkavicārakkhobha-vūpasamanena ca cetaso sampasādayati, tasmā pi sampasādanan ti vuttam. Imasmiñ ca atthavikappe sampasādanam cetaso ti evaṃ padasambandho veditabbo. Purimasmim pana atthavikappe cetaso ti etam ekodibhāvena saddhim yojetabbam. Tatrāyam atthayojanā:—eko udeti ti *ekodi*, vitakkavicārehi anajjhārūlhattā aggo seṭṭho hutvā udeti ti attho. Seṭṭho pi hi loke eko ti vuccati. Vitakkavicāravirahito⁶ vā eko asahāyo hutvā iti pi vattum vaṭṭati. Atha vā sampayuttadhamme udāyati ti *udi*,⁷ utṭhapeti ti attho. Seṭṭhatṭhena eko ca so udi⁷ cā ti ekodi: samādhiss' etam adhivacanam, iti imam ekodim bhāveti vaddhetī ti idam dutiyajjhānam ekodibhāvam.

So panāyam ekodi, yasmā cetaso, na sattassa, na jīvassa, tasmā evaṃ cetaso ekodibhāvan ti vuttam. Nanu cāyam saddhā paṭhamajjhāne pi atthi, ayañ ca ekodi nāmako samādhī, atha kasmā idam eva sampasādanam cetaso ekodibhāvañ cā ti vuttam?⁸ Vuccate:—adum hi paṭhamajjhā-

¹ S^{bh} apātubhāvā.

² Vibh. 258.

⁴ B^m attāsantāne.

⁶ B^h °virahato; B^m °viharato.

⁷ S^h udi.

³ S^h attano santāne jātam.

⁵ B^{hm} nīlav°.

⁸ S^{bh} vuttan ti.

naṃ vitakkavicārakkhobhena, vīcitarangasamākulam iva jalāṃ, na suppasannaṃ hoti, tasmā satiyā pi saddhāya sampasādanan ti na vuttaṃ, na suppasannattā yeva c' ettha samādhī pi na suṭṭhu pākaṭo, tasmā ekodibhāvanan ti pi na vuttaṃ. Imasmim pana jhāne vitakkavicārapalibodhābhāvena¹ laddhokāsā balavati saddhā. Balavasaddhā sahāya paṭilāblien' eva samādhī pi pākaṭo, tasmā idam eva evaṃ vuttan ti veditabbam. Vibhange pana: *sampasādanan ti yā saddhā saddahanā okappanā abhippasādo. Cetaso ekodibhāvan ti yā cītassa thīti . . . pe . . . sammāsamādhī* ti² ettakam eva vuttaṃ. Evaṃ vuttena pana tena sadhim ayaṃ atthavaṇṇanā yathā na virujjhati, aññadatthu saṃsandati ceva sameti ca evaṃ veditabbā.

Avitakkaṃ avicāran ti bhāvanāya pahinattā etasmiṃ etassa vā vitakko natthī ti avitakkaṃ. Iminā va nayena avicāraṃ. Vibhange pi vuttaṃ:—*iti ayaṃ ca vitakko ayaṃ ca vicāro santā honti samitā vūpasantā atthangatā abbatthangatā appitā vyappitā sositā visositā vyanṭikatā. Tena vuccati avitakkaṃ avicāran* ti.³

Etth' āha:—nanu ca vitakkavicārānaṃ vūpasamā ti iminā pi ayaṃ attho siddho, atha kasmā puna vuttaṃ avitakka-avicāran ti? Vuccate: evaṃ etaṃ siddho 'vāyam attho; na pan' etaṃ tad-atthadīpakam. Nanu avocumha olārikassa pana angassa samatikkamā paṭhamajjhānato paresaṃ dutiya-jjhānādīnaṃ samadhigamo hoti ti dassanattamaṃ vitakka-vicārānaṃ vūpasamā ti evaṃ vuttan ti? Api ca vitakka-vicārānaṃ vūpasamā idam sampasādanam, na kilesakālus-siyassa. Vitakkavicārānaṃ ca vūpasamā ekodibhāvaṃ, na upacārajjhānam iva nīvaraṇappahānā na paṭhamajjhānam iva ca⁴ angapātubhāvā ti; evaṃ sampasādana-ekodibhāvānam hetuparidīpakam idam vacanam. Tathā vitakkavicārānaṃ vūpasamā idam avitakka-m-avicāraṃ, na tatiya-catutthajjhānāni viya, cakkhuviññānādīni viya ca abhāvā ti evaṃ avitakkavicārābhāvassa hetuparidīpakaṃ ca, na vitakka-vicārābhāvamattaparidīpakam. Vitakkavicārābhāvamatt-

¹ Bhm °palib°.² Vibh. 258.³ Ibid.⁴ Bhm place the preceding na here.

taparidīpakam eva pana avitakkam avicāran ti idaṃ vacanam, tasmā purimaṃ vatvā pi vattabbam evā ti.

Samādhijan ti paṭhamajjhānasamādhito sampayuttasamādhito vā jātan ti attho. Tattha kiñcāpi paṭhamam pi sampayuttasamādhito jātaṃ, atha kho ayam eva samādhi samādhi ti vattabbataṃ arahati. Vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca, tasmā imassa vaṇṇabhaṇanattam idaṃ eva samādhijan ti vuttam.

Pītisukhan ti idaṃ vuttanayam eva.

*Dutiyan ti gaṇanānupubbataṃ dutiyaṃ*¹ [, dutiyaṃ uppannan ti pi dutiyaṃ ti²]. Idaṃ dutiyaṃ samāpajjati ti pi dutiyaṃ. Yaṃ pana vuttam dvangavippahīnam tivangasamannāgatan ti. Tattha vitakkavicārānam pahānavasena dvangavippahīnatā veditabbā. Yathā ca paṭhamajjhānassa upacārakkhaṇe nīvaraṇāni pahiyanti, na tathā imassa vitakkavicārā. Appanākkhaṇe yeva ca pan' etaṃ vinā tehi uppajjati, ten' assa te pahānangan ti vuccanti.

Pītisukham cīttekaggaṭā ti imesaṃ pana tiṇṇam uppattivasena tivangasamannāgatatā veditabbā. Tasmā yaṃ³ Vibhange: *jhānan ti sampasādo pītisukham cītassa ekaggaṭā*⁴ ti vuttam, taṃ saparikkhāram jhānam dassetuṃ pariyāyena vuttam. Thapetvā pana sampasādanam nippariyāyena upanijjhānalakkhaṇappattānam angānam vasena tivangikam eva etaṃ hoti. Yath' āha:—*katamaṃ tasmim samaye tivangikam jhānam hoti?* *Pītisukham cītassa ekaggaṭā* ti.⁵ Sesam paṭhamajjhāne vuttanayam eva.

Evam adhigate pana tasmim pi vuttanayen' eva pañcal' ākārehi cīṇnavasīnā hutvā, paṇṇadutiyaajjhānato vuṭṭhāya, ayam samāpatti āsannavitakkavicārapaccatthikā. Yad eva tattha pīti ti⁶ cetaso ubbilāvitam,⁷ eten' etaṃ olārikam akkhāyati ti vuttāya pītiyā olārikattā angadubbalaṃ ti ca tattha dosam disvā, tatiyaajjhānam santato manasikarivā, dutiyaajjhāne nikantiṃ pariyādāya, tatiyādhigamāya yogo kātabbo. Ath' assa yadā dutiyaajjhānato vuṭṭhāya satassa sampajā-

¹ *Vibh.* 258.

² *Bhm omit.*

³ *Sbh insert hi.*

⁴ *Vibh.* 258.

⁵ *Cf. Vibh.* 264.

⁶ *Bhm pītigatam.*

⁷ *Bhm uppilāv°.*

nassa jhānaṅgāni paccavekkhato pīti olārikato upatṭhāti, sukhañ ceva ekaggatā ca santato upatṭhāti, tadā 'ssa olārikangapahānāya¹ santangapaṭilābhāya ca tad eva nimittam: pathavī, pathavī ti punappunam manasikaroto: idāni tatiyajjhānaṃ uppajjissatī ti bhavangaṃ upacchinditvā tad eva pathavīkaṣiṇaṃ ārammaṇaṃ katvā manodvāravajjanaṃ uppajjati. Tato tasmim yev' ārammaṇe cattāri pañca vā javanāni javanti, yesaṃ avasāne ekaṃ rūpāvacaraṃ tatiyajjhānikaṃ, sesāni vuttanayen' eva kāmāvacarāni ti.

Ettāvatā ca pan' esa: *pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavīhārī ti, tatīyaṃ jhānaṃ upasampajja viharatī*² ti evaṃ anena ekangavippahīnaṃ dvangasamannāgataṃ³ tividhakalyāṇaṃ dasalakkhana-sampannaṃ tatiyajjhānaṃ adhigataṃ hoti pathavīkaṣiṇaṃ.

Tattha *pītiyā ca virāgā* ti virāgo nāma vuttappakārāya pītiyā jigucchanaṃ vā samatikkamo vā. Ubhinnaṃ pana antarā ca saddo sampiṇḍanattho, so vūpasamaṃ vā sampiṇḍeti vitakkavicārānaṃ vūpasamaṃ vā. Tattha yadā vūpasamaṃ eva sampiṇḍeti, tadā pītiyā ca virāgā kiñca bhīyyo⁴ vūpasamā cā ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo jigucchanaṃ hoti, tasmā pītiyā jigucchanaṃ ca vūpasamā cā ti ayam attho daṭṭhabbo. Yadā pana vitakkavicāravūpasamaṃ sampiṇḍeti, tadā pītiyā ca virāgā kiñca bhīyyo vitakkavicārānaṃ ca vūpasamā ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo samatikkamanattho hoti. Tasmā pītiyā ca samatikkamā vitakkavicārānaṃ ca vūpasamā ti ayam attho daṭṭhabbo.

Kāmañ c' ete vitakkavicārā dutiyajjhāne yeva vūpasantā, imassa pana jhānassa maggaparidīpanatthaṃ vaṇṇabhāṇanatthañ c' etaṃ vuttaṃ. Vitakkavicārānaṃ ca vūpasamā ti hi vutte idaṃ paññāyati:—nanu vitakkavicāravūpasamo maggo imassa jhānassā ti? Yathā ca tatiye ariyamagge appahīnānaṃ pi sakkāyaditṭhādīnaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā ti, evaṃ pahānaṃ vuccamānaṃ

¹ Sbh °ppahānāya.

² Vibh. 245.

³ Bhm duvanga°.

⁴ Bhm bhiyyo; so below.

vaṇṇabhaṇanam hoti. Tad-adhigamāya ussukkānam ussā-hajanakam,¹ evam eva idha avūpasantānam pi vitakkavicārānam vūpasamo vuccamāno vaṇṇabhaṇanam hoti. Tenāyam attho vutto pītiyā ca samatikkamā vitakkavicārānañ ca vūpasamā ti.

Upekkhako ca viharatī ti ettha upapattito ikkhatī ti upekkhā. Samam passati, apakkhapatitā hutvā passatī ti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamangī upekkhako ti vuccati. Upekkhā pana dasavidhā hoti: chalangupekkhā, brahmavihārupekkhā, boj-jhangupekkhā, viriyupekkhā, sankhārupekkhā, vedanupekkhā, vipassanupekkhā, tatramajjhattupekkhā, jhānupekkhā, pārisuddhupekkhā ti.

Tattha yā: *idha khīṇāsavo bhikkhu cakkhunā rūpaṃ disvā nera sumano hoti, na dummāno, upekkhako ca viharatī sato sampajāno* ti² evam āgatā khīṇāsavassa chasu dvāresu iṭṭhā-niṭṭhachalārammaṇāpāthe parisuddhapakatibhāvā vijahanā-kārabhūtā upekkhā: ayaṃ chalangupekkhā nāma.

Yā pana: *upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatī* ti³ evam āgatā sattesu majjhattākārabhūtā upekkhā: ayaṃ brahmavihārupekkhā nāma.

Yā *upekkhā-sambojjhaṅgaṃ bhāveti vivekanissitan* ti⁴ evam āgatā sahajātadhammānam majjhattākārabhūtā upekkhā: ayaṃ boj-jhangupekkhā nāma.

Yā pana *kālena kālaṃ upekkhā-nimittaṃ manasīkarotī* ti⁵ evam āgatā anaccāraddhanā ti sithilā viriyasankhātā upekkhā:—ayaṃ viriyupekkhā nāma.

Yā: *kati sankhārupekkhū samādhivasena⁶ uppañjanti? kati sankhārupekkhū vipassanāvasena uppañjanti? Attha sankhārupekkhū samādhivasena uppañjanti. Dasa sankhārupekkhū vipassanāvasena uppañjanti* ti⁷ evam āgatā nīvaraṇādi

¹ Bhm °jananakam. ² A. iii, 279; D. iii, 250; A. ii, 198.

³ D. i, 251, etc., etc. Cf. below, ch. ix.

⁴ S. iv, 367.

⁵ A. i, 257.

⁶ So all the ed. The P.T.S. text has samathavasena, which is the more usual concomitant of vipassanā.

⁷ Pts. 64.

paṭisankhā santiṭṭhanāgahaṇe majjhattabhūtā upekkhā:—
ayaṃ sankhārupekkhā nāma.

Yā pana: *yasmim samaye kāmāvacaraṃ kusalaṃ cittaṃ up-
pannaṃ hoti upekkhāsahagataṃ* ti¹ evaṃ āgatā adukkhamā-
sukhasaññitā upekkhā—ayaṃ vedanupekkhā nāma.

Yā: *yad-atthiyaṃ bhūtaṃ taṃ pajahati upekkhaṃ patilabh-
atī* ti² evaṃ āgatā vicinane majjhattabhūtā upekkhā:—
ayaṃ vipassanupekkhā nāma.

Yā pana chandādisu ye-vā-panakesu³ āgatā saha-jātānaṃ
samavāhitabhūtā upekkhā:—ayaṃ tatramajjhattupekkhā
nāma.

Yā: *upekkhako ca viharatī* ti⁴ evaṃ āgatā aggasukhe pi
tasmiṃ apakkhapātajanāni upekkhā—ayaṃ jhānupekkhā
nāma.

Yā pana: *upekkhā-sati pārisuddhiṃ catutthaṃ jhānaṃ* ti⁴
evaṃ āgatā sabbapaccanīkapaṇisuddhā paccanīkavūpa-
sane pi avyāpārabhūtā upekkhā:—ayaṃ pārisuddhupekkhā
nāma.

Tattha⁵ chaḷangupekkhā ca brahṇavihārupekkhā ca boj-
jhangupekkhā ca tatramajjhattupekkhā ca jhānupekkhā ca
pārisuddhupekkhā ca atthato ekā, tatramajjhattupekkhā va
hoti. Tena tena avatthābhedenā pan' assā ayaṃ bhedo:—
ekassā pi sato sattassa kumāra-yuva-thera-senāpati-rājādiva-
sena bhedo viya, tasmiṃ tāsū yattha chaḷangupekkhā, na tat-
tha bojjangupekkhādayo, yattha vā pana bojjangupek-
khā na tattha chaḷangupekkhādayo hontī ti veditabbā. Ya-
thā c' etāsaṃ atthato ekibhāvo, evaṃ sankhārupekkhā-vipas-
sanupekkhānaṃ pi. Paññā eva hi sā kiccavasena dvidhābhin-
nā. Yathā hi purisassa sāyaṃ gehaṃ pavitṭhaṃ sappam
ajapadaṇḍam gahetvā pariyesamānassa taṃ thusakoṭṭha-
ke nipannaṃ disvā: sappo nu kho no ti avalokentassa, so
vattikattayaṃ disvā nibbematikassa: sappo, na sappo ti vici-

¹ *Dhs.* § 156.

² *Sh* refers vaguely to "Samy-Ni-Mahāvaggo"—i.e., vol. v.—
but we cannot trace it.

³ Cf. *Dhs.* § 1 with *Asl.* § 329.

⁴ *Formula Fourth Jhāna.*

⁵ *Bhm Tatra.*

nane majjhattatā hoti, evam eva yā āradhāvipassakassa vipassanā ñāṇena lakkhaṇattaye diṭṭhe sankhārānaṃ aniccabhāvādi vicinane majjhattatā uppajjati:—ayaṃ vipassanupekkhā nāma. Yathā pana tassa purisassa ajapadadaṇḍena gālhaṃ sappam gahetvā: kinnvāhaṃ¹ imaṃ sappam aviheṭhento² attānaṃ ca iminā aḍaṃsāpento muñceyyan ti muñcānākāraṃ eva pariyesato gahaṇe majjhattatā hoti, evam eva yā lakkhaṇattayassa diṭṭhattā āditte viya tayo bhava passato sankhāraggahaṇe majjhattatā:—ayaṃ sankhārupekkhā nāma. Iti vipassanupekkhāya siddhāya sankhārupekkhā pi siddhā va hoti. Iminā paṇ' esā vicinanaggahaṇesu³ majjhattatāsankhātena⁴ kiccena dvidhā bhinnā ti.

Viriyupekkhā pana vedanupekkhā ca aññamaññaṃ ca avasesā hi ca atthato bhinnā evā ti. Iti imāsu upekkhāsu jhānupekkhā idha adhippetā. Sā majjhattalakkhaṇā, anābhogarasā, avyāpārapaccupaṭṭhānā, pītivirāgapadaṭṭhānā ti. Etth' āha:—nanu cāyaṃ atthato tatramajjhattupekkhā va hoti, sā ca paṭhamadutiyañjānesu pi atthi, tasmā tatrā pi *upekkhako ca viharatī* ti evam ayaṃ vattabbā siyā, sā kasmā na vuttā ti? Aparivyattakiccato. Aparivyattam hi tassā tattha kiccaṃ vitakkādihi abhibhūṭattā. Idha paṇāyaṃ vitak-kavicārapītihi anabhibhūṭattā, ukkhittasirā viya hutvā, parivyattakiccā jātā, tasmā vuttā ti.

Niṭṭhitā *upekkhako ca viharatī* ti etassa sabbaso atthavaṇṇanā.

Idāni *sato ca sampajāno* ti ettha saratī ti sato, sampajānātī ti sampajāno. Puggalena sati ca sampajāññaṃ ca vuttam. Tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā. Asammohalakkhaṇaṃ sampajāññaṃ, tīraṇarasam, pavicayapaccupaṭṭhānaṃ.

Tattha kiñcāpi idaṃ sati-sampajāññaṃ purimajjhānesu pi atthi, muṭṭhassatissa hi asampajānassa upacāramattam pi na sampajjati, pageva appanā. Olārikattā pana tesam jhānānaṃ bhūmiyaṃ viya purisassa cittassa gati sukhā hoti. Avyattam tattha sati-sampajāñña-kiccaṃ. Olārikangappa-

¹ Sh kinnāhaṃ; Bhm kintāhaṃ.

² Bh aviheḍhento.

³ Sb vicinanaggahaṇesu.

⁴ Bhm majjhattasan°.

hānena pana sukhumattā imassa jhānassa, purisassa Khura-dhārāyaṃ¹ viya sati-sampajaññakiccapariggahitā² eva cit-tassa gati icchitabbā ti idh' eva vuttaṃ. Kiñca bhīyyo? Yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punad-eva dhenum upagacchati, evaṃ idam tatīyajjhāna-sukhaṃ pītito apanītaṃ, taṃ sati-sampajaññārakkhena arak-khiyamānaṃ punad-eva pītim upagaccheyya, pītisampa-yuttam eva siyā. Sukhe vā pi sattā sārājanti, idaṇ ca ati-madhuraṃ sukhaṃ, tato paraṃ sukhābhāvā, sati-sampajañ-ñānubhāvena pan' ettha sukhe asārājanā hoti, no aññathā ti imam pi atthavisesaṃ dassetuṃ idam idh' eva vuttan ti veditabbam.

Idāni *sukhañ ca kāyena paṭisaṃvedeti* ti ettha kiñcāpi tati-yajjhānasamangino sukhapaṭisaṃvedanābhogo natthi, evaṃ sante pi, yasmā tassa nāma-kāyena sampayuttaṃ sukhaṃ, yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃ samuṭ-ṭhānen' assa yasmā atipaṇītena rūpena rūpakāyo phuṭṭho,³ yassa phuṭṭatā jhānā vuṭṭhito pi sukhaṃ paṭisaṃvedeyya, tasmā etam atthaṃ dassento *sukhañ ca kāyena paṭisaṃvedeti* ti āha.

Idāni *yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārī* ti ettha yaṃ jhānaheṭu, yaṃ jhānakāraṇā, taṃ tatīyaj-jhānasamangi-puggalaṃ Buddhādayo ariyā ācikkhanti de-senti, paññāpenti, paṭṭhapenti, vivaranti, vibhajanti, uttānī⁴ karonti, pakāsentī, pasamsanti ti adhippāyo. Kin ti? *Upek-khako satimā sukhavihārī ti. Taṃ tatīyaṃ jhānaṃ upasam-pajja viharatī* ti evaṃ ettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasamsanti ti? Pasamsāra-hato. Ayaṃ hi yasmā atimadhurasukhe sukhapāramippatte pi tatīyajjhāne upekkhako, na tattha sukhābhisangena ākaḍ-ḍhiyati, yathā ca pīti na uppajjati, evaṃ upaṭṭhita-sati-tāya⁵ satimā, yasmā ca ariyakantaṃ ariyajānasevitam eva ca asankiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti, tas-mā pasamsāraho hoti. Iti pasamsārahato naṃ ariyā te

¹ Cf. *Jāt.* v, 269.

² Bhm °gahitā.

³ Bhm phuṭo.

⁴ Bhm uttanī.

⁵ Bm °ssatitāya.

evaṃ pasamsāhetubhūte guṇe pakāsentā: *upekkhako satimā sukhavīhārī ti* evaṃ pasamsantī ti veditabbam.

Tatīyaṇ ti gaṇanānupubbatā tatiyaṃ; idaṃ tatiyaṃ samāpajjati ti pi tatiyaṃ. Yaṃ pana vuttam¹:—ekangavippahīnaṃ duvangasamannāgatan ti ettha pītiyā pahānava-sena ekangavippahīnatā veditabbā. Yā² pan' esā, dutiyajjhānassa vitakkavicārā viya, appanākkhane yeva pahīyati, ten' assa³ sā pahānangan ti vuccati.

Sukhaṃ cūṭtekaggatā ti imesaṃ pana dvinnam uppattivassena duvangasamannāgatatā veditabbā. Tasmā yaṃ Vibhange: *jhānaṇ ti upekkhā sati sampajaññaṃ sukhaṃ cittas's' ekaggatā ti*⁴ vuttam, taṃ saparikkhāraṃ jhānaṃ dassetum pariyāyena vuttam. Thapetvā pana upekkhā-sati-sampajaññaṇi nippariyāyena upanijjhānalakkhaṇappattānaṃ angānaṃ vasena duvagikam ev' etaṃ hoti. Yath' āha: *kata-maṃ tasmim samaye duvagikam jhānaṃ hoti?* *Sukhaṃ cittas' ekaggatā ti*.⁵ Sesam paṭhamajjhāne vuttanayam eva.

Evaṃ adhigate pana tasmim pi vuttanayen' eva pañcah' ākārehi cinnavasina hutvā, paṇatatiyajjhānato vuṭṭhāya, ayaṃ samāpatti āsannapītipaccatthikā. Yad-eva tattha sukham iti⁶ cetaso ābhogo, eten' etaṃ olārikam akkhāyati ti evaṃ vuttassa sukhassa olārikattā angadubbala ti ca tattha dosam disvā, catutthajjhānaṃ santato manasikaritvā,⁷ tatiyajjhāne nikantiṃ pariyādāya, catutthādhigamāya yogo kātabbo. Ath' assa, yadā tatiyajjhānato vuṭṭhāya, satassa sampajānassa jhānaṅgāni paccavekkhato cetasikasomanassa-sankhātaṃ sukhaṃ olārikato upaṭṭhāti, upekkhāvedanā ceva cūṭtekaggatā ca santato upaṭṭhāti, tadā 'ssa olārikangappahānāya santa-angapaṭilābhāya⁸ ca tad-eva nimittaṃ pathavī! pathavī ti punappunaṃ⁹ manasikaroto: idāni catutthajjhānaṃ uppajjissati ti bhavangaṃ upacchinditvā tad-eva pathavīkasiṇaṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tato tasmim yev' ārammaṇe cattāri pañca vā javanāni up-

¹ Cf. p. 165.

² Bhm Sā.

³ Bhm tena nassa.

⁴ Vibh. 260.

⁵ Cf. ib. 264 f.

⁶ Bhm insert taṃ.

⁷ Bhm °katvā.

⁸ S^b santanga°.

⁹ S^b punappuna.

pajjanti. Yesam avasāne ekam rūpāvacaram catutthajjhānikam, sesāni vuttappakārān' eva kāmāvacarāni.

Ayam pana viseso:—yasmā sukhā vedanā adukkhamasukhāya vedanāya āsevanapaccayena¹ paccayo na hoti, catutthajjhāne ca adukkhamasukhāya vedanāya uppajjitabbam, tasmā tāni upekkhāvedanā-sampayuttāni honti, upekkhāsam-payuttattā yeva c' ettha pīti pi parihāyati ti.

Ettāvatā c' esa sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānam atthangamā adukkhamasukham upekkhā-satipārisuddhiṃ catuttham jhānam upasampajja viharati.² Evam anena ekangavippahinam divangasamannāgatam tividhakalyāṇam dasalakkaṇasampannam catuttham jhānam adhigatam hoti pathavīkasiṇam.

Tattha sukhassa ca pahānā dukkhassa ca pahānā ti kāyikasukhassa ca kāyikadukkhassa ca pahānā. Pubb' evā ti tañ ca kho pubb' eva, na catutthajjhānakkhaṇe. Somanassadomanassānam atthangamā ti cetāsikasukhassa ca cetāsikadukkhassa cā ti imesam pi³ dvinnam pubb' eva atthangamā pahānā icc' eva vuttam hoti.

Kadā pana nesam pahānam hoti ti? Catunnam jhānam upacārakkhaṇe. Somanassam hi catutthajjhānassa upacārakkhaṇe yeva pahīyati, dukkhadomanassasukhāni paṭhamadutiyaṭatīyānam upacārakkhaṇesu, evam etesam pahānakkamena avuttānam [pi⁴]. Indriya-Vibhange⁵ pana indriyānam uddesakkamen' eva idhā pi vuttānam sukhadukkhāsomanassadomanassānam pahānam veditabbam.

Yadi pan' etāni tassa tassa jhānassa upacārakkhaṇe yeva pahīyanti, atha kasmā kattha c' uppannam dukkhindriyam aparisesam nirujjhati? Idha, bhikkhave, bhikkhu vivicc' eva kāmehi . . . pe . . . paṭhamam jhānam upasampajja viharati:—ettha c' uppannam dukkhindriyam aparisesam nirujjhati . . . Kattha c' uppannam domanassindriyam . . . sukhindriyam . . . somanassindriyam aparisesam nirujjhati? Idha, bhikkhave, bhikkhu sukhassa ca pahānā . . . pe . . . catuttham jhānam upasampajja viharati, etth' uppannam somanassin-

¹ S^{bh} °ppaccayena.

² Formula of Fourth Jhāna.

³ S^b omits.

⁴ S^{bh} omit.

⁵ Vibh. 122.

driyaṃ aparisesaṃ nirujjhatī ti¹ evaṃ jhāne sveva nirodho vutto ti? Atisayanirodhattā. Atisayanirodho hi nesam paṭhamajjhānādisu na nirodho yeva, nirodho yeva pana upacārakkhaṇe nātisayanirodho. Tathā hi nānāvajjane paṭhamajjhānūpacāre niruddhassā pi dukkhindriyassa dāṃsamakāsādisamphassena vā visamāsanūpatāpena vā siyā uppatti, na tveva anto appanāyaṃ. Upacāre vā riruddham p' etaṃ na suṭṭhu niruddham hoti, paṭipakkhena² avihatattā. Anto appanāyaṃ pana pītipharāṇena sabbo kāyo sukhokkanto hoti, sukhokkantakāyassa ca suṭṭhu niruddham hoti dukkhindriyaṃ, paṭipakkhena vihatattā. Nānāvajjane yeva ca dutiyajjhānūpacāre pahīnassa pi³ domanassindriyassa, yasmā etaṃ vitakkavicārapaccaye pi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve ca neva upajjati, yattha pana uppajjati, tattha vitakkavicārābhāve, appahīnā eva ca dutiyajjhānūpacāre vitakkavicārā ti. Tatth' assa siyā uppatti, na tveva dutiyajjhāne, pahīnapaccayattā. Tathā tatiyajjhānūpacāre pahīnassā pi sukhindriyassa pītisamuṭṭhānapanāṇitarūpaphuṭakāyassa siyā uppatti, na tveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso nirujjhati.⁴ Tathā catutthajjhānūpacāre pahīnassā pi somanassindriyassa āsannattā appanāppattāya upekkhāya abhāvena sammā anatikkantattā ca siyā uppatti, na tveva catutthajjhāne. Tasmā yeva ca etth' uppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī ti tattha tattha aparisesagahaṇaṃ⁵ katan ti.

Etth' āha:—ath' evaṃ tassa tassa jhānass' upacāre pahīnā⁶ pi etā vedanā, idha kasmā samāhaṭṭa ti? Sukhagahaṇattham.⁷ Yā hi ayaṃ adukkhamasukhaṃ ti ettha adukkhamasukhā vedanā vuttā, sā sukhumā duviññeyyā, na sakkā sukhena gahetuṃ. Tasma yathā nāma duṭṭhassa yathā tathā vā upasankamitvā gahetuṃ asakkuṇeyyassa gonassa [sukha-⁸]gahaṇattham gopo ekasmim vaje sabbā gāvo samā-

¹ S. v, 213 f.

³ S^b omits.

⁵ B^{hm} sesaggah°.

⁷ B^{hm} S^h °ggahan°.

² S^{bh} insert pana.

⁴ B^{hm} niruddhā ti.

⁶ S^b parihīnā-

⁸ S^{bh} omit.

harati, ath' ekekaṃ nīharanto paṭipāṭiyā āgataṃ ayaṃ so: ganhatha nan ti taṃ pi gāhayati, evaṃ eva Bhagavā sukha-gaṇaṇattham sabbā etā samāhari. Evaṃ hi samāhaṭā etā dassetvā yaṃ neva sukhaṃ na dukkhaṃ na somanassaṃ na domanassaṃ, ayaṃ adukkhamasukhā vedanā ti sakkā hoti esā gāhayitum.

Api ca adukkhamasukhāya cetovimuttiyā paccayadassanathāñ cā pi etā vuttā ti veditabbā. Sukhadukkhaṇṇapahāṇādayo¹ hi tassā paccayā. Yath' āha:—*cattāro kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyaṃ. Idh' āvuso bhikkhu sukhasa ca pahāṇā . . . pe . . . catuttham jhānam upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyaṃ ti.*²

Yathā vā aññattha pahīnā pi sakkāyaditṭhi-ādayo tatiya-maggassa vaṇṇabhaṇaṇattham tattha pahīnā ti vutta, evaṃ vaṇṇabhaṇaṇattham p'³ etassa jhānassa tā idha vuttā ti veditabbā. Paccayaghātena vā ettha rāgadosānaṃ atidūra-bhāvaṃ dassetum p' etā vuttā ti veditabbā. Etāsu hi sukhaṃ somanassassa paccayo, somanassaṃ rāgassa, dukkhaṃ domanassassa paccayo,⁴ domanassaṃ dosassa. Sukhādighātena ca ['ssa⁵] sappaccayā rāgadosā hatā ti atidūre honti ti. Adukkhamasukhaṃ ti dukkhābhāvena adukkhaṃ, sukkhābhāvena asukhaṃ, eten' ettha dukkhasukhapaṭipakkhabhūtaṃ tatiyavedanaṃ dīpeti, na dukkhasukhābhāvamattaṃ. Tatiyavedanā nāma adukkhamasukhā, upekkhā ti pi vuccati. Sā itṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānā ti veditabbā.

Upekkhā-satipārisuddhiṃ ti upekkhāya janitasatiyā pārisuddhiṃ. Imasmiṃ hi jhāne supārisuddhā sati, yā ca tassā sati yā pārisuddhi, sā upekkhāya katā, na aññena; tasmā etaṃ *upekkhā-satipārisuddhiṃ* ti vuccati. Vibhange pi vuttaṃ:—*ayaṃ sati imāya upekkhāya visadā⁶ hoti parisuddhā pariyodāṭā, tena vuccati upekkhā-satipārisuddhā ti.*⁷ Yāya

¹ Bhm omit Sukha-.

² M. i, 296.

³ Bhm omit.

⁴ Sh omits.

⁵ Sh omits.

⁶ Sb and P.T.S. ed. vivaṭā.

⁷ Vibh. 261; Sh °suddhinti.

ca upekkhāya ettha satiyā pārisuddhi hoti, sā atthato tatramajjhhattatā veditabbā. Na kevalañ c' ettha tāya satiy' eva parisuddhā, api ca kho sabbe pi sampayuttadhammā, satīsisena pana desanā vuttā.

Tattha kiñcāpi ayam upekkhā hetthā pi tīsu jhānesu vijjati, yathā pana divā suriyappabhābhībhavā sommabhāvena ca attano upakarakattena vā sabhāgāya rattiyā alābhā divā vijjamānā pi candalekhā aparisuddhā hoti apariyodātā, evam ayam pi tatramajjhattupekkhā candalekhā vitakkādīpaccanīkadhammatejābhībhavā sabhāgāya ca upekkhāvedanā rattiyā appaṭilābhā vijjamānā pi paṭhamādiijjhānabhede¹ aparisuddhā hoti. Tassā ca aparisuddhāya, divā aparisuddhacandalekhāya pabhā viya sahaajātā pi sati-ādayo aparisuddhā va honti, tasmā tesu ekam pi *upekkhāsati-pārisuddhi*² ti na vuttam. Idha pana vitakkādīpaccanīkadhammatejābhībhavābhāvā sabhāgāya ca upekkhāvedanā rattiyā paṭilābhā, ayam tatramajjhattupekkhā candalekhā atīviyaparisuddhā. Tassā parisuddhattā parisuddhacandalekhā pabhā viya,³ sahaajātā pi sati-ādayo parisuddhā honti, pari-yodātā. Tasmā idam eva *upekkhāsati-pārisuddhi* ti vuttan ti veditabbam.

Catutthan ti gaṇanānupubbatā catuttham. Idam catuttham samāpajjati ti pi catuttham. Yam pana vuttam: ekan-gavippahīnam duvangasamannāgatan ti,⁴ tattha somanassassa pahānavasena ekangavippahīnatā veditabbā. Tañ ca pana somanassam ekavīthiyam purimajavanesu yeva pahīyati, ten' assa taṃ pahānangan ti vuccati. Upekkhāvedanā cittassekaggatā ti imesaṃ pana dvinnam uppattivāsena duvangasamannāgatatā veditabbā. Sesam paṭhamajjhāne vuttanayam eva. Esa tāva catukkajjhāne nayo.

Pañcakajjhānam⁵ pana nibbattentena paṇṇapāṭhamajjhānato vuṭṭhāya ayam samāpatti āsannanīvaraṇapaccatthikā vitakkassa olārikattā angadubbalā ti catuttha dosam

¹ Bhm °bhedesu.

² Bhm °suddhin.

³ S^b lekhaṇapabhā.

⁴ Above, p. 164.

⁵ Cf. *Dhs.* p. 36: pañcakanayo.

disvā, dutiyam jhānaṃ santato manasikaritvā, paṭhamajjhāne nikantiṃ pariyādāya, dutiyādhigamāya yogo katabbo.

Ath' assa yadā paṭhamajjhānā¹ vuṭṭhāya satassa sampajānassa jhānaṅgāni paccavekkhato vitakkamattam olārikato upaṭṭhāti, vicārādayo santato, tadā 'ssa olārikangappahānāya santangapaṭilābhāya ca tad-eva nimittam pathavi! pathavi ti punappunam manasikaroto vuttanayen' eva dutiyam jhānaṃ uppajjati. Tassa vitakkamattam eva pahānaṅgam, vicārādini cattāri samannāgatangāni. Sesam vuttappakāram eva. Evam adhigate pana tasmim pi vuttanayen' eva pañcah' ākārehi ciṇṇavasina hutvā paṇḍadutiya-jjhānato² vuṭṭhāya, ayam samāpatti āsannavitakka-paccatthikā vicārassa olārikattā angadubbalā ti ca tattha dosam disvā, tatiyam jhānaṃ santato manasikaritvā, dutiyajjhāne nikan-tim pariyādāya, tatiyādhigamāya yogo katabbo.

Ath' assa yadā dutiyajjhānato² vuṭṭhāya satassa sampajānassa jhānaṅgāni paccavekkhato vicāramattam olārikato upaṭṭhāti, pīti-ādini santato, tadā 'ssa olārikangappahānāya santangapaṭilābhāya ca tad-eva nimittam pathavi! pathavi ti punappunam manasikaroto, vuttanayen' eva tatiyam jhānaṃ uppajjati. Tassa vicāramattam eva pahānaṅgam, catukkanayassa dutiyajjhāne viya pīti-ādini tīni samannāgatangāni. Sesam vuttappakāram eva.

Iti yaṃ catukkanaye dutiyam, taṃ dvidhā bhinditvā pañca-kanaye dutiyañ ceva tatiyañ ca hoti. Yāni ca tattha tatiya-catutthāni, tāni 'dha³ catutthapañcaṇāni honti, paṭhamam paṭhamam evā ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhi-bhāvanādhikkāre Pathavīkaṣiṇaniddeso nāma catuttho paricchedo.

¹ S^b paṭhamajjhānato.

² So all four ed. Cf. line 3.

³ B^{hm} ca.

V

PAÑCAKO PARICCHEDO

SESAKASIṆA-NIDDESO

2. *Āpokasiṇaṃ*

Idāni pathavīkaṣiṇānantare āpokasiṇe vitthārakathā hoti. Yath' eva hi pathavīkaṣiṇaṃ, evaṃ āpokasiṇaṃ pi bhāvetu-kāmena sukhanisinnena āpasmim nimittaṃ gaṇhitabbam. Kate vā akate vā ti sabbam vitthāretabbam.

Yathā ca idha, evaṃ sabbattha, ito parāṃ hi ettakam pi avatvā visesamattam eva vakkhāma. Idhā pi pubbe katā-dhikārassa puñṇavato akate āpasmim pokkharaniyā vā talāke vā loṇiyaṃ vā samudde vā nimittaṃ uppajjati Cūla-Sīvattherassa¹ viya. Tassa kir' āyasmato: lābhasakkāraṃ pahāya vivittavāsaṃ vasissāmi ti mahātittthe nāvaṃ abhirū-hitvā² Jambudīpaṃ gacchato antarā mahāsamuddaṃ oloka-yato tappaṭibhāgaṃ kaṣiṇanimittaṃ udapādi. Akatādhi-kārena cattāro kaṣiṇadose pariharantena nilapitalohitodāta-vaṇṇaṇaṃ aññataravaṇṇaṃ āpaṃ agahetvā, yaṃ pana bhū-mim asampattam eva ākāse suddhavatthena gahitaṃ uda-kam aññaṃ vā tathārūpaṃ vipprasannaṃ anāvilam, tena pat-tam vā kuṇḍikaṃ vā samatittikaṃ³ pūretvā, vihārapaccante vuttappakāre paṭicchanne okāse ṭhapetvā, sukhanisinnena vaṇṇo paccavekkhitabbo, na lakkhaṇaṃ manasikātabbam, nissayasavaṇṇaṃ eva katvā ussadasena paṇṇattidhamme cittaṃ ṭhapetvā ambu, udakaṃ, vāri, salilaṃ ti ādisu āponā-mesu pākāṭanāmasavaṇṇaṃ eva *āpo! āpo!* ti bhāvetabbam. Tass' evaṃ bhāvayato anukkamena vuttanayen' eva nimit-tadvayaṃ uppajjati.

Idha pana uggahanimittaṃ calamānaṃ viya upaṭṭhāti.

Bhm °Siva°.

² Bhm ārūhitvā.

³ Bhm °titthikaṃ.

Sace phenabubbulakamissam¹ udakam hoti, tādissam eva upaṭṭhāti; kasinadoso paññāyati. Paṭibhāganimittam pana parinipphandanam ākāse ṭhapitamāṇitālavaṇṭam viya maṇimayādāsamaṇḍalam viya² ca hutvā upaṭṭhāti. So tassa saha upaṭṭhānen' eva upacārajjhānam vuttanayen' eva catuttha-paṇcakajjhānāni ca³ pāpuṇāti ti.

3. Tejokasinaṃ

Tejokasinaṃ bhāvetukāmenā pi tejasmiṃ nimittam gaṇhitabbam.⁴ Tattha katādhikārassa puññavato akate nimittam gaṇhantassa dīpasikhāya vā uddhane vā pattapacanaṭṭhāne vā davadāhe⁵ vā yattha katthaci⁶ aggijālam olokentassa nimittam uppajjati, Cittaguttattherassa viya. Tassa h' āyasmato dhammasavanadivase uposathāgāram pavitṭhassa dīpasikham olokentass' eva nimittam uppajjati. Itarena pana kātabbam. Tatridam karaṇavidhānam :—siniddhāni sārādārūni phāletvā sukkhāpetvā ghaṭikam ghaṭikam katvā, patirūpam rukkhamaṇḍalam vā maṇḍapam vā gantvā, pattapacanākāreṇa rāsim katvā ālimpetvā kaṭasārake vā camme vā paṭe vā vidatthacaturangulappamāṇam chiddam kātabbam. Tam purato ṭhapetvā vuttanayen' eva⁷ nisīditvā heṭṭhā tiṇakattham vā upari dhūmasikham vā amanasikaritvā vemajjhe ghanajālāya⁸ nimittam gaṇhitabbam. Nīlan ti vā pītan ti vā ti ādivasena vaṇṇo na paccavekkhitabbo; uṇhattavasena lakkhaṇam na manasikātabbam. Nissaya⁹-savaṇṇam¹⁰ eva katvā ussadavasena paṇṇattidhamme cittam ṭhapetvā pāvako, kaṇhavattani,¹¹ jātavedo, hutāsano ti ādisu aggināmesu pākāṇāmavasen' eva tejo ! tejo ! ti bhāvetabbam. Taṣṣ' evam bhāvayato anukkamena vuttanayen' eva nimittadvayam uppajjati. Tattha uggahanimittam jālam chijjivā chijjivā patanasadisam hutvā upaṭṭhāti.

¹ Bhm °pupphula°.

³ Bhm omīl.

⁵ Bhm davadāhe. Cf. M. i, 306.

⁶ Sb katthaci-d-eva.

⁸ Bhm jālāyam.

¹⁰ Sb nissayavaṇṇam.

² Bhm iva.

⁴ Sb gahetabbam.

⁷ Sb vuttanayena.

⁹ Bm nissayam.

¹¹ Sb Bh °vattani.

Akate gaṇhantassa pana kasinadoso paññāyati, alātakhaṇḍam vā angārapiṇḍo vā chārikā vā dhūmo vā upaṭṭhāti. Paṭibhāganimittam niccalam ākāse ṭhapitarattakambalakhandaṇḍam viya, suvaṇṇatālavanṇam viya, kañcanatthambho viya ca upaṭṭhāti. So tassa saha upaṭṭhānen' eva upacārajjhānam vuttanayen' eva catutthapañcakaajjhānāni ca¹ pāpuṇāti ti.

4. *Vāyokasiṇam*

Vāyokasiṇam bhāvetukāmenā pi vāyusmiṃ nimittam gaṇhitabbam,² tañ ca kho diṭṭhavasena vā phutṭhavasena vā. Vuttam h' etaṃ Aṭṭhakathāsu:—vāyokasiṇam uggaṇhanto vāyusmiṃ nimittam gaṇhāti ucchaggaṃ vā eritaṃ sameritaṃ upalakkheti, veḷaggaṃ vā rukkhaggaṃ vā kesaggaṃ vā eritaṃ sameritaṃ upalakkheti, kāyasmim vā phutṭham upalakkhetī ti.³ Tasmā samasisaṭṭhitaṃ ghanapattaṃ ucchuṃ vā veḷuṃ vā rukkham vā caturangulappamānaghanakesassa purisassa sīsam vā vātena pahariyamānam disvā: ayam vāto etasmim ṭhāne paharati ti satim ṭhapetvā, yaṃ vā pañ' assa vātapānantarikāya vā bhitticchiddena vā pavisitvā vāto kāyappadesam paharati, tattha satim ṭhapetvā vāta-māluta-anilādisu vātanāmesu⁴ pākāṇānānavasen' eva *vāyo!* *vāyo!* ti bhāvetabbam.

Idha uggaṇhanimittam uddhanato otāritamattassa pāyāsassa usumavaṭṭhisadisam calam hutvā upaṭṭhāti. Paṭibhāganimittam sannisinnam hoti niccalam. Sesam vuttanayen' eva veditabban ti.

5. *Nīlakasiṇam*

Tad-anantaram:—nīlakasiṇam uggaṇhanto nīlakasmim nimittam gaṇhāti pupphasmim vā vatthasmim vā vaṇṇadhātuyā vā ti⁵ vacanato katādhikārassa puññavato tāva tathārūpaṃ mālāvacchaṃ⁶ vā pūjaṭṭhānesu⁷ pupphasantharam vā nīla-

¹ B^{hm} omīl.

² S^{bh} gaṇhetabbam.

³ S^h refers to *Mahā-atthakathā*.

⁴ B^{hm} vāyunāmesu.

⁵ Presumably also from *Mahā-Atthakathā*. S^h omits to refer, though giving it as a quotation.

⁶ B^{hm} °gacchaṃ.

⁷ B^{hm} pūjaṭṭhāne.

vatthamaṇiṇaṃ vā aññataraṃ disvā va nimittaṃ uppajjati. Itarena nīluppalaḡirikaṇṇikādīni pupphāni gaheṭvā yaṭhā kesaraṃ vā vaṇṭaṃ vā na paññāyati, evaṃ cangoṭakaṃ¹ vā karaṇḍa[ka²]paṭalaṃ vā pattehi yeva samatittikaṃ³ pūreṭvā santhaṛitaḡḡaṃ, nīlavaṇṇena vā vatthena bhaṇḡikaṃ bandhitvā pūretaḡḡaṃ, mukhavaṭṭiyaṃ vā assa bheritalaṃ iva bandhitaḡḡaṃ, kaṃsaṇīla-palāsaṇīla-añjanaṇīlānaṃ vā aññatarena vā dhātunā pathavīkaṣiṇe vuttanaṇena saṃhārimaṃ vā bhittiyaṃ yeva vā kaṣiṇamaṇḡalaṃ kaṭvā viṣa-bhāḡavaṇṇena paṛicchindaḡḡaṃ, taṭa pathavīkaṣiṇe vuttanaṇena *nīlaṃ ! nīlaṃ !* ti maṇasikāro pavattetaḡḡo.

Idhā pi uggaṇaṇimitta kaṣiṇadoso paññāyati, kesaraṇṭa-kaḡattantaṛikādīni⁴ upaṭṭhaḡanti. Paṭibhāḡaṇimittaṃ kaṣiṇamaṇḡalaṭa muṇcitvā⁵ ākāse maṇitālavaṇṭasaḡisaṃ upaṭṭhāti. *Sesaṃ vuttanaṇen' eva veditaḡḡaṇ ti.*

6. *Pītakasiṇaṃ*

Pītakasiṇe pi es' eva nayo. Vuttaṃ h' etaṃ:—pītakasiṇaṃ uggaṇḡanta pītakasiṇiṃ nimittaṃ gaṇḡhāti pupphaṣiṇiṃ vā vatthasiṇiṃ vā vaṇṇadhatuyā vā ti,⁶ tasmā idhā pi kaṭādhikāraṣsa puñṇavato taṭhārūpaṃ mālāvacchaṃ⁷ vā pupphaṣanthaṛaṃ vā pītaṇatthadhatūnaṃ vā aññataraṃ disvā va nimittaṃ uppajjati, Cittaḡuttatṭheṛaṣsa viya. Taṣsa kir' āyasmato Cittalapabbate paṭṭaṇḡapupphēhi kaṭaṃ āsaṇapūḡaṃ paṣṣato saḡadassaṇen' eva āsaṇappaṃaṇaṃ nimittaṃ uḡapaḡi. Itarena kaṇīkārapupphādīhi vā pītaṇatthena vā dhātunā vā nīlakaṣiṇe vuttanaṇen' eva kaṣiṇaṃ kaṭvā *pīta-kaṃ ! pītaḡaṇ !* ti maṇasikāro pavattetaḡḡo. *Sesaṃ tāḡiṣaṃ evā ti.*

7. *Lohitaḡasiṇaṃ*

Lohitaḡasiṇe pi es' eva nayo. Vuttaṃ h' etaṃ:—lohitakaṣiṇaṃ uggaṇḡanta lohitaḡasiṇiṃ nimittaṃ gaṇḡhāti pup-

¹ Bhm cankoṭakaṃ.

² Sbh omit the ka.

³ Bhm samatitṭhikaṃ.

⁴ Bhm kesaraḡaṇḡaka°.

⁵ Bhm muccitvā.

⁶ Sh:—*Mahā-Atṭhakathā.*

⁷ Bhm °gaḡchaṃ.

phasmim vā vatthasmim vā vaṇṇadhātuyā vā ti¹, tasmā idhā pi katādhikārassa puñṇavato tathārūpaṃ bandhujīvakādi-mālāvacchaṃ² vā pupphasantharaṃ vā lohita-kavatthamaṇi-dhātūnaṃ vā aññataraṃ disvā va nimittam uppajjati. Itarena jayasumanabandhujīvakarattakoraṇḍakādi-pupphehi vā rattavatthena vā dhātunā vā, nilakasiṇe vuttanayen' eva, kasiṇaṃ katvā *lohitaṃ ! lohitaṃ !* ti manasikāro pavattetabbo. Sesam tādisaṃ evā ti.

8. *Odātakasiṇaṃ*

Odātakasiṇe pi odātakasiṇaṃ uggaṇhanto odātasmiṃ nimittam gaṇhāti pupphasmim vā vatthasmim vā vaṇṇadhātuyā vā tivacanato katādhikārassa tāva puñṇavato tathārūpaṃ mālāvacchaṃ² vā vassikasumanādipupphasantharaṃ vā kumudapadumarāsim vā odātavatthadhātūnaṃ vā aññataraṃ disvā va nimittam uppajjati. Tipumaṇḍala-rajatamaṇḍala-candamaṇḍalesu pi uppajjati yeva. Itarena vuttappakārehi odātapupphehi vā odātavatthena vā dhātunā vā, nilakasiṇe vuttanayen' eva, kasiṇaṃ katvā *odātaṃ ! odātaṃ !* ti manasikāro pavattetabbo. Sesam tādisaṃ evā ti.

9. *Ālokakasiṇaṃ*

Ālokakasiṇe pana ālokakasiṇaṃ uggaṇhanto ālokasmiṃ nimittam gaṇhāti bhitticchidde vā tālacchidde vā vātapānantarikāya vā ti³ vacanato katādhikārassa tāva puñṇavato yaṃ bhitticchiddādīnaṃ aññatarena suriyāloko vā candāloko vā pavisitvā bhittiyaṃ vā bhūmiyaṃ vā maṇḍalaṃ samutthāpeti. Ghanapaṇṇarukkhasākhaṇṭarena vā ghanasākhāmaṇḍapantarena vā nikkhamitvā bhūmiyaṃ eva maṇḍalaṃ samutthāpeti, taṃ disvā va nimittam uppajjati. Itarenā pi tad eva vuttappakāraṃ obhāsamaṇḍalaṃ *obhāso ! obhāso !* ti vā *āloko ! āloko !* ti vā bhāvetabbaṃ. Tathā asak-kontena ghaṭe dīpaṃ jāletvā ghaṭamukhaṃ pidahitvā ghaṭe chiddaṃ katvā bhittimukhaṃ ṭhapetabbaṃ. Tena chiddena dīpāloko nikkhamitvā bhittiyaṃ maṇḍalaṃ karoti, taṃ

¹ Sh:—*Mahā-Atthakathā*.

² B^{hm} gacchaṃ.

³ Sh:—*Mahā-Atthakathā*.

āloko ! āloko ! ti bhāvetabbam. Idam itarehi ciraṭṭhitikaṃ hoti.

Idha uggahanimittam bhittiyam vā bhūmiyam vā utthi-tamaṇḍala-sadisam eva hoti. Paṭibhāganimittam ghanavip-pasanna-ālokapuñjasadisam. Sesam tādīsam evā ti.

10. *Paricchinnākāsakaṣiṇaṃ*

Paricchinnākāsakaṣiṇe pi ākāsakaṣiṇam uggāṇhanto ākā-sasmim nimittam gaṇhāti bhitticchidde vā tālacchidde vā vātapānantarikāya vā ti¹ vacanato katādhikārassa tāva puññavato bhitticchiddādisu aññataram disvā va nimittam uppajjati. Itarena suchannamaṇḍape vā cammakata-sārakādinam vā aññatarasmim vidatthacaturangulappamā-ṇam chiddam katvā, tad eva bhitticchiddādi bhedaṃ chid-dam *ākāso ! ākāso !* ti bhāvetabbam. Idha uggahanimittam saddhim bhittipariyantādihi chiddasadisam eva hoti, vaḍḍhiyamānam pi na vaḍḍhati. Paṭibhāganimittam ākāsa-maṇḍalam eva hutvā upaṭṭhāti, vaḍḍhiyamānañ ca vaḍḍhati. Sesam pathavikaṣiṇe vuttanayen' eva veditabban ti.

Iti kaṣiṇāni dasabalo dasa yāni avoca sabbadhamma-daso,

rūpāvacaramhi catukka-pañcakaṇṇhānāhetūni.

Evam tāni ca sesaṃ ca bhāvanānāyamaṃ imaṃ viditvāna,

Te sveva ayaṃ bhiyyo paṇṇakakathā pi viññeyyā.

Imesu hi pathavīkaṣiṇavasena *eko pi hutvā bahudhā hoti* ti² adibhāvo ākāse vā udake vā pathaviṃ nimminitvā padasā gamanam^{*} thānanisajjādi-kappanam vā paritta-appamāṇa-nayena abhibhāyatanapaṭilābho ti evam ādīni ijjhanti. Āpo-kaṣiṇavasena pathaviyam ummujjananimmujjanam udaka-vutṭhisamuppādanam nadīsamuddādi-nimmānam pathavi-pabbatapāsādādinam kammaṇanti evam ādīni ijjhanti.

Tejokaṣiṇavasena dhūmāyanā pajjalanā angāravutṭhi-samuppādanam tejasā tejapariyādānam yad eva so icchati

¹ Sh:—*Mahā-Aṭṭhakathā*.

² See below, Iddhividhā-niddeso. Cf. *Dialogues* i, 88.

tassa dahanasamatthatā dibbena cakkhunā rūpadassanatthāya ālokakaraṇam parinibbānasamaye tejodhātuyā sarīraj-jhāpanan ti evam ādini ijjhanti.

Vāyokasiṇavasena vāyugati-gamanam vātavuṭṭhisamup-pādanan ti evam ādini ijjhanti.

Nilakasiṇavasena nīlarūpanimmānam andhakāraṇam suvaṇṇadubbaṇṇanayena abhibhāyatanapaṭilābho subhavi-mokkhādhigamo ti evam ādini ijjhanti.

Pitakasiṇavasena pītakarūpanimmānam suvaṇṇan ti adhi-muccanā vuttanayen' eva abhibhāyatanapaṭilābho subhavi-mokkhādhigamo cā ti evam ādini ijjhanti.

Lohitakasiṇavasena lohitakarūpanimmānam vuttanayen' eva abhibhāyatanapaṭilābho subhavi-mokkhādhigamo ti evam ādini ijjhanti.

Odātakasiṇavasena odātarūpanimmānam thīnamiddhassa dūrabhāvakaṇam andhakāraṇavidhamanam dibbena cakkhunā rūpadassanatthāya ālokakaraṇam ti evam ādini ijjhanti.

Ālokakasiṇavasena sappabhārūpanimmānam thīnamiddhassa dūrabhāvakaṇam andhakāraṇavidhamanam dibbena cakkhunā rūpadassanattham ālokakaraṇam ti evam ādini ijjhanti.

Ākāsakasiṇavasena paṭicchannānam vivataṇam anto pathavī-pabbatādisu pi ākāsaṇimminivā iriyāpathakappanam tirokuḍḍādisu asajjamānagamanan ti¹ evam ādini ijjhanti.

Sabbān' eva uddham adho tiriyaṇ dvayaṇ appamāṇan ti imaṇ pabhedam labhanti. Vuttam h' etaṇ :—*pathavīka-siṇam eko sañjānāti, uddham adho tiriyaṇ advayaṇ appamānan* ti² ādi. Tattha *uddhan* ti upari gaganatalābhimukham. *Adho* ti hetthā bhūmitalābhimukham. *Tiriyaṇ* ti khetta-maṇḍalam iva samantā paricchinditam.³ Ekacco hi uddham eva kasiṇam vadḍheti, ekacco adho, ekacco samantato, tena tena vā kārāṇena evaṇ pasāreti, ālokaṇ iva dibbacakkhunā

¹ S^b asajjamānena gam°.

² A. v, 60.

³ S^b paricchinditvā.

rūpadassanakāmo, tena vuttam uddham adho tiriyan ti. *Advayan* ti idam pana ekassa aññabhāvānupagamanattham¹ vuttam. Yathā hi udakam pavittṭhassa sabbadisāsu udakam eva hoti, na aññaṃ, evam eva pathavīkasīṇam pathavīkasīṇam eva hoti; natthi tassa añño kasīṇasambhedo ti. Es' eva nayo sabbattha. *Appamāṇan* ti idam tassa pharaṇa-appamāṇavasena vuttam. Tam hi cetasā pharanto sakalam eva pharati, na ayam āssa ādī, idam majjhan ti pamāṇam gaṇhati ti.

Ye ca te sattā kammāvaraṇena vā samannāgatā, kilesāvaraṇena vā samannāgatā, vipākāvaraṇena vā samannāgatā *assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattan* ti² vuttā, tesam ekassā pi eka-kasīṇe pi bhāvanā na ijjhati.

Tattha *kammāvaraṇena samannāgatā* ti ānantariyakam-masamangino. *Kilesāvaraṇena samannāgatā* ti niyatamicchādittṭhikā ceva ubhato vyañjanakapaṇḍakā ca. *Vipākāvaraṇena samannāgatā* ti ahetuka-dvīhetuka-paṭisandhikā. *Assaddhā* ti Buddhādisu saddhāviraṇhitā. *Acchandikā* ti apaccanīka-paṭipadāyaṃ chandaviraṇhitā. *Duppaññā* ti lo-kiyalokuttarasammāditṭhiyā viraṇhitā. *Abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattan* ti kusalesu dhammesu niyāmasankhātāṃ³ sammattasankhātāṃ⁴ ca ariyamaggaṃ okkamituṃ abhabbā ti attho. Na kevalaṇ ca kasīṇe yeva, aññesu pi kammaṭṭhānesu etesaṃ ekassā pi bhāvanā na ijjhati. Tasmā vigatavipākāvaraṇena pi kulaputtana kammāvaranaṇ ca kilesāvaranaṇ ca ārakā parivajjetvā, saddham-masavanasappurisūpanissayādīhi saddhaṇ ca chandaṇ ca paññaṇ ca, vaddhetvā kammaṭṭhānānuyoge yogo karaṇīyo ti.

Iti sādhujanapamojjatthāya kate Visuddhi-Magge samādhībhūvanādhikāre Sesakasīṇaniddeso nāma pañcama paricchedo.

¹ Sh °ūpa°.

² A. i, 122 f.; iii, 436. Cf. S. iii, 225; *Points of Controversy*, 185. Sh begins the quotation at Ye ca . . ., but refers only to 'Anguttara-Ni.' . . .

³ Sb °sammataṃ.

⁴ Sh samattasammataṇ.

VI

CHAṬṬHO PARICCHEDO

ASUBHAKAMMAṬṬHĀNA-NIDDESO

Kasiṇānantaraṃ uddiṭṭhesu pana *uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitaṃ, puluvakaṃ, atṭhikaṃ* ti¹ dasasu aviññānaka asubhesu, bhastaṃ viya vāyunā uddhaṃ jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena uddhumātattā² uddhumātāṃ. Uddhumātāṃ eva uddhumātakaṃ, paṭikūlattā³ vā kucchitaṃ uddhumātāṃ ti *uddhumātakaṃ*. 'Tathārūpassa chavaśarīraṃ' etaṃ adhivacanaṃ.

Vinīlaṃ vuccati viparibhinnanīlavaṇṇaṃ. Vinīlaṃ eva *vinīlakaṃ*. Paṭikūlattā vā kucchitaṃ vinīlaṃ ti vinīlakaṃ. Mamsussadaṭṭhānesu rattavaṇṇassa pubbasannicayaṭṭhānesu setavaṇṇassa yebhuyyena ca nīlavaṇṇassa nīlaṭṭhāne nīlasātakapārutass' eva chavaśarīraṃ' etaṃ adhivacanaṃ.

Paribhinnaṭṭhānesu viśśandaśamāna⁴-pubbaṃ vipubbāṃ. Vipubbāṃ eva *vipubbakaṃ*. Paṭikūlattā vā kucchitaṃ vipubbāṃ ti vipubbakaṃ. Tathārūpassa chavaśarīraṃ' etaṃ adhivacanaṃ.

Vicchiddaṃ vuccati dvidhā chindanaṃ apavāritaṃ,⁵ vicchiddaṃ eva *vicchiddakaṃ*; paṭikūlattā vā kucchitaṃ vicchiddaṃ ti vicchiddakaṃ. Vemajjhe chinnassa chavaśarīraṃ' etaṃ adhivacanaṃ.

¹ *The Formula in the Suttas gives 5 (A. i, 42; v, 106) or 6 only (Ib. ii, 7; v, 310). In the Abhidhamma Piṭaka 10 are given (Dhs. 55).*

² B^h mātatā; B^m dhūmatattā.

³ S^{bh} paṭikkul° *always*.

⁴ B^{hm} viśśandaśamānaṃ.

⁵ B^{hm} apadhāritaṃ.

Ito ca etto ca vividhākārena soṇasingālādihi khāyitan ti¹ vikkhāyitaṃ. Vikkhāyitaṃ eva *vikkhāyitaṃ*; paṭikūlattā vā kucchitaṃ vikkhāyitan ti vikkhāyitaṃ. Tathā-rūpassa chavasarīrass' etam adhivacanam.

Vividham khittam vikkhittam. Vikkhittam eva *vikkhittakam*; paṭikulattā vā kucchitaṃ vikkhittan ti vikkhittakam. Aññena hattham aññena pādam aññena sisan ti evam tato tato khittassa chavasarīrass' etam adhivaccanam.

Hatañ ca taṃ purimanayen' eva vikkhittakañ cā ti *hatavikkhittakam*. Kākapādākārena² angapaccangesu satthena hanitvā³ vuttanayena vikkhittassa chavasarīrass' etam adhivacanam.

Lohitam kira ti vikkhipati ito cito ca paggharatī ti *lohita-kam*. Paggharitalohitamakkhitassa chavasarīrass' etam adhivacanam.

Puluvā vuccanti kimiyo.⁴ Puluve kiratī ti *puluvakam*. Kimiparipunnassa chavasarīrass' etam adhivacanam.

Aṭṭhi yeva *aṭṭhikam*; paṭikūlattā vā kucchitaṃ aṭṭhī ti aṭṭhikam. Aṭṭhisankhalikāya pi ekaṭṭhikassa p' etam adhivacanam.

Imāni ca pana uddhumātakādīni nissāya uppannamimittānam pi nimittesu paṭiladdhajjhānānam pi etān' eva nāmāni.

Tattha uddhumātakasarīre uddhumātakanimittam uppādetvā uddhumātakasankhātam jhānam bhāvetukāmena yoginā pathavikasīṇe vuttanayen' eva vuttappakāram ācariyaṃ upasankamitvā kammaṭṭhānam uggahetabbam. Ten' assa kammaṭṭhānam kathentena asubhanimittatthāya gamana-vidhānam samantā nimittupalakkhaṇam ekādasavidhena nimittaggāho gatāgatamaggapaccavekkhaṇan ti evam appanā-vidhānapāriyosānam sabbam kathetabbam. Tenā pi sabbam sādhuṃ uggahetvā, pubbe vuttappakāram senāsanam upagantvā, uddhumātakanimittam pariyesantena vihātabbam.

Evam viharantena ca asukasmim nāma gāmadvāre vā aṭavimukhe vā panthe vā pabbatapāde vā rukkhāmule vā

¹ B^{hm} khāditan ti.

² B^{hm} °padāk° (sic.).

³ S^b inserts sutte.

⁴ S^{bh} kimayo.

susāne vā uddhumātakasarīraṃ nikkhittan ti kathentānaṃ vacanaṃ sutvā pi, na tāvad-eva atitthena pakkhandantena viya gantabbam. Kasmā? Asubham hi nām' etaṃ vāḷami-gādhiṭṭhitam pi amanussādhiṭṭhitam pi hoti. Tatrassa jīvī-tantarāyo pi siyā; gamanamaggo vā pan' ettha gāmadvā-rena vā nahānatitthena vā kedāraakoṭiyā vā hoti. Tattha visabhāgarūpaṃ¹ āpātham āgacchati, tad-eva vā sarīraṃ visabhāgaṃ hoti. Purisassa hi itthisarīraṃ, itthiyā ca puri-sasarīraṃ visabhāgaṃ. Tad-etaṃ adhunā mataṃ subhato pi upaṭṭhāti, ten' assa brahmacariyantarāyo pi siyā.

Sace pana: nayidaṃ mādisassa bhāriyaṃ ti attānaṃ tak-kayati, evaṃ takkayamānena gantabbam. Gacchantena ca sanghattherassa vā aññatarassa² vā abhiññātassa bhikkhuno kathetvā gantabbam. Kasmā? Sace hi 'ssa susāne amanus-sasiḥavyagghādīnaṃ rūpasaddādi-anīṭṭhārammaṇābhībhū-tassa angapaccangāni vā pavedhenti,³ bhuttaṃ vā na parisañ-ṭhāti, añño vā ābādho hoti, ath' assa so vihare pattacivaraṃ surakkhitaṃ karissati, dahare vā sāmaṇere vā pahīnitvā taṃ bhikkhuṃ paṭijaggissati.

Api ca susānaṃ nāma nirāsankaṭṭhānaṃ ti maññamānā katakammā pi akatakammā pi corā samosaranti. Te manus-se hi anubandhā bhikkhussa samīpe bhaṇḍakaṃ chaḍḍetvā pi palāyanti. Manussā: saḥodḍhaṃ coraṃ addasāmā ti bhik-khuṃ gahetvā viheṭhenti. Ath' assa so:—mā imaṃ viheṭha-yittha, mamāyaṃ kathetvā iminā nāma kammena gato ti te manusse saññāpetvā sotthibhāvaṃ karissati. Ayaṃ āni-saṃso kathetvā gamane; tasmā vuttappakāraṃsa bhikkhuno kathetvā asubhanimittadassane sañjātābhilāsena, yathā nāma khattiyo abhisekaṭṭhānaṃ yajamāno yaññasālaṃ adhano vā pana nidhiṭṭhānaṃ pītisomanassajāto gacchati, evaṃ pītisomanassaṃ uppādetvā Aṭṭhakathāsu vuttena vi-dhinā gantabbam. Vuttaṃ h' etaṃ:—uddhumātakam asu-bhanimittam uggaṇhanto eko adutiyo gacchati upuṭṭhitāya sa-tiyā asammuṭṭhāya antogatehi indriyehi abahigatena mānasena gatāgatamaggaṃ paccapekkhamāno. Yasmiṃ padese uddhu-

¹ S^b visabhāgaṃ rūpaṃ.

² S^{bh} aññassa.

³ S^b vedhenti.

mātakam asubhanimittam nikkhittam hoti, tasmim padese pāsānam vā vammikam vā rukkham vā gaccham vā latam vā sanimittam karoti, sārammanam karoti, sanimittam katvā sārammanam katvā uddhumātakam asubhanimittam sabhāvabhāvato upalakkheti. Vannato pi lingato pi saññhānato pi disato pi okāsato pi paricchato pi sandhito vivarato ninnato thalato samantato, so tam nimittam suggahitam karoti, supadhāritam upadhāreti, suvavatthitam¹ vavatthapeti. So tam nimittam sugahitam katvā supadhāritam upadhāretvā suvavatthitam¹ vavatthapetvā eko adutiyo gacchati upatthitāya satiyā asammuttāya² antogatehi indriyehi abahigatena mānasena gatāgamaggaṃ paccavekkhamāno. So cankamanto pi tabbhāgijam yeva cankamam aditthāti. Nisīdanto pi tabbhāgijam yeva āsanam paññāpeti. Samantā nimittupalakkhanā kim atthiyā kim ānisaṃsā ti? Samantā nimittupalakkhanā asammohatthā asammohānisamsā. Ekādasavidhena nimittaggāho kim atthiyo kim ānisaṃso ti? Ekādasavidhena nimittaggāho upanibandhanattho upanibandhanānisamsō. Gatāgamagga-paccavekkhanā kim atthiyā kim ānisaṃsā ti? Gatāgamagga-paccavekkhanā vithisampatiṭṭipādanatthā vithisampatiṭṭipādanānisamsā.

So³ ānisaṃsadassāvī ratanasāññi hutvā cittikāram upatthāpetvā sampiyāyamāno tasmim ārammane cittaṃ upanibandhati: addhū imāya patipadāya jarāmarāṇamhā parimañcissimī ti. So vivicc' eva kāmehi . . . pe . . . pathamam jhānam upasampajja viharati. Tassādhiyatam hoti rūpāvacaram pathamam jhānam⁴ dibbo ca vihāro bhāvanāmayañ ca puñña-kiriya vatthun ti.⁵

Tasmā yo cittasanyattatthāya⁶ sīvathikadassanam⁷ gacchati, so ghaṇṭim paharitvā gaṇam sannipātetvā pi gacchatu. Kammatthānasīsena pana gacchantena ekakena adutiyeṇa mūlakammatthānam avissajjetvā tam manasikaronten' eva susāne soṇāḍiparissayavinodanattam kattaradaṇḍam vā

1 Bhm svāvatthitam; and below, svāvatthitam.

2 Sbh apammuttāya.

3 S^b omits.

4 Sbh pathamajjhānam.

5 S^b:—*Mahā-Atthakathā*.

6 S^b Bhm °saññatta°.

7 Bhm sīv°.

yattṭhiṃ vā gahetvā supatitṭhitabhāvasampādanena asam-
mutṭham¹ satim katvā manacchaṭṭhānañ ca indriyānaṃ anto-
gatabhāvasampādanato abahigatamanena hutvā gantabbam.
Vihārato nikkhamanten' eva: asukadisāya asukadvārena
nikkha[ma²]nto 'mhi ti dvāraṃ sallakkhetabbam. Tato yena
maggena gacchati, so maggo vavatthapetabbo: ayaṃ maggo
pācīnadisābhimukho vā gacchati, pacchima- . . . uttara- . . .
dakkhiṇadisābhimukho vā vidisābhimukho vā ti.' Imasmiṃ
pana ṭhāne vā mato gacchati, imasmiṃ ṭhāne dakkhiṇato,
imasmiṃ c' assa ṭhāne pāsāpo, imasmiṃ vammiko, imasmiṃ
rukkho, imasmiṃ gaccho, imasmiṃ latā ti—evaṃ gamana-
maggam vavatthapentena nimittatṭhānaṃ gantabbam. No
ca kho paṭivātaṃ, paṭivātaṃ gacchantassa hi kuṇapagandho
ghānaṃ paharitvā matthalungaṃ vā sankhobheyya, āhāraṃ
vā chaḍḍapeyya, vipphaṭṭisāraṃ vā janeyya:—īdisaṃ nāma
kuṇapatṭhānaṃ āgato 'mhi ti. Tasmā paṭivātaṃ vajjetvā
anuvātaṃ gantabbam. Sace anuvātamaggena na sakkā hoti
gantum, antarāmagge pabbato vā papāto vā pāsāpo vā vati
vā kaṇṭakattṭhānaṃ³ vā udakaṃ vā cikkhallaṃ vā hoti, cīva-
rakaṇṇena nāsaṃ pidahitvā gantabbam. Idam assa gamana-
vattam.

Evam gatena pana na tāva asubhanimittam oloketabbam,
disā vavatthapetabbā; ekasmiṃ hi disābhāge ṭhitassa āra-
maṇaṃ ca na vibhūtaṃ hutvā khāyati, cittaṃ ca na kamma-
niyam hoti; tasmā taṃ vajjetvā, yattha ṭhitassa āramma-
naṃ ca vibhūtaṃ hutvā khāyati, cittaṃ ca kammaniyam hoti,
tattha ṭhātabbam. Paṭivātānuvātaṃ ca pahātabbam, paṭi-
vāte ṭhitassa hi kuṇapagandhena ubbālhassa cittaṃ vidhā-
vati. Anuvāte ṭhitassa sace tattha adhivatthā amanussā
honti, te kujjhitvā anattṭham karonti, tasmā isakaṃ ukka-
ma nāti-anuvāte ṭhātabbam. Evaṃ tiṭṭhamānenā pi nāti-
dūre nāccāsanne nānupādam nānusiṣaṃ ṭhātabbam. Ati-
dūre ṭhitassa hi ārammaṇam avibhūtaṃ hoti, accāsanne bha-
yam uppajjati. Anupādam vā anusisaṃ vā ṭhitassa sabbam
asubham samam na paññāyati, tasmā nātidūre nāccāsanne
olokentassa phāsukatṭhāne sarīravemajjhabhāge ṭhātabbam.

Evam̐ ʒhitenā tasmim̐ padese pāsāṇam̐ vā . . . pe . . .
latam̐ vā sanimittam̐ karotī ti evam̐ vuttāni samantānimit-
tāni upalakkhetabbāni. Tatridam̐ upalakkhaṇavidhānam̐:—
sace tassa nimittassa samantā cakkhupathe pāsāṇo hoti, so
ayam̐ pāsāṇo ucco vā nīco vā, khuddako vā mahanto vā,
tanbo vā kālo vā, seto vā dīgho vā, parimaṇḍalo vā ti vavat-
thapetabbo. Tato imasmim̐ nāma okāse ayam̐ pāsāṇo idam̐
asubhanimittam̐, idam̐ asubhanimittam̐ ayam̐ pāsāṇo ti sal-
lakketabbam̐. Sace vammiko hoti, so pi ucco vā nīco vā,
khuddako vā mahanto vā, tanbo vā kālo vā seto vā, dīgho vā
parimaṇḍalo vā ti vavatthapetabbo. Tato imasmim̐ nāma
okāse ayam̐ vammiko idam̐ asubhanimittan ti sallakkhetab-
bam̐. Sace rukkho hoti, so pi assattho vā nigrodho vā kac-
chako vā kapitthako¹ vā ucco vā nīco vā khuddako vā ma-
hanto vā kālo vā seto vā ti vavatthapetabbo. Tato imasmim̐
nāma okāse ayam̐ rukkho idam̐ asubhanimittan ti sallakke-
tabbam̐. Sace gaccho hoti, so pi sindi vā karamando vā
kanavīro vā kuraṇḍako vā ucco vā nīco vā khuddako vā ma-
hanto vā ti vavatthapetabbo. Tato imasmim̐ nāma okāse
ayam̐ gaccho idam̐ asubhanimittan ti sallakkhetabbam̐. Sace
latā hoti, sā pi lābu vā kumbhaṇḍī vā sāmā vā kālavallī vā
pūtilatā vā ti vavatthapetabbo. Tato imasmim̐ nāma okāse
ayam̐ latā idam̐ asubhanimittam̐, idam̐ asubhanimittam̐ ayam̐
latā ti sallakkhetabbam̐. Yam̐ pana vuttam̐: *sanimittam̐*
karotī, sārāmmaṇam̐ karotī ti, tam̐ idh' eva antogadham̐.
Punappunam̐² vavatthapento hi sanimittam̐ karotī nāma.
Ayam̐ pāsāṇo idam̐ asubhanimittam̐, idam̐ asubhanimittam̐
ayam̐ pāsāṇo ti evam̐ dve dve samāsetvā samāsetvā vavat-
thapento sārāmmaṇam̐ karotī nāma.

Evam̐ sanimittam̐ sārāmmaṇañ ca katvā pana *sabhāva-
bhāvato* vavatthapetī ti vuttattā yvāssa sabhāvabhāvo anañ-
ñāsādhāraṇo attaniyo uddhumātakabhāvo,³ tena manasikā-
tabbam̐. Vaṇitam̐ uddhumātakan ti⁴ evam̐ sabhāvena sa-
rasena vavatthapetabban ti attho.

Evam̐ vavatthapetvā *vannato pi lingato pi santhānato pi*

¹ B^{hm} kapitthano.

² S^h punappuna.

³ S^b uddhumātabhāvo.

⁴ S^b uddhumātan.

disato pi okāsato pi paricchedato pi ti chabbidhena nimittam gahetabbam. Katham? Tena hi yoginā idam sariram kālassa vā odātassa vā manguracchavino vā ti *raṇṇato* vavatthapetabbam. *Liṅgato* pana itthilingam vā purisalingam vā ti avavatthapetvā paṭhamavaye vā majjhimavaye vā pacchimavaye vā ṭhitassa idam sariran ti¹ vavatthapetabbam. *Santhānato* uddhumātakassa² santhānavasen' eva idam assa sīsasanthānam, idam gīvasanthānam, idam hatthasanthānam, idam udarasanthānam, idam nābhisanthānam idam kaṭisanthānam, idam ūrusanthānam, idam jaṅghasanthānam, idam pādasanthānam ti vavatthapetabbam. *Disato* pana imasmim sarīre dve disā nābhiyā adho heṭṭhimā disā uddham uparimā disā ti vavatthapetabbam. Atha vā: aham imissā disāya ṭhito asubhanimittam imissā ti vavatthapetabbam. *Okāsato* pana imasmim nāma okāse hatthā, imasmim pādā, imasmim sīsam, imasmim majjhimō kāyo ṭhito ti vavatthapetabbam. Atha vā: aham imasmim okāse ṭhito asubhanimittam imasmin ti vavatthapetabbam. *Paricchedato* idam sariram adho pādatalena, upari kesamattakena, tiriyaṃ tacena paricchinnam; yathā paricchinne ca ṭhāne dvattimsa kuṇapabharitam evā ti vavatthapetabbam. Atha vā: ayam assa hatthaparichedo, ayam pādaparichedo, ayam sīsaparichedo, ayam majjhimakāyaparichedo ti vavatthapetabbam.

Yattakam vā pana ṭhānam gaṇhāti,³ tattakam eva idam idisam uddhumātakan ti paricchinditabbam. Purisassa pana itthisariram, itthiyā vā purisasariram na vaṭṭati. Visabhāge sarīre ārammaṇam na upaṭṭhāti, vipphandanass' eva pacayo hoti. *Ugghātī*⁴ pi hi itthi purisassa cittaṃ pariyaḍāya tiṭṭhati ti Majjhimaṭṭhakathāyaṃ vuttam, tasmā sabhāgasarīre yeva evam chabbidhena nimittam gaṇhitabbam. Yo pana purimabuddhānam santike āsevitakammaṭṭhāno parihatadhutango⁵ parimaddita-mahābhūto pariggahita-sankhāro vavatthapita-nāmarūpo ugghātītasattasañño katasamaṇa-

¹ S^{bh} thitassāti, *omitting* idam sariram.

² S^{bh} uddhumātaka-.

³ B^{hm} gaṇhāti.

⁴ S^{bh} ugghāṇatā.

⁵ S^{bh} parihaṭadhutango.

dhammo vāsītavāsano bhāvitabhāvano sabhījo ñāṇuttaro apakilesa kulaputto, tassa olokita-olokitattṛhāne yeva paṭibhāganimittam upaṭṭhāti. No ce evaṃ upaṭṭhāti, ath' evaṃ chabbidhena nimittam gaṇhato upaṭṭhāti. Yassa pana evaṃ pi na upaṭṭhāti, tena sandhito, vivarato, ninnato, thalato, samantato ti puna pi pañcavidhena nimittam gaṇhetabbam.

Tattha *sandhito* ti asītisatasandhito. Uddhumātake pana katham asītisatasandhiyo vavatthapessati? Tasmā anena¹ tayo dakkhiṇahatthasandhī, tayo vāmahatthasandhī, tayo dakkhiṇapādasandhī, tayo vāmapādasandhī, eko gīvasandhī, eko katisandhī ti evaṃ cuddasa mahāsandhivasena sandhito vavatthapetabbam.

Vivarato ti vivaram nāma hatthantaram pādantaram udarantaram kaṇṇantaram ti evaṃ vivarato vavatthapetabbam. Akkhīnam pi nimmilitabhāvo vā ummilitabhāvo vā, mukhasa ca pihitabhāvo vā vivatābhāvo vā vavatthapetabbo.

Ninnato ti yaṃ sarīre ninnatṭhānam akkhikūpo vā anto-mukham vā galavāṭako vā, tam vavatthapetabbam. Atha vā: ahaṃ ninne ṭhito sarīram unnate ti vavatthapetabbam.

Thalato ti yaṃ sarīre unnatattṛhānam jaṇṇukam vā uro vā nalāṭam vā, tam vavatthapetabbam. Atha vā:—ahaṃ thale ṭhito, sarīram ninne ti vavatthapetabbam.

Samantato ti sabbam sarīram samantato vavatthapetabbam. Sakalasarīre ñāṇam cāretvā yaṃ ṭhānam vibhūtam hutvā upaṭṭhāti, tattha: *uddhumātakam uddhumātakan* ti cittam ṭhapetabbam. Sace evaṃ pi na upaṭṭhāti udarapariyosānam atirekam uddhumātakam hoti, tattha: uddhumātakam uddhumātakan ti cittam ṭhapetabbam.

Idāni: *so tam nimittam suggahitam karoti* ti ādisu ayaṃ vinicchayakathā: Tena yoginā tasmim sarīre yathā-vuttanimittaggāhavasena suṭṭhu nimittam gaṇhitabbam,² satim supatitṭhitam katvā āvajjitabbam, evaṃ punappunam³ karontena sādhuṇam upadhāretabbañ ceva vavatthapetabbañ ca. Sarīrato nātidūre nāccāsanne padese ṭhitena vā nisinnena vā cakkhum ummiletvā oloketvā nimittam gaṇhi-⁴

¹ S^{bh} tasmānena.

² S^{bh} gaṇhetabbam.

³ S^b punappuna *throughout*.

⁴ So S^h.

tabbam. Uddhumātakapaṭikūlaṃ ! uddhumātakapaṭikūlaṃ ! ti satakkhattum saḥassakkhattum pi ummīletvā oloketabbam, nimīletvā āvajjitabbam. Evaṃ punappunam karontassa uggahanimittam suggahitam hoti.

Kadā suggahitam hoti ? Yadā ummīletvā oloketantassa nimīletva āvajjentassa ca ekasadisam hutvā āpātham āgacchati, tadā suggahitam nāma hoti. So tam nimittam evaṃ suggahitam katvā *supadhāritam* upadhāretvā, *suva-vatthitam* vavatthapetvā, sace tatth' eva bhāvanāpariyo-sānam pattum na sakkoti, athā 'nena āgamanakāle vuttanayen' eva *ekakena adūtiyena* tad-eva kammaṭṭhānam manasikarontena supatthitam satim katvā *antogatehi indriyehi abaligatena mānasena* attano senāsanam eva gantabbam.¹ Susānā nikkhamanten' eva ca āgamanamaggo vavatthapetabbo:—yena maggena nikkhamanto² 'smi, ayam maggo pācīnadisābhimukho vā gacchati, pacchima . . . uttara . . . dakkhiṇa-disābhimukho vā gacchati, vidisābhimukho vā gacchati, imasmim pana ṭhāne vā mato gacchati, imasmim dakkhiṇato imasmiñ c' assa ṭhāne *pāsāno*, imasmim *vammiko*, imasmim *rukkho*, imasmim *gaccho*, imasmim *latū* ti evaṃ āgamanamaggaṃ vavatthapetvā āgatenā *cankaman-tenā* pi *tabbhāgiyo* 'va cankamo *adhithātabbo*, asubhanimittadisābhimukhe bhūmippadese cankamitabban ti attho. *Nisīdantena āsanam pi tabbhāgiyam eva paññāpetabbam.*

Sace pana tassa disāyam sobbho vā papāto vā rukkho vā vati³ vā kalalam vā hoti, na sakkā tam disābhimukhe bhūmippadese cankamitum, āsanam pi anokā sattā na sakkā paññāpetum, tam disam anavalokentenā pi⁴ okāsānurūpe ṭhāne cankamitabbañ ceva nisīditabbañ ca, cittaṃ pana tam disābhimukhaṃ yeva kātabbam.

Idāni *samantā nimittupalakkhaṇā kim atthiyā ?* ti ādi pañhānaṃ asammohatthā ti ādi vissajjane ayam adhippāyo:—yassa hi avelāyam uddhumātakanimittatṭhānam gantvā samantā nimittupalakkhaṇam katvā nimittaggahanaṭṭham cakkhum ummīletvā oloketass' eva tam matasarīram uttha-

¹ Sh evāgantabbam.

² Shh nikkhanto.

³ Bhm vati.

⁴ Bhm anapa°.

hitvā t̥hitam viya, ajjhottharamānam viya, anubandhamānam viya ca hutvā upat̥thāti, so tam bibhaccham¹ bhervārammaṇam disvā vikkhattacitto ummattako viva hoti, bhayaṃ chambhitattam lomahaṃsam pāpunāti. Pāliyaṃ hi vibhatta-aṭṭhatimsārammanesu aññam evarūpaṃ bhervārammaṇam nāma natthi. Imasmiṃ hi kammaṭṭhāne jhānavibbhantako nāma hoti. Kasmā? Atibheravattā kammaṭṭhānassa. Tasmā tena yoginā santhambhitvā satim supat̥thitam katvā: *matasarīraṃ ut̥thahitrā* anubandhanakam nāma natthi. Sace hi so etassa samīpe t̥hito pāsāṇo vā latā vā āgaccheyya, sarīram pi āgaccheyya. Yathā pana so pāsāṇo vā latā vā nāgacchati, evaṃ sarīram pi nāgacchati. Ayaṃ pana tuyhaṃ upat̥thānākāro saññājo saññāsambhavo, kammaṭṭhānam te ajja upat̥thitam. Mā bhāyi, bhikkhū ti tāsam vinodetvā hāsam uppādetvā tasmim nimitte eittam sañcarāpetabbam.² Evaṃ visesaṃ adhigacchati.

Idam etaṃ sandhāya vuttam: *samantā nimittopapalakkhaṇā asammohatthā* ti. Ekādasavidhena pana nimittaggāhaṃ sampādentō kammaṭṭhānam upanibandhati: tassa hi cakkhūni unmiḍetvā olokanapaccayā uggahanimittam uppajjati, tasmim mānasam cārentassa paṭibhāganimittam uppajjati: tattha mānasam cārento appanam pāpunāti; appanāya³ t̥hatvā vipassanam vaddhento⁴ arahattaṃ sacchikaroti. Tena vuttam: *ekādasavidhena nimittaggāho upanibandhanattho* ti.

Uatāgatamaggapaccavekkhaṇā cīthisampatipīḍanatthā ti ettha pana yā gatamaggassa ca āgatamaggassa ca paccavekkhaṇā vuttā, sā kammaṭṭhānavīthiyā sampatipīḍanatthā ti attho. Sace hi imaṃ bhikkhum kammaṭṭhānam gahetvā āgacchantam antarāmagge keci: ajja bhante katamī ti⁵ divasaṃ vā pucchanti, pañhaṃ vā pucchanti, paṭisanthāraṃ vā karonti, ahaṃ kammaṭṭhāniko ti tuṇhībhūtena gantum na vaṭṭati. Divaso kathetabbo: pañho vissajjetabbo. Sace na jānāmi ti⁶ vattabbam, dhanmiko paṭisanthāro katabbo.

¹ Bhm vibhaccham.

² Sbh sancāretabbam.

³ Bhm appanāyam.

⁴ Bhm vaddhetvā.

⁵ Bhm katimīti.

⁶ Sbh na jānāti, na jāmi.

Tass' evaṃ karontassa uggahitaṃ taruṇanimittaṃ nassati. Tasmim nassante pi divasaṃ puṭṭhena kathetabbam eva. Pañhaṃ ajānanta na jānāmi ti vattabbam. Jānanta ekamsena kathetum pi vaṭṭati. Paṭisanthāro pi kātabbo. Āgantukaṃ pana bhikkhuṃ disvā āgantukapaṭisanthāro kātabbo va. Avasesāni pi cetiyangaṇavatta-bodhiyangaṇavatta-uposathāgāravatta-bhojanasāla-jantāghara-ācariyupajjhāya-āgantukagamikavattādini sabbāni khandhakavattāni pūretabbān' eva. Tassa tāni pūrentassā pi taṃ taruṇanimittaṃ nassati, puna gantvā: nimittaṃ gaṇhissāmi ti gantukāmassā pi amanussehi vā vālamigehi vā adhiṭṭhitattā susānam pi gantum vā¹ na sakkā hoti, nimittaṃ vā antaradhāyati, uddhumātakam hi ekam eva vā dve vā divase ṭhatvā vinīlakādibhāvaṃ gacchati. Sabbakammaṭṭhānesu etena samam dullabham² kammaṭṭhānam nāma natthi. Tasmā evaṃ natthe nimitte tena bhikkhunā rattitṭhāne vā divātṭhāne³ vā nisīditvā:—aham iminā nāma dvārena vihārā nikkhamitvā asukadisābhimukham maggaṃ paṭipajjitvā, asukasmim nāma ṭhāne vāmaṃ gaṇhim,⁴ asukasmim dakkhinaṃ, tassa asukasmim ṭhāne pāsāno asukasmim vammikarukkha-gacchala-tānam aṇṇataram, so 'ham⁵ tena maggena gantvā asukasmim nāma ṭhāne asubham addasaṃ; tattha asukadisābhimukho ṭhatvā evaṃ c'evaṃ ca samantā nimittāni sallakkhetvā evaṃ asubhanimittaṃ uggahetvā asukadisāya susānato nikkhamitvā evarūpena nāma maggena idaṃ c'idaṃ ca karonto āgantvā, idha nisinno ti evaṃ yāya pallankam ābhujitvā nisinnatṭhānam, tāva gatāgatamaggo paccavekkhitabbo.

Tass' evaṃ paccavekkhato taṃ nimittaṃ pākataṃ hoti, purato nikkhittaṃ viya upaṭṭhāti. Kammaṭṭhānam purimākāren' eva vithim paṭipajjati. Tena vuttam:—*gatāge-tanagga-paccavekkhanā vīṭhisampatipādanatthā* ti.

Idāni ānisaṃsadassāvī ratanasāññī hutvā cūṭṭikāraṃ upaṭṭhapetvā sampiyyāyamāno tasmim ārammaṇe cittaṃ upanibandhutī ti ettha uddhumātakapaṭikūle mānassaṃ caretvā jhānam nibbattetvā jhānapadaṭṭhānam vipassanaṃ vadḍhentena:—

¹ Bhm *omit.*

² Bhm *dullabha-*.

³ Sh *divātṭh°.*

⁴ Bhm *gaṇhi.*

⁵ Sb *so 'mhi.*

addhā imāya paṭipadāya jarāmarañamhā parimuccissāmīti evaṃ ānisamsadassāvinā bhāvitabbam. Yathā pana dug-gato puriso mahaggham maṇiratanam labhivā:—dullabham vata me laddhan ti tasmim ratanasaññi hutvā gāravam janetvā vipulena pemena sampiyāyamāno tam rakkheyya, evaṃ eva:—dullabham me idam kammaṭṭhānam laddham, duggatassa mahagghamaniratanasadisam, catudhātukam-maṭṭhāniko hi attano cattāro mahābhūte parigaṇhāti, ānā-pānakammaṭṭhāniko attano nāsikavātam parigaṇhāti, kasi-nakammaṭṭhāniko kasiṇam katvā yathā sukham bhāveti, evaṃ itarāni¹ kammaṭṭhānāni sulabhāni. Idam pana ekam eva dve vā divase tiṭṭhati; tato param vinilakādibhavam pāpunāti ti natthi ito dullabhataran ti tasmim ratanasaññinā hutvā cittikāram upaṭṭhapetvā sampiyāyamānena tam ni-mittam rakkhitabbam.

Rattiṭṭhāne ca divaṭṭhāne ca: uddhumātakapaṭikūlam uddhumātakapaṭikūlan ti tattha punappunam cittam upanibandhitabbam, punappunam tam nimittam āvajjitab-bam, manasikātabbam, takkāhatam, vitakkāhatam kātabbam. 'Tass' evaṃ karoto paṭibhāganimittam uppajjati. Tatridam nimittadvayassa nānākaraṇam, uggahanimittam virūpaṃ bibhaccham bheravadassanam hutvā upaṭṭhāti.

Paṭibhāganimittam pana yāva-d-attham bhuñjitvā nipanno thūlangapaccangapuriso viya, tassa paṭibhāganimittapaṭilā-bhasamakālam eva bahiddhā kāmānam amanasikārā vik-khambhanavasena kāmaccando pahīyati, anunayappahānen' eva c'assa lohitappahānena pubbo viya vyāpādo pi pahiyati. Tathā āraddhaviriyatāya thīnamiddham, avippaṭisārakara-santadhaṇṇunānuyogavasena uddhaccakukkuccam, adhigata-visesassa paccakkhatāya paṭipattidesakesatthari paṭipattiyam paṭipattiphale ca vicikicchā pahīyati ti pañca nīvaraṇāni pahiyanti. Tasmim yeva ca nimitte cetaso abhiniropana-lakkhaṇo vitakko, nimittānumajjanakiccam sādhayamāno vicāro, paṭiladdhavisēsādhigamapaccayā pīti, pītimanassa passaddhisambhavato passaddhinimittam sukham,² sukhi-

¹ S^b repeats itarāni.

² B^{hm} passaddhi tam nimittam sukham.

tassa cittasamādhisambhavato sukhanimittā ekaggatā cā ti jhānangāni pātubhavanti. Evaṃ assa paṭhamajjhānapaṭi-bimbabhūtaṃ upacārajjhānaṃ pi taṃ khaṇaṃ yeva nibhat-tati. Ito paraṃ yāva paṭhamajjhānassa appanā ceva vasip-patti ca, tāva sabbhaṃ pathavīkaṣiṇe vuttanayen' eva vedi-tabbhaṃ.

Ito paresu pana vinīlakādisu¹ pi yaṃ taṃ uddhumātaka-asubhanimittaṃ uggaṇhanto eko adutiyo gacchati upaṭṭhāya satiyā ti ādinā nayena gamanaṃ ādikaṃ² katvā, lakkhaṇaṃ vuttaṃ, taṃ sabbhaṃ vinīlaka³-asubhanimittaṃ uggaṇhanto vipubbaka-asubhanimittaṃ⁴ uggaṇhanto ti evaṃ tassa tassa vasena tattha tattha⁵ uddhumātakapadanaṃ parivattetvā vuttanayen' eva savinicchayaḍhippāyaṃ vedittabbhaṃ.

Ayaṃ pana viseso: vinīlake vinīlakapaṭikūlaṃ! vinīlaka-paṭikūlaṃ! ti manasikāro pavattetabbo. Uggahanimittaṃ c' ettha kabaraṃ kabaravaṇṇaṃ⁶ hutvā upaṭṭhāti. Paṭi-bhāganimittaṃ pana ussadavasena upaṭṭhāti. Vipubbake vipubbakapaṭikūlaṃ! vipubbakapaṭikūlaṃ! ti manasikāro pavattetabbo. Uggahanimittaṃ paṇ' ettha paggharantim iva upaṭṭhāti. Paṭibhāganimittaṃ niccalaṃ sannisinnaṃ hutvā upaṭṭhāti. Vicchiddakaṃ yuddhamāṇḍale vā corā-taviyaṃ⁷ vā susāne vā, yattha rājāno core chindāpentī, araṇṇe vā pana sihavyaggheli chinnaṃ purisaṭṭhāne labbhati, tasmā tathārūpaṃ ṭhānaṃ gantvā, sace nānādisāyaṃ paṭi-taṃ pi ekāvajjanena āpāthaṃ āgacchati, ice' etaṃ kusalam. No ce āgacchati, sayāṃ hatthena na parāmasittabbhaṃ, parā-masanto hi vissāsaṃ āpajjati; tasmā ārāmikena vā sama-nuddesena vā aññena vā kenaci ekaṭṭhāne kāretabbhaṃ. Alabhantaṃ kattaṃ rayatṭhiyā vā dāḍakena vā ekangulanta-ram katvā upanāmetabbhaṃ. Evaṃ upanāmetvā: vicchidda-kapaṭikūlaṃ! vicchiddakapaṭikūlaṃ! ti manasikāro pavatte-tabbo. Tattha uggahanimittaṃ majjhe chinnaṃ⁸ viya upaṭ-thāti, paṭibhāganimittaṃ pana paripuṇṇaṃ hutvā upaṭṭhāti.

¹ Sh *has here* °ādisu.

³ Shh vinīlakaṇi.

⁵ Shh omīl.

⁷ Bhm corāṭa°.

² Bhm ādim.

⁴ Shh vipubbakaṃ asu'.

⁶ Bhm kabarakabara°.

⁸ Bhm chiddam.

Vikkhāyitake: vikkhāyitakapaṭikūlaṃ ! vikkhāyitakapaṭikūlan ! ti manasikāro pavattetabbo. Uggahanimittam pan' ettha tahiṃ tahiṃ khāyitasadisam eva upaṭṭhāti, paṭibhāganimittam pana¹ paripuṇṇam² hutvā upaṭṭhāti. Vikkhittakam pi vicchiddake vuttanayen' eva angulangulantaram kāretvā vā katvā vā: vikkhittakapaṭikūlaṃ ! vikkhittakapaṭikūlan ! ti manasikāro pavattetabbo. Ettha uggahanimittam pākāṇṭantaram hutvā upaṭṭhāti, paṭibhāganimittam pana paripuṇṇam² hutvā upaṭṭhāti. Hatavikkhittakam pi vicchiddake vuttappakāresu yeva ṭhānesu labbhati, tasmā tattha gantvā vuttanayen' eva angulangulantaram kāretvā vā katvā vā; hatavikkhittakapaṭikūlaṃ ! hatavikkhittakapaṭikūlan ! ti manasikāro pavattetabbo. Uggahanimittam pan' ettha paññāyamānam³ pahāramukhaṃ viya hoti. Paṭibhāganimittam paripuṇṇam eva hutvā upaṭṭhāti, lohitaṃ yuddhamāṇḍalādisu laddhappahārānam hatthapādādisu vā chinnesu bhinnagaṇḍapīlakādīnam vā mukhato paggharamānakāle labbhati. Tasmā taṃ disvā: lohitaṃ kapāṭikūlaṃ ! lohitaṃ kapāṭikūlan ! ti manasikāro pavattetabbo. Ettha uggahanimittam vā tappahatā⁴ viya rattapaṭākā calamānākāram upaṭṭhāti. Paṭibhāganimittam pana sannisinnam hutvā upaṭṭhāti. Puḷuvakam dvīhatihaccayena kuṇapassa navahi vaṇamukhehi kimirāsipaggharanakāle hoti. Api ca taṃ soṇa-singāla-manussa-go-mahimsa-hatthi-⁵assa-ajagarādīnam sarīrappamānam eva hutvā sālībhattarāsi viya tiṭṭhati. Tesu yattha katthaci: puḷuvakapaṭikūlaṃ ! puḷuvakapaṭikūlan ! ti manasikāro pavattetabbo. Cūlapinḍapātika-Tissattherassa⁶ hi kāladīghavāpiyā anto hatthikūṇape nimittam upaṭṭhāsi.⁷ Uggahanimittam pan' ettha calamānam viya upaṭṭhāti. Paṭibhāganimittam sālībhattapīṇḍo viya sannisinnam hutvā upaṭṭhāti. Atthikam: *so passeyya sarīram sīvāhikāyachaddhūtam atthiṃsankhalikam samamśaloḥitam nahārusambandhan* ti⁸ ādinā nayena nānappakārato

1 Bhm omit.

3 Sbh paññāyamāna°.

5 S^b mahisahatthi.

7 Bhm °ṭhāti.

2 Bhm insert vā.

4 Sbh °hatā.

6 Sbh Culla°.

8 D. ii, 296.

vuttam. Tasmā¹ yattha tam nikkhittam hoti, tattha puri-manayen' eva gantvā samantā pāsāpādīnam vasena sanimittam sāramanānam katvā: idam atthikan ti sabhāvabhāvato upalakkhetvā vaṇṇādivasena ekādasah' ākārehi nimittam uggahetabbam.

Tam pana vaṇṇato setan ti oloketassa na upatthāti; odātakasīpasambhedo hoti; tasmā: atthikan ti paṭikūlavasen' eva oloketabbam. Līgan ti idha hatthādīnam nānam; tasmā hatthapādasīsa-udara-²bāhukaṭi-ūru-janghānam vasena līgato vavatthapetabbam. Dīgharassa-vaṭṭa-caturassakhuddakamahantavasena pana saṇṭhānato vavatthapetabbam. Disokāsā vuttanayā eva. Tassa tassa atthino pariyantavasena paricchedato vavatthapetvā yad-ev' ettha pākāṭam hutvā upatthāti, tam gahetvā appanā pāpūnitabbā. Tassa tassa atthino ninnaṭṭhāna-thalaṭṭhānavasena pana ninnato ca³ thalato ca vavatthapetabbam. Padesavasenā pi: aham ninne ṭhito³ atthi thale; aham vā⁴ thale atthi ninne ti pi vavatthapetabbam. Dvinnam pana atthikānam ghaṭitaghaṭitaṭṭhānavasena sandhito vavatthapetabbam. Atthikānam yeva antaravasena vivarāvivarato⁵ vavatthapetabbam. Sabbatth' eva pana ñānam cāretvā: imasmim ṭhāne idam atthi ti samantato vavatthapetabbam. Evam pi nimitte anupaṭṭhahante nalāṭṭhimhi cittam saṇṭhāpetabbam.⁶ Yathā c' ettha, evam idam⁷ ekādasavidhena nimittaggahaṇam ito purimesu pi puluvakādisu yujjamānavasena sallakkhetabbam. Idañ ca pana kammaṭṭhānam sakalāya pi atthi[ka⁸]sankhalikāya ekasmim pi atthike sampajjati, tasmā tesu yattha katthaci ekādasavidhena nimittam uggahetva: atthikapāṭikūlam! atthikapāṭikūlan! ti manasikāro pavatte-tabbo. Idha uggahanimittam pi paṭibhāganimittam pi ekasadisam eva hoti ti vuttam, tam ekasmim atthike yuttam. Atthikasankhalikāya pana uggahanimitte paññāyamānavaratā,⁹ paṭibhāganimitte paripuṇṇabhāvo yujjati. Eka-

¹ Bhm tattha.

² Bhm °ura°.

³ Sbh omī.

⁴ Bhm omī.

⁵ Bhm vivarato only.

⁶ S^b ṭhapetabbam.

⁷ Bhm imam.

⁸ S^h omīts.

⁹ Bhm paññāyamāne viv°.

ṭhike pi ca uggahanimittena bībhacchena bhayānakena bhavitabbam. Paṭibhāganimittena pītisomanassajanakena, upacārāvahattā. Imasmim hi okāse yaṃ Aṭṭhakathāsu vuttam, tam dvāram datvā va vuttam, tathā hi. Tattha catūsu¹ brahmavihāresu dasasu ca asubhesu paṭibhāganimittam natthi. Brahmavihāresu hi sīmasambhedo yeva nimittam, dasasu ca asubhesu nibbikappam katvā paṭikūlabhāve yeva diṭṭhe nimittam nāma hoti ti vatvā pi puna anantaram eva duvidham idha nimittam:—uggahanimittam, paṭibhāganimittam.

Uggahanimittam virūpam bībhaccham bhayānakam hutvā upaṭṭhāti ti ādi² vuttam. Tasmā yaṃ vicāretvā avocumha, idam ev' ettha yuttam. Api ca Mahā-Tissattherassa dantaṭṭhikamattāvalokanena sakal' itthisarīrassa aṭṭhisanghātabhāvena upaṭṭhānādini c' ettha nidassanāni ti.

Iti asubhāni subhaguṇo dasasatalocanena thutakitti,³
yāni avoca Dasabalo ekekajjhānahetuni.⁴

Evam tāni ca tesaṇ ca bhāvanānāyāya imam veditvāna,
tesseva ayaṃ bhiyyo pakīṇṇakakathā pi viññeyyā.

Etesu hi yattha katthaci adhigatajjhāno suvikkhambhitarāgattā vitarāgo viya nilloluppacāro hoti. Evam sante pi yvāyaṃ asubhappabhedo vutto, so sarīrasabhāvappattivāsena ca rāgacaritabhedavasena cā ti veditabbo. Chavasariṃ hi paṭikūlabhāvaṃ āpajjamānaṃ uddhumātakasabhāvappattam vā siyā, vinīlakādīnaṃ vā aññatarasabhāvappattam. Iti yādisaṃ yādisaṃ sakkā hoti laddhum, tādise tādise: uddhumātakapaṭikūlaṃ ! vinīlakapaṭikūlaṃ ! ti evam nimittam gaṇhitabbam evā ti sarīrasabhāvappattivāsena dasadhā asubhappabhedo vutto ti veditabbo.

'Visesato⁵ c' ettha *uddhumātakam* sarīrasaṇṭhānavipattippakāsanato saṇṭhānarāgino sappāyaṃ, *vinīlakam* chavirāgavipattippakāsanato sarīravaṇṇarāgino sappāyaṃ, *vipubbakam* kāyavaṇṇapaṭibaddhassa duggandhabhāvassa pakāsanato

¹ Bhm insert pi.

² Sh omits.

³ Bhm thuti°

⁴ Bhm °hetunīti.

⁵ Asl. 193 f.

mālāgandhādivasena samuṭṭhāpitasarīragandharāgino sappāyam, *vicchiddakam* anto susirabhāvappakāsanato sarīre ghanabhāvarāgino sappāyam, *vikkhāyitakam* mamsūpacayasampattivināsappakāsanato thanādisu sarirappadesesu mamsūpacayarāgino sappāyam, *vikkhittakam* angapaccangānam vikkhepappakāsanato angapaccangalilārāgino sappāyam, *hata-vikkhittakam* sarīrasanghātabhedavikārappakāsanato sarīrasanghātasampattirāgino sappāyam, *lohitakam* lohitamakkhita-paṭikūlabhāvappakāsanato alankārajanitasobharāgino¹ sappāyam, *puḷuvakam* kāyassa anakimikulasādhāraṇabhāvappakāsanato kāye mamattarāgino sappāyam, *atthikam* sarīratṭhīnam paṭikūlabhāvappakāsanato dantasampattirāgino sappāyan ti evaṃ rāgacaritabhedavasenā pi dasadhā asubhappabhedo vutto ti veditabbo.

‘Yasmā pana dasavidhe pi etasmim asubhe, seyyathā pi nāma aparisaṇṭhitajalāya sīghasotāya nadiyā arittabalen’ eva nāvā tiṭṭhati, vinā arittena na sakkā ṭhapetum, eva eva dubbalattā ārammaṇassa vitakkabalen’ eva cittaṃ ekagam hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetum. Tasmā paṭhamajjhānam ev’ ettha hoti, na dutiyādini.

‘Paṭikūle pi ca etasmim ārammaṇe: addhā imāya paṭipadāya jarāmarañamhā parimuccissāmī ti evaṃ ānisamsadasāvitāya ceva nīvaraṇasantāpappahānena ca pītisomanassam uppajjati:—bahuṃ dāni me² vetanam labhissāmī ti ānisamsadassāvino, pupphachaddakassa gūtharāsimihi viya, ussannavyādhidukkhassa³rogino vamanavirecanappavattiyam viya ca.

‘Dasavidham pi c’ etaṃ asubham⁴ lakkhaṇato ekam eva hoti; dasavidhassā pi h’etassa asuciduggandhajegucchapāṭikūlabhāvo eva lakkhaṇam. Tad etaṃ iminā lakkhaṇena na kevalam matasarīre, dantaṭṭhikadassāvino pana Cetiya-pabbatavāsino⁵ Mahā-Tissattherassa viya, hatthikkhandhagataṃ rājānam olokentassa Sangharakkhitattherūpaṭṭhākasamaṇerassa viya ca jīvamānakasarīre pi upaṭṭhāti. Yath’ eva hi matasarīram, evaṃ jīvamānakam pi asubham eva,

¹ Sh °sobhā.

² B^{hm} omit.

³ S^b upasanta°.

⁴ S^b asubha-.

⁵ Sh °vāsi°.

asubhalakkhaṇaṃ pan' ettha āgantukena alankārena paṭicchannattā na paññāyati.' Pakatiyā pana idaṃ sarīraṃ nāma atirekatisata-aṭṭhikasamussayaṃ asītisatasandhi-saṅghaṭṭitaṃ nava nahārusatanibaddhaṃ¹ nava mamsapesisatānulittaṃ, allamanussacamma-pariyanaddhaṃ² chaviyā paṭicchannaṃ, chiddāvachiddaṃ medakathālikā viya niccuggharita-paggharitaṃ, kimisaṅghanisevitaṃ, rogānaṃ āyatanāṃ, dukkha-dhanumānaṃ vatthuparibhinnapurāṇagaṇḍo viya navahi va-ṇamukhehi satatavissandanaṃ, yassa ubbohi akkhihi akkhi-gūthako paggharati, kaṇṇabilehi kaṇṇagūthako, nāsapuṭehi singhāṇikā, mukhato āhārapittasemharudhirāṇi, adho-dvārehi uccārapassāvā, navanavutiyā lomakūpasahashehi asuciseda-yūso paggharati, nīlamakkhikādayo samparivārenti, yaṃ dantakaṭṭhamukhadhovana-sīsamakkhana-nahāna-nivāsana-pārūpanādihi³ apaṭijaggitvā,⁴ yathā-jāto va pharusavippa-kiṇṇakeso hutvā gāmena gāmaṃ vicaranto rājā pi puppha-chaḍḍakacaṇḍālādisu aññataro pi samasarīrapaṭikūlatāya⁵ nibbiseso hoti, evaṃ asuciduggandhajegucchapaṭikūlatāya⁶ rañño vā caṇḍālassa vā sarīre vemattaṃ nāma natthi.

Dantakaṭṭhamukhadhovanādihi pan' ettha dantamalādini pamajjitvā, nānāvattthehi hirikopiṇaṃ paṭicchādetvā, nānāvāṇṇena surabhivilepanena vilimpitvā, pupphābharaṇādihi alankaritvā, ahaṃ ti⁶ mama⁷ ti gaheṭabbā kārappattaṃ karonti. Tato iminā āgantukena alankārena paṭicchannattā tad assa yathāvasarasam asubhalakkhaṇaṃ asaṇṇānantā purisā itthīsu, itthiyo ca purisesu ratiṃ karonti. Paramatthato pan' ettha rañjita-bakayuttaṭṭhānaṃ⁸ nāma aṇumat-taṃ pi natthi, tathā hi kesalomanakhadantakheḷasinghāṇi-ka-uccārapassāvādisu ekakoṭṭhāsaṃ pi sarīrato bahi pati-taṃ sattā hatthena chupitum⁹ pi na icchanti, aṭṭhiyanti, ha-rāyanti, jigucchanti. Yaṃ yaṃ pan' ettha avasesaṃ hoti, taṃ taṃ evaṃ paṭikūlaṃ pi samānaṃ, avijjandhakārapari-yanaddhā attasineharāgarattā iṭṭhaṃ kantaṃ niccaṃ su-

¹ B^{hm} °nibandhanaṃ.

² B^{hm} omīti manussa.

³ S^{bh} pāpuraṇādihi.

⁴ B^{hm} appaṭi°.

⁵ S^{bh} paṭikkūlatāya.

⁶ B^{hm} omīti. ⁷ S^{bh} mama.

⁸ B^{hm} rajjitabba°.

⁹ S^{bh} phusitum.

kham attāti gaṇhanti. Te evaṃ gaṇhantā aṭaviyaṃ kiṃsukarukkham disvā rukkhato apatitaṃ apatitaṃ¹ puppham: ayam maṃsapesī ti,² vihaññamānena jarasingālena³ samāna-saṃ āpajjanti. Tasmā:—

Yathā hi⁴ pupphitaṃ disvā, singālo⁵ kiṃsukam vane: maṃsarukkho mayā laddho ! iti gantvāna vegasā.

Patitaṃ patitaṃ puppham, daṃsivā atilolupo; nayidaṃ maṃsaṃ aduṃ maṃsaṃ yaṃ rukkhasmin ti gaṇhati.

Koṭṭhāsaṃ patitaṃ yeva asubhan ti tathā budho, agahetvāna gaṇheyya, sarīraṭṭham pi naṃ tathā.

Imaṃ hi subhato kāyaṃ gahetvā tattha mucchitā, bālā karontā pāpāni; dukkhā na parimuccare.

Tasmā passeyya medhāvī jivito⁶ vā matassa vā sabhāvaṃ pūtikāyassa subhabhāvena vajjitam.

Vuttaṃ h' etaṃ:—

Duggandho asucikāyo kuṇapo ukkarūpamo nindito cakkhubhūtehi kāyo bālābhinandito.

Allacammaṭṭicchanno navadvāro mahāvaṇo samantato paggharati, asuci pūtigandhiyo.⁷

Sace imassa kāyassa anto bāhirako⁸ siyā daṇḍam nūna gahetvāna kāke soṇe nivāraye⁹ ti.

Tasmā dabbajātikena bhikkhunā jivamānasarīraṃ vā hotu matasarīraṃ vā, yattha yattha asubhākāro paññāyati, tattha tatth' eva nimittaṃ gahetvā kammaṭṭhānaṃ appanaṃ pāpetabban ti.

Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge samādhivhāvanādhikāre Asubhakammatthānaniddeso nāma chaṭṭho paricchedo.

¹ B^{hm} omit repetition.

² S^{bh} repeat ayam maṃsapesi.

³ S^{bh} jarasigālena.

⁴ B^{hm} pi.

⁵ S^{bh} sigālam.

⁶ B^{hm} jivato.

⁷ S^h here gives as reference Khu: Sutta-Nipāta. (?) But cf.

Khp. Comy. 46.

⁸ S^{bh} bāhirato.

⁹ S^{bh} ca vāraye.

VII

SATTAMO PARICCHEDO

CHA-ANUSSATI-NIDDESO

Asubhānantaraṃ uddiṭṭhāsu pana dasasu anussatisu pu-nappunaṃ uppajjanato sati yeva anussati. Pavattitabbatṭhānamhi yeva vā pavattattā saddhā-pabbajitassa kula-puttassa anurūpā satī ti pi anussati.

(1) Buddhāṃ ārabba uppannā anussati *Buddhānussati*. Buddhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (2) Dhammaṃ ārabba uppannā anussati¹ *dhammānussati*. Svākkhātātādi dhammaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (3) Saṅghaṃ ārabba uppannā anussati *saṅghānussati*. Suppaṭipannatādi saṅhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (4) Sīlaṃ ārabba uppannā anussati *sīlānussati*. Akhaṇḍatādi sīlaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (5) Cāgaṃ ārabba uppannā anussati *cāgānussati*. Mutta-cāgatādi cāgaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (6) Devatā ārabba uppannā anussati *devatānussati*. Devatā sakkhīṭṭhāne ṭhapetvā attano saddhādi-guṇārammaṇāya satiyā etaṃ adhivacanaṃ. (7) Maraṇaṃ ārabba uppannā anussati *maranānussati*. Jīvitindriyupacchedārammaṇāya satiyā etaṃ adhivacanaṃ. (8) Kesādiḥhedamaṃ rūpakāyaṃ gatā, kāye vā gatā ti kāyagatā, kāyagatā ca sā sati cā ti *kāyagatasatī* ti vattabbe rassamaṃ akatvā kāyagatāsati ti vuttā, kesādikāyakoṭṭhāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. (9) Ānāpāne ārabba uppannā sati *ānāpānasati*.² Assāsapassāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. (10) Upasamaṃ ārabba uppannā anussati *upasaṃānussati*. Sabbadukkhūpasamaṃārammaṇāya satiyā etaṃ adhivacanaṃ.

¹ Sb uppannānussati throughout.

² Bhm °pānassati throughout.

I

Iti imāsu dasasu anussatīsu BUDDHĀNUSSATIṀ tāva bhāvetukāmena aveccappasādasamānāgatenā yoginā patirūpe senāsane rahogatena patisallīnena: *iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi suthā devamanussānaṃ Buddho Bhagavā* ti¹ evaṃ Buddhassa Bhagavato guṇā anussaritabbā. Tatrāyaṃ anussaraṇanayo: so Bhagavā iti pi araham, iti pi sammāsambuddho . . . pe . . . iti pi Bhagavā ti anussarati. Iminā ca iminā ca kāraṇenā ti vuttaṃ hoti.

Tattha ārakattā, arīnaṃ arānaṃ ca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvā ti imehi tāva karaṇehi so Bhagavā ARAHAN ti anussarati. Ārakā hi so sabbakilesehi, suvidūravidūre ʒhito maggena savāsanānaṃ kilesānaṃ vid-dhamṣitattā ti ārakattā araham:—

So tato ārakā nāma yassa yenāsamangitā,
asamangī ca dosehi nātho tenāraham mato ti.

Te ca anena kilesārayo maggena hatā ti arīnaṃ hatattā pi araham:—

Yasmā rāgādisankhātā sabbe pi arayo hatā,
paññāsatthena nāthena, tasmā pi araham mato ti.

Yaṇ c' etaṃ avijjābhavataṇhāmāyanābhi puññādi-abhisankhārāraṃ jarāmaraṇanemi āsavasamudayamayena akkheṇa vijjhutvā ti bhavarathe samāyojitam anādikālappavattaṃ saṃsāraccakkaṃ, tassānena Bodhimande viriyapādehi silapathaviyaṃ patitṭhāya saddhāhatthena kammakkhayakaram². ñāṇapharasuṃ gahetvā sabbe arā hatā ti arānaṃ hatattā pi ARAHAM. Atha vā saṃsāraccakkan ti anamataggaṃ saṃsāravaṭṭam vuccati; tassa ca avijjā nābhi mūlattā, jarāmaraṇanemi pariyosānattā, sesā dasadhammā arā avijjāmūlakattā, jarāmaraṇapariyantattā ca.

Tattha dukkhādisu aññānaṃ avijjā; kāmabhave ca avijjā

¹ D. i, 49, etc., etc.

² Sh °karāñ-.

kāmabhavē sankhārānaṃ paccayo hoti; rūpabhavē¹ [avijjā rūpabhavē sankhārānaṃ paccayo hoti;] arūpabhavē avijjā arūpabhavē sankhārānaṃ paccayo hoti. Kāmabhavē sankhārā kāmabhavē paṭisandhiviññāṇassa paccayā honti. Esa nayo itaresu. Kāmabhavē paṭisandhiviññāṇaṃ kāmabhavē nāmarūpassa paccayo hoti. Tathā rūpabhavē. Arūpabhavē nāmass' eva paccayo hoti. Kāmabhavē nāmarūpaṃ kāmabhavē salāyatanassa paccayo hoti. Rūpabhavē nāmarūpaṃ rūpabhavē tiṇṇaṃ āyatanānaṃ paccayo hoti. Arūpabhavē nāmaṃ arūpabhavē ekassa āyatanassa paccayo hoti. Kāmabhavē salāyatanānaṃ kāmabhavē chabbidhassa phassassa paccayo hoti. Rūpabhavē tiṇi āyatanāni rūpabhavē tiṇṇaṃ phassānaṃ [paccayā² honti.²] Arūpabhavē ekaṃ manāyatanānaṃ³ arūpabhavē ekassa phassassa paccayo hoti. Kāmabhavē cha phassā kāmabhavē channaṃ vedanānaṃ paccayā honti. Rūpabhavē tayo phassā tatth' eva tissannaṃ, arūpabhavē eko, tatth' eva ekissā vedanāya paccayo hoti. Kāmabhavē cha vedanā kāmabhavē channaṃ taṇhākāyānaṃ paccayā honti. Rūpabhavē tisso tatth' eva tiṇṇaṃ, arūpabhavē ekā vedanā arūpabhavē ekassa taṇhākāyassa paccayo hoti. Tattha tattha sā sā taṇhā [tassa² tassa²] upādānaṃ. Upādānādayo bhavādinaṃ. Kathaṃ? Idh' ekacco: kāme paribhuñjissāmi ti kāmupādānapaccayā kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, duccaritapāriṇipūriyā apāye uppajjati.⁴ Tatth' assa uppatti-hetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā uppattibhavo. Khandhānaṃ nibbatti jāti. Paripāko jarā. Bhedo maraṇaṃ. Aparo:—saggasampattiṃ anubhavissāmi ti tath' eva sucaritaṃ carati, sucaritapāriṇipūriyā sagge uppajjati. Tatth' assa uppatti-hetubhūtaṃ kammaṃ kammabhavo ti so eva nayo. Aparo pana:—brahmalokasampattiṃ anubhavissāmi ti kāmupādānapaccayā eva mettaṃ bhāveti, karuṇaṃ, muditaṃ, upekkhaṃ bhāveti, bhāvanā-pāriṇipūriyā brahma-

¹ Sbh . . . pe . . . arūpabhavē.

² Sbh omīti.

³ Bhm āyatanānaṃ.

⁴ Bhm upapajjati, and below, upapatti always.

loke nibbattati. Tatth' assa nibbatti-hetubhūtaṃ kammaṃ kammabhavo ti so eva nayo. Aparo:—arūpabhavo sam-pattiṃ anubhavissāmī ti tath' eva ākāśānañcāyatanādi-samāpattiyo bhāveti, bhāvanāpāripūriyā tattha tattha nibbattati. Tatth' assa nibbatti-hetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā uppattibhavo. Khandhānaṃ nibbatti jāti. Paripāko jarā. Bhedo maraṇaṃ ti. Es' eva nayo sesupādānamūlikāsu pi yojanāsu.

Evam ayaṃ avijjā hetu, sankhārā hetu-samuppannā. Ubho p' ete hetusamuppannā ti paccayapariggāhe paññā dhammatthiti-nāṇaṃ. Atītaṃ pi addhānaṃ anāgataṃ pi addhānaṃ avijjā hetu, sankhārā hetu-samuppannā, ubho p' ete hetusamuppannā ti paccayapariggāhe paññā dhammatthiti-nāṇaṃ ti etena nayena sabbapadāni vitthāretabbāni.

Tattha avijjāsankhārā eko sankhepo, viññāṇa-nāmarūpa-salāyatana-phassa-vedanā eko, taṇhupādānabhavā eko, jāti-jarāmaranaṃ eko. Purimasankhepo c' ettha atīto addhā, dve majjhimā paccuppanno, jātijarāmaranaṃ anāgato. Avijjāsankhāraggahāṇena c' ettha taṇhupādānabhavā gahitā va honti ti ime pañca dhammā atīte kammavaṭṭaṃ, viññāṇa-dayo pañca etarahi vipākavaṭṭaṃ. Taṇhupādānabhavag-gahāṇena avijjāsankhārā gahitā¹ honti ti ime pañca dhammā etarahi kammavaṭṭaṃ, jātijarāmaranā padesena viññāṇādi-naṃ nidditṭhattā ime pañca dhammā āyatim vipākavaṭṭaṃ, te ākārato vīsatividhā honti. Sankhāraviññāṇānañ c' ettha antarā eko sandhi, vedanā-taṇhānaṃ antarā eko, bhavajāti-naṃ antarā eko ti. Iti Bhagavā etaṃ catusankhepaṃ tiyaddhaṃ vīsatakāraṃ tisandhim paṭiccasamuppādaṃ sab-bākārato jānāti passati aññāti² paṭivijjhati. Taṃ nāṇatṭhena nāṇaṃ, pajānanaṭṭhena paññā. Tena vuccati:—*paccayapa-riggāhe paññādhammatthiti nāṇaṃ* ti.³ Iminā dhammatthiti-nāṇena Bhagavā te dhamme yathābhūtaṃ ñatvā tesu nibbindanto virajjanto vimuccanto vuttappakārassa imassa saṃsāracakkassa are hani vihani viddhaṃsesi. Evam pi arānaṃ hatattā ARAHAM:—

¹ Sbh insert va.

² Bhm aññāsi.

³ Pts. i, 50 f.

Arā samsāraccakkassa hatā ñāṇāsina yato,
lokanāthena ten' esa arahan ti pavuccati.

Aggadakkhiṇeyyattā ca cīvarādi-paccaye arahati pūjāvisesaṇ ca, ten' eva ca uppanne Tathāgate ye keci mahesakkhā devamanussā na te aññattha pūjaṃ karonti. Tathā hi Brahmā Sahampati Sinerumattena ratanadāmena Tathāgataṃ pūjesi. Yathābalaṇ ca aññe devā manussā ca Bimbisāra-Kosalarājādayo. Parinibbutaṃ pi ca Bhagavantaṃ uddissa channavuti koṭidhanaṃ vissajjētvā Asokamahārājā Sakala-Jambudīpe caturāsīti vihārasahassāni patiṭṭhāpesi, ko pana vādo aññesaṃ pūjāvisesānaṃ ? ti paccayādīnaṃ arahattā pi ARAHAṃ:—

Pūjāvisesaṃ saha paccayehi
yasmā ayaṃ arahati lokanātho,
atthānurūpaṃ arahan ti loke;
tasmā jīno arahati nāma etaṃ.

Yathā ca loke ye keci paṇḍitamānino bālā asilokabhayaena raho pāpaṃ karonti, evaṃ esa na kadāci karoti ti pāpakaraṇe rahābhāvato pi ARAHAṃ:—

Yasmā natthi raho nāma pāpakammesu tādino,
rahābhāvena ten' esa araham itī vissuto.

Evam sabbathā pi:—

Ārakattā hatattā ca kilesārīna so muni,
hataṃsāraccakkāro paccayādīna cāraho;
na raho karoti pāpāni, araham tena vuccatī ti.

Sammā sāmāṇ ca sabbadhammānaṃ pana Buddhattā SAMMĀSAMBUDDHO. Tathā hi esa sabbadhamme sammā-sambuddho,¹ abhiññeyye dhamme abhiññeyyato buddho², pariññeyye dhamme pariññeyyato, pahātābba dhamme pahātābba, sacchikātābba dhamme sacchikātābba, bhāvetābba dhamme bhāvetābba. Ten' eva c' āha:—

*Abhiññeyyaṃ abhiññātāṃ, bhāvetābbaṇ ca bhāvitāṃ,
pahātābbaṃ pahānam me, tasmā Buddho 'smi Brāhmaṇā ti.*³

¹ Bhm samaṇ ca buddho.

² Bhm omīti.

³ Sn. 558; Thag. 828.

Api ca cakkhum dukkhasaccam, tassa mūlakāraṇabhāvena [tam¹] samutthāpikā purimatanṇhāsamudayasaccam, ubhinnaṃ appavatti nirodhasaccam, nirodhapajānanā paṭipadā maggasaccan ti evaṃ ekekapaduddhārenā pi sabbadhamme sammā sāmañ ca buddho. Esa nayo sota-ghāna-jivhā-kāya-manesu.

Eten' eva nayena rūpādini cha āyatanāni, cakkhuviññānādayo cha viññāṇakāyā, cakkhusamphassādayo cha phassā, cakkhusamphassajādayo cha vedanā, rūpasaññādayo cha saññā, rūpasañcetanādayo cha cetanā, rūpatanṇhādayo cha tanṇhākāyā, rūpavitakkādayo cha vitakkā, rūpavicārādayo cha vicārā, rūpakkhandhādayo pañcakkhandhā, dasa kasiṇāni, dasa anussatiyo, uddhumātakasaññādivasena dasa saññā, kesādayo dvattiṃsākārā, dvādasāyatanāni, aṭṭhārasa dhātuyo, kāmaḥavādayo nava bhavā, paṭhamādini cattāri jhānāni, mettābhāvanādayo catasso appamaññā, catasso arūpasamāpattiyo, paṭilomato jarāmarañādini, anulomato avijjādini paṭiccasamuppādangāni ca yojetabbāni. Tatrāyaṃ ekapadayojanā:—jarāmarañam dukkhasaccam, jāti samudayasaccam, ubhinnaṃ pi nissaraṇam nirodhasaccam, nirodhapajānanā paṭipadā maggasaccan ti evaṃ ekekapaduddhārena sabbadhamme sammā sāmañ ca buddho anubuddho paṭibuddho. Tena vuttaṃ: sammā sāmañ ca sabbadhammānaṃ pana buddhattā SAMMASAMBUDDHO ti.

Vijjāhi pana caraṇena ca sampannattā VIJJĀCARAṆASAMPANNO. Tattha vijjā ti tisso pi vijja, aṭṭha pi vijjā. Tisso vijjā Bhayabheravasutte vuttanayen' eva veditabbā,² aṭṭha Aṇibhaddhasutte.³ Tatra hi vipassanā-ñāṇena manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā. *Caraṇan* ti sīlasamvaro, indriyesu guttadvārata, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā cattāri rūpāvacarajjhānāni ti ime paṇṇarasa⁴ dhammā veditabbā. Ime yeva hi paṇṇarasa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā caraṇan ti vuttā. Yath' āha:—*idha Mahānāma ariyasāvako sīlavā hoti ti sabbam Majjhima-*

¹ Sbh omīl.

² M. i, 22 f.

³ D. i, 100.

⁴ Bhm paṇṇarasa.

paññāsake¹ vuttanayen' eva veditabbam. Bhagavā imāhi vijjāhi iminā ca caraṇena samānāgato; tena vuccati VIJĀ-CARAṆASAMPANNO ti.

Tattha vijjāsampadā Bhagavato sabbaññutaṃ pūretvā t̥hitā; caraṇasampadā mahākāruṇikataṃ. So sabbaññūtāya sabbasattānaṃ atthānattham ñatvā mahākāruṇikatāya anattam parivajjetvā atthe niyojeti. Yathā taṃ vijjācaraṇasampanno, ten' assa sāvakā suppaṭipannā honti, no duppaṭipannā, vijjācaraṇavippannānaṃ sāvakā attantapādayo² viya.

Sobhaṇagamanattā sundaraṃ t̥hānaṃ gatattā sammāgatattā sammā ca gadattā SUGATO. Gamanam pi hi gatan ti vuccati, tañ ca Bhagavato sobhaṇam parisuddham-anavajjam. Kiṃ pana tan? ti. Ariyamaggo. Tena h' esa gamanena khemaṃ disaṃ asajjamāno gato ti sobhaṇagamanattā sugato. Sundharañ c' esa t̥hānaṃ gato amataṃ nibbānaṃ ti sundaraṃ t̥hānaṃ gatattā pi sugato. Sammā ca gato tena tena maggena pahīne kilese puna apaccāgacchanto. Vuttaṃ h' etaṃ: *soṭāpattimaggena ye kilesā pahīnā, te kilese na pun' eti na pacceti na paccāgacchatī ti sugato . . . pe . . . arahattamaggena ye kilesā pahīnā, te kilese na pun' eti na pacceti na paccāgacchatī ti³ sugato* ti.

Sammā vā gato Dīpankarapādāmūlato pabhu⁴ti yāva Bodhimandā tāva samatimsapāramipūrikāya sammāpaṭipattiya sabbalokassa hitasukham eva karonto sassataṃ ucchedaṃ kāmasukham attakilamathan ti ime ca ante anupagacchanto gato ti sammāgatattā pi sugato. Sammā c' esa gadati yuttat̥t̥hāne yuttam eva vācam bhāsati ti sammāpadattā pi sugato. Tatridam Sādhakasuttaṃ⁵:—*yaṃ Tathāgato vācam jānāti abhūtaṃ ataccaṃ anatthasamhitam, sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato⁶ vācam bhāsati. Yam pi Tathāgato vācam jānāti bhūtaṃ taccaṃ anatthasamhitam, sā ca paresaṃ appiyā amanāpā, tam pi Tathāgato vācam na*

¹ M. i, 355.

² M. i, 341; A. ii, 205.

³ S^b:—Mahā-atthakathā.

⁴ S^{bh} °ppabhutiya.

⁵ S^{bh} sādham suttaṃ; S^b refers wrongly (?) to S. Nik.

⁶ B^{hm} na Tathāgato taṃ vācam.

bhāsati. Yañ ca kho Tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasamhitaṃ, sū ca paresaṃ appiyā amanāpā, tatra kālaññū Tathāgato hoti; tassā vācāyā veyyākaraṇāya. Yaṃ Tathāgato vācam jānāti abhūtaṃ atacchaṃ anattasamhitaṃ, sū ca paresaṃ piyā manāpā, na taṃ Tathāgato¹ vācam bhāsati. Yaṃ pi Tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasamhitaṃ, sū ca paresaṃ piyā manāpā, taṃ pi Tathāgato vācam na bhāsati. Yañ ca kho Tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasamhitaṃ, sū ca paresaṃ piyā manāpā tatra kālaññū Tathāgato hoti; tassā vācāyā veyyākaraṇāyā ti.² Evaṃ samimā gadattā pi SUGATO ti veditabbo.

Sabbathā pi viditalokattā pana LOKAVIDŪ. So hi Bhagavā sabhāvato samudayato nirodhato nirodhūpāyato ti sabba-thā lokam avedi, aññāsi, pativijjhi. Yath' āha:—*yattha kho, āruso, na jāyati na jīyati³ na mīyati na cavati na uppañjati, nāhaṃ taṃ gamanena lokass' antaṃ nāteyyaṃ dittheyyaṃ patteyyaṃ ti vadāmi. Na cāhaṃ, āruso, appatvā ca lokass' antaṃ dukkhass' antakiriyaṃ vadāmi. Api cāhaṃ, āruso, imasmim yeva vyāmamatte kaḷebare sasaññimhi samanake lokañ ca paññāpemi, lokasamudayañ ca lokanirodhañ ca lokanirodhagāmīniñ ca paṭipadaṃ.*

*Gamanena na pattabbo lokass' anto kudācanaṃ,
na ca appatvā lokantaṃ dukkhā atthi pamocanaṃ.*

*Tasmā have lokavidū sumedho
lokantagū vusita-⁴brahmacariyo;
lokassa antaṃ samitāvi natvā
nāsiṃsati lokam imaṃ parañ cā ti.⁵*

Api ca tayo lokā:—sankhāraloko, sattaloko, okāsaloko ti. Tattha eko loko: *sabbe sattā āhāratthitika* ti⁶ āgataṭṭhāne

¹ Bhm na Tathāgato taṃ.

² D. iii, 134: Pāsādika-suttanta; M. i, 395: *here the Sutta is, in Trenckner's authorities (P.T.S. ed.) entitled, not Sādhaka-sutta, but Abhayarājakumāra-sutta.*

³ Bm jirati.

⁴ Bhm vūsita°.

⁵ S. i, 61; A. ii, 48.

⁶ Khp. IV; A. v. 50, 55.

sankhāraloko vedītabbo. *Sassato loko ti vā asassato loko ti vā¹ ti āgataṭṭhāne sattaloko.*

Yāvatā candīmasuriyā pariharanti disā 'bhanti virocāmānā, itāva sahaṣṣadhā loko : ettha te vattatī vaso² ti

āgataṭṭhāne okāsaloko, tam pi Bhagavā sabbathā avedi. Tathā hi 'ssa:—*eko loko : sabbe sattā ahārattṭhikā. Dve lokā : nāmañ ca rūpañ ca. Tayo lokā : tisso vedanā. Cattāro lokā : cattāro āhārā. Pañca lokā : pañcupādānakkhandhā. Cha lokā : cha ajjhāttikāni āyatanāni. Satta lokā : satta viññāṇattṭhikiyo. Attha lokā : attha lokudhammā. Nava lokā : nava sattārāsā. Dasā lokā : dasāyatanāni. Dvādasā lokā : dvādas' āyatanāni. Atthārāsa lokā : atthārāsa dhātuyo ti³ ayam sankhāraloko pi sabbathā vidito.*

Yasmā pañ' esa sabbesam pi sattānaṃ āsayam jānāti, anusayam jānāti, caritam jānāti, adhimuttim jānāti, appara-jakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, bhabbe abhabbe satte pajānāti, tasmā 'ssa sattaloko pi sabbathā vidito.

Yathā ca sattaloko, evam okāsaloko pi. Tathā h' esa ekam cakkavālam āyāmato ca vitthārato ca yojanānaṃ dvādasā sataṣaṣṣāni catutimsa satāni ca paññāsañ ca yojanāni.

Parikkhepatto[pana⁴]:—

Sabbam sataṣaṣṣāni chaṭṭimsa parimaṇḍalam,
dasāñ ceva sahaṣṣāni aḍḍhuḍḍhāni⁵ satāni ca.

Tattha:—

Duve sataṣaṣṣāni cattāri nahutāni ca:
ettakam bahalattena sankhātā 'yam vasundharā.

Tassā yeva sandhārakam.

Cattāri sataṣaṣṣāni aṭṭh' eva nahutāni ca:
ettakam bahalattena jālam vāte patiṭṭhitam.

Tassā pi sandhārako.

¹ *M.* i, 427, etc., etc.

² *M.* i, 328; *A.* i, 227; cf. v, 59. Cf. *Jāt.* i, 132.

³ *Pts.* i, 122.

⁴ *Sbh omī.*

⁵ *Bhm* °uddāni.

Nava satasahassāni matthato¹ na samuggato
saṭṭhiñ ceva sahasāni esā lokassa saṇṭhiti.²

Evam saṇṭhite c' ettha yojanānam.

Caturāsīti sahasāni ajjhogālho mahaṇṇave,
accuggato tāvad-eva Sineru pabbatuttamo.

Tato upaḍḍhupadḍhena pamāṇena yathākkamam,
ajjhogālhoggatā³ dibbā nānāratanaṇṇavittā.

Yugandharo⁴ Isadharo⁵ Karaviko⁶ Sudassano⁶,
Nemindharo⁶ Vinatiko,⁶ Assakaṇṇo⁶ giri brahā:—

Ete satta mahā setā Sinerussa samantato,
Mahārājānam āvāsā devayakkhanisevitā.

Yojanānam satān' ucco Himavā pañca pabbato:
yojanānam sahasāni tīṇi āyāmaṇṇavittato,⁷
caturāsīti sahassehi kūṭhehi paṭimaṇḍito.

Tipaṇcayojanakkhandha-parikkhepā nagavhayā
paññāsa yojanakkhandha-sākhāyāmā samantato.

Satayo janavittthiṇṇā tāvad-eva ca uggatā,
jambu yass' ānubhāvena Jambudīpo pakāsito.

Yaṇ c' etaṃ jambuyā pamāṇam, etad eva Asurānam citra-
pāṭaliyā, Garulānam simbalirukkhasa, Aparagoyāne Ka-
dambassa. Uttarakurūsu kapparukkhasa, Pubbavidehe sirī-
sassa, Tāvatiṃse⁸ pāricchattakassā ti. Ten' āhu Porāṇā:—

Pāṭali, simbali, jambu, devānam pāricchattako,
kadambo, kapparukkho ca sirīsena bhavati sattamam.

Dve asītisahasāni ajjhogālho mahaṇṇave,
accuggato tāvad-eva cakkavālasiluccayo,
parikkhipitvā taṃ sabbam lokadhātum ayaṃ ṭhito.

¹ Bhm māluto.

² Sh °ṭhitīti.

³ Sb gālhuggatā.

⁴ Jāt. iv, 213, 265; Mil. 6.

⁵ Abhp. 26.

⁶ Ibid. 27.

⁷ Sb āyati°; Sh āyama.°

⁸ Sb °timsesu.

Tattha candamaṇḍalam ekūnapaññāsayaḥjanam, suriya-
maṇḍalam¹ paññāsayaḥjanam, Tāvatisabhabhanam dasa sa-
hassayaḥjanam, tathā Asurabhabhanam, Avīci, Mahānirayo,
Jambudīpo ca, Aparagoyānam sattasahasayaḥjanam, tathā
Pubbavideham, Uttarakuru aṭṭha sahasayaḥjanam. Ekam
eko c' ettha Mahādīpo pañcasata pañcasata parittadīpapari-
vāro, tam sabbam pi ekam cakkavālam, ekā lokadhātu.
Tad-antaresu lokantariyanirayā. Evaṃ anantāni cakkavā-
lāni, anantā lokadhātuyo Bhagavā anantena Buddhāññāna
avedi, aññāsi, paṭivijjhi, evam assa okāsaloko pi sabbathā
vidito; evam pi sabbathā viditalokattā LOKAVIDŪ.

Attanā pana guṇehi viṣiṭṭhatarassa kassaci abhāvato
natthi etassa uttaro ti ANUTTARO. Tathā h' esa sīlaguṇenā pi
sabbam lokam abhibhavati, samādhi-paññā-vimutti-vimutti-
ñānadassanaguṇenā pi, sīlaguṇenā pi asamo asamasamo appa-
ṭṭimo appaṭṭibhāgo appaṭṭipuggalo . . . pe . . . vimutti-ñāna-
dassanaguṇenā pi. Yath' āha:—*na kho paṇāham samanupas-
sāmi sadevake loke samārake . . . pe . . . sadevamanussāya
paṇāya attanā sīlasampannataran* ti² vitthāro:—evam Agga-
pasādasuttādīni, *na me ācariyo atthi* ti³ ādi[kā⁴]gāthāyo ca
vitthāretabbā.

Purisadamme sāretī ti PURISADAMMASĀRATHI. Dameti, vine-
ti ti vuttam hoti. Tattha purisadamma ti adantā dametum
yuttā tiracchānapurisā pi manussa-[purisā pi]⁵ amanussa-
purisā pi. Tathā hi Bhagavatā tiracchānapurisā pi Apalālo
nāgarājā,⁶ Cūḷodaro,⁷ Mahodaro,⁷ Aggisikho,⁷ Dhūmasikho,⁷
Āravālo nāgarājā,⁸ Dhanapālako hatthi ti⁹ evam ādayo da-
mitā nibbisākatā saraṇesu ca sīlesu ca paṭiṭṭhāpitā, manus-
sa-purisā pi Saccaka-Nigaṇṭhaputta¹⁰-Ambaṭṭha-māṇava¹¹.

¹ Bhm sūriya°.

² S. i, 139. *The Sutta* (VI, 1, 2) is called 'Gāravo,' not
'Aggappasāda.'

³ M. i, 171; Vin. i, 8. ⁴ Sbh omit. ⁵ Bhm insert -purisā pi.

⁶ Divyā. 348, 385; Mhv. 30, 84. ⁷ References untraced.

⁸ Mhb. v, 113.

⁹ Vin. ii, 194 f.; cf. Jāt. i, 66; Mil. 207, 349, 410.

¹⁰ M. i, 227 f.

¹¹ D. i, 87 f.

Pokkharasāti-¹Soṇadanda-²Kūṭadantādayo³; amanussapurisā pi Ālavaka-Sūciloma-Kharalomayakkha-⁴Sakkadevarājādayo⁵ damitā vinitā vicitrehi vinayūpāyehi.⁶ *Ahaṃ kho, Kesi,*⁷ *purisadamme saṇhena pi vinemi, pharusena pi vinemi, saṇha-pharusena pi vinemi* ti idaṇ c' ettha suttam⁷ vitthāretabbam.

Api ca Bhagavā visuddhasīlādini⁸ paṭhamajjhānādini sotā-pannādinaṇ ca uttarinaggapaṭipadam ācikkhanto dante pi dameti yeva. Athavā anuttaro purisadammasārathī ti ekam ev' idam atthapadam. 'Bhagavā hi tathā purisadamme sāreti. Yathā ekapallanken' eva nisinnā atṭha disā asajjamaṇā dhāvanti, tasmā ANUTTARO PURISADAMMASARATHĪ ti vuccati. *Haṭṭhidamakena, bhikkhave, haṭṭhidammo sārīto ekaṃ yeva disaṃ dhāvaṭi* ti⁹ idaṇ c' ettha suttam vitthāretabbam.

Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsatiṭe SATTHĀ. Api ca satthā viyā¹⁰ ti satthā, Bhagavā satthavāho.¹¹ Yathā satthavāho satthe kantāraṃ tāreti, corakantāraṃ tāreti, vāḷakantāraṃ tāreti, dubbhikkhakantāraṃ tāreti, nirudakakantāraṃ tāreti, uttāreti, nittāreti, patāreti khemantabhūmim sampāpeti, evam eva Bhagavā satthā satthavāho satthe¹² kantāraṃ tāreti, jātikantāraṃ tāreti ti ādinā niddesanayena p' ettha attho veditabbo.

Deramanussānaṇ ti devānaṇ ca manussānaṇ ca, ukkaṭṭha-paricchedavasena bhabbapuggalaparicchedavasena c' etaṃ vuttam. Bhagavā pana tīracchānagatānaṃ pi anusāsanippadānena satthā yeva; te pi hi Bhagavato dhammasavanena upanissaya-sampattiṃ patvā, tāya eva upanissaya-sampattiyā dutiye vā tatiye vā attabhāve maggaphalabhāgino honti. Maṇḍūka-devaputtādayo¹³ c' ettha nidassanam. Bhagavati kira Gaggarāya pokkharāṇiyā tīre Campānagaravāsinaṃ dhammam desiyamāne, eko maṇḍuko Bhagavato sare nimit-

¹ *Ibid.* 109 f.; *Sn.* III, 9.

² *D.* i, 111 f; *Bhm* °danta.

³ *Ibid.* 127 f.

⁴ *S.* i, 213, 207; *Sn.* I, 10, II, 5.

⁵ *D.* ii, 263 f.

⁶ *Sbh* vinayanūpāyehi.

⁷ *Bhm* keci (*unfamiliar with the text quoted?*). *A.* ii, 112.

⁸ *Sbh* °ādinam.

⁹ *M.* iii, 222.

¹⁰ *Sbh* omī.

¹¹ *Bhm* satthāvaho.

¹² *Bhm* satte.

¹³ *V.V.* 49; *V.V.A.* 209.

taṃ aggaheṣi, taṃ eko vacchapālako daṇḍaṃ olubbha tiṭṭhanto sīse sannirumbhitvā aṭṭhāsi. So tāva-d-eva kālaṃ katvā Tāvatiṃsabhavane dvādasā yojanike kanakavimāṇe nibbatti suttappabuddho viya, tattha accharāsaṅghaparivutaṃ attānaṃ disvā: are! ahaṃ pi nāma idha nibbatto. Kiṃ nu kho kammaṃ akāsin ti āvajjento, na aññaṃ kiñci addasa¹ aññatra Bhagavato sare nimittaggāhā. So tāva-d-eva saha vimānena āgantvā Bhagavato pāde vandi. Bhagavā jānanto va pucchi:—

*Ko me vandati pādāni, iddhiyā yasasā jalaṃ
abhikkantena vaṇṇena sabbā obhāsayaṃ disā ti?*

*Maṇḍūko 'haṃ pure āsiṃ udae vūriyocaro.
tva dhammaṃ suṇantassa avadhī² vacchapālako ti.*

Bhagavā tassa dhammaṃ desesi; caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahoṣi; devaputto pi sotāpattiphale patitiṭṭhāya sitaṃ katvā pakkamī ti.

Yaṃ pana kiñci atthi ñeyyaṃ³ nāma, sabbass' eva⁴ Buddhattā vimokkhaṇṭikañāṇavasena BUDDHO. Yasmā vā catāri saccāni attanā pi bujji, aññe pi satte bodhesi,⁵ tasmā evaṃ ādihi pi kāraṇehi BUDDHO. Imassa ca paṇ' atthassa viññāpanatthaṃ⁶ bujjhitā saccāni ti BUDDHO. Bodhetā pajāyā ti BUDDHO ti evaṃ pavatto sabbo pi Niddesaṇayo⁷ Paṭisambhidāṇayo⁸ vā vitthāretabbo.

BHAGAVĀ ti idaṃ paṇ' assa guṇavisiṭṭha[sabba⁹]sattuttamagarugāravādhivacanāṃ. Ten' āhu Porāṇā:—

Bhagavā ti vacanaṃ seṭṭhaṃ, Bhagavā ti vacanuttamaṃ,¹⁰ garugāravayutto so Bhagavā tena vuccatī ti.

Catubbīdhaṃ vā nāmaṃ:—*āvatthikaṃ, lingikaṃ, nemittikaṃ, adhiccasamuppannaṃ* ti. *Adhiccasamuppannaṃ* nāma lokiyavohārena yad-icchakan ti vuttaṃ hoti. Tattha vac-

¹ B^{hm} adassa.

³ B^{hm} neyyaṃ.

⁵ B^{hm} bodheti.

⁷ Nidd. 457.

⁹ S^{bh} omī.

² B^h P.T.S. ed. V.V.: avadhī.

⁴ S^{bh} sabbassa.

⁶ B^m vibhāvanatthaṃ.

⁸ Cf. Pts. i, 174.

¹⁰ B^{hm} vacanaṃ uttamaṃ.

cho, dammo, balivaddo ti evam ādi āvatthikaṃ. Daṇḍi, chatti, sikhī, parī ti: evam-ādi *lingikaṃ*. Tevijjo, chaḷa-bhiñño ti evam ādi *nemittikaṃ*. Sirivaḍḍhako, dhanavaḍḍhako ti evam-ādi vacanattham anapekkhitvā pavattam adhiccasamuppannam. Idam pana Bhagavā ti nāmaṃ nemittikaṃ. Na Mahā-Māyāya, na Suddhodana-mahārājena, na asītiyā ñātisahassehi katam, na Sakka-Santusitādihi de-na asītiyā ñātisahassehi karam, na Sakka-Santusitādihi devatāvisesehi. Vuttam pi c' etam¹ Dhammasenāpatinā: *Bhagavā ti n'etam nāmaṃ mātaraṃ katam . . . pe . . . vimokkhanthikaṃ etam Buddhānaṃ Bhagavantānaṃ Bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yad-idam Bhagavā ti*.² Yam guṇe nemittikañ c'etam nāmaṃ, tesam guṇānaṃ pakāsanattham imam gātham vadanti:—

Bhagī bhajī bhāgi vibhattavā iti
akāsi bhaggaṇ ti garū ti Bhāgyavā.
bahūhi ñāyehi subhāvitattano
bhavantago so Bhagavā ti vuccatī ti.

Niddese vuttanayen' eva c' ettha tesam tesam padānaṃ attho daṭṭhabbo.³

Ayam pana aparo nayo:—

Bhāgyavā Bhaggavā yutto, bhavehi ca vibhattavā
bhattavā vantagamano bhavesu Bhagavā tato ti.

Tattha vaṇṇāgamo vaṇṇavipariyāyo ti ādikaṃ⁴ niruttilak-
khaṇam gahetvā, saddanayena vā pi sodarādi pakkhepalak-
khaṇam gahetvā, yasmā lokiya-lokuttarasukhābhinihbatta-
kam dāna-silādiaparappattam bhāgyamassa atthi, tasmā
Bhāgyavā ti vattabbe BHAGAVĀ ti vuccatī ti ñātabbam. Ya-
smā pana lobha-dosa-moha-viparītanamanasikāra-ahirikānot-
tappa-kodhūpanāha-makkha-palāsa-issā-macchariya-māyā
sātheyyā-thambha-sārambhamānātimāna-mada⁵pamāda-taṇ-
hā-avijjā, tividhākusalamūladuccarita-sankilesa-mala-visa-

¹ S^b vuttañ c' etam.

² Pts. i, 174; Nid. 143, 458.

³ Nid. 142.

⁴ B^{hm} ānikaṃ.

⁵ S^{bh} °madapp°.

masaññā-vitakkapapañca-, catubbidhavipariyesa-āsava-gantha-ogha-yoga-agati-taṇhupādāna-¹ pañca cetokhila-vinibandha-nīvaraṇābhinandana-, cha vivādamūlatanāhākāya-, satānusaya-, aṭṭha micchatta-, nava taṇhāmūlaka-, dasākusala-kammapatha-dvāsatti diṭṭhigata-, aṭṭhasata taṇhāvicaritapabbheda-, sabbadaratha-parilāha-kilesa-, satasahassāni sankhepato vā pañca kilesakhandha-abhisankhāra-devaputtamaccu-māre abhañji; tasmā bhaggattā etesaṃ parissayānaṃ Bhaggavā ti vattabbe, BHAGAVĀ ti vuccati. Āha c' ettha:—

Bhaggarāgo, bhaggadoso, bhaggamoho anāsavo,
bhaggā'ssa pāpakā dhammā: Bhagavā tena vuccati ti.

Bhāgyavatāya c' assa satapuññalakkhaṇa-dharassa rūpakāyasampattidīpitā hoti, bhaggadosatāya dhammakāyasampatti. Tathā lokiyaparikkhakānaṃ² bahumatabbhāvo, gaḥṭṭhapabbajitehi abhigamanīyatā, abhigatānaṃ ca tesāṃ kāyacittadukkhāpanaya-³paṭibalabhāvo, āmisadāna-dhammādānehi upakāritā, lokiya-lokuttarasukhehi ca saṃyojanasamattatā dīpitā hoti. Yasmā ca loke issariyadhamma-yasasiri-kāmapayattesu⁴ chasu dhammesu bhagasaddo pavattati,⁵ paramañ c'assa sakacitte issariyaṃ, aṇimā⁶ langhimādikaṃ⁷ vā lokiyasammatāṃ sabbakārāparipūraṃ atthi, tathā lokuttaro dhammo, lokattayavyāpito⁸ yathābhucca-⁹guṇādhiगतो ativiya parisuddho yaso, rūpakāyadassanavyāvaṭṭajanāyanappasādanānasamatthā sabbakārāparipūrā sabbaṅgapaccangasiri, yaṃ yaṃ etena icchitaṃ patthitaṃ attahitaṃ parahitaṃ vā, tassa tassa tath' eva abhinipphanattā icchita-niphattisaññito¹⁰ kāmo, sabbalokagarubhāvappattihetuphūto sammāvāyāmasankhāto payatto ca atthi, tasmā imehi bhagehi yuttattā pi bhagā assa santī ti iminā atthena BHAGAVĀ ti vuccati. Yasmā pana kusalādīhi bhedhehi sabbadhamme khandhāyatanadhātu-sacca-indriya-paṭi-

1 Sbh taṇhupādupādāna-.

2 Bhm °sarikkha°.

3 Sbh °āpanayane.

4 Sh kāmapp°.

5 Sbh vattati.

6 So all editions.

7 Sbh lagh°.

8 Bhm °vyāpako.

9 Sbh °bhūta-.

10 Bhm icchitatthanibbatti°.

casamuppādādihi vā kusalādi dhamme pīḷanasankhataśantā-pavipariṇāmaṭṭhena vā dukkhaṃ ariyasaccam, āyūhananidā-nasaṃyogapalibodhaṭṭhena samudayaṃ, nissaraṇavivekāsan-khata-amataṭṭhena nirodhaṃ, niyyānikahetudassanādhipa-teyyaṭṭhena maggaṃ vibhattavā vibhajitvā vivaritvā desita-vā ti vuttaṃ¹ hoti, tasmā vibhattavā ti vattabbe BHAGAVĀ ti vuccati. Yasmā ca esa dibbabrahma-ariyavihāre kāyacitta-upadhi-viveke suññatāppaṇihitānimittavimokkhe aññe ca lokiya-lokuttare uttarimanussadhamme bhajisevibahulaṃ akāsi, tasmā bhattavā ti vattabbe BHAGAVĀ ti vuccati. Ya-smā pana tīsu bhavesu taṇhāsankhātāṃ gamanāṃ anena vantaṃ, tasmā, bhavesu vanta-gamana ti vattabbe, bhava-saddato *bha*-kāraṃ gamanasaddato, *ga*-kāraṃ vanta-saddato, *va*-kāraṃ ca dighaṃ katvā ādāya BHAGAVĀ ti vuccati. Ya-thā loka *me*-hanassa *kha*-ssa mā-lā ti vattabbe mekhalā ti.

Tass' evaṃ iminā ca iminā ca kāraṇena: so Bhagavā ara-haṃ . . . pe . . . iminā ca iminā ca kāraṇena Bhagavā ti Bud-dhagūṇe anussarato neva tasmim samaye rāgapariyutṭhitaṃ cittaṃ hoti, na doṣapariyutṭhitaṃ, na mohapariyutṭhitaṃ cittaṃ hoti, ujugataṃ ev' assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabba. Icc' assa evaṃ rāgādi-²pariyutṭhā-nābhāvena nikkhambhitanīvaraṇassa kammaṭṭhānābhimu-khatāya ujugatacittassa Buddhagūṇaṇaṇā vitakkavicārā pavattanti; Buddhagūṇe anuvitakkayato anuvicārayato pīti uppajjati; pīti-manassa pītipadaṭṭhānāya passaddhiyā kāyacittadarathā paṭippassambhanti; passaddhidarathassa kāyikaṃ pi cetasaṃ pi sukhaṃ uppajjati; sukhino Buddha-gūṇārammaṇaṃ hutvā cittaṃ samādhīyati ti anukkamena ekakkhaṇe jhānaṅgāni uppajjanti; Buddhagūṇānaṃ pana gambhīratāya nānappakāragūṇānussaraṇādhimuttatāya vā appanaṃ appatvā, upacārappattam eva jhānaṃ hoti. Tad etaṃ Buddhagūṇānussaraṇavasena uppannattā Bud-dhānussat' icceva sankhaṃ gacchati. Imaṃ ca pana Bud-dhānussatiṃ anuyutto bhikkhu satthari sagāravo hoti, sappat-tisso, saddhāvepullaṃ sativapullaṃ paññāvepullaṃ puññāve-pullaṃ ca adhigacchati, pītipāmojjabahulo hoti, bhaya-bhe-

¹ Bhm desitavāsi°.

² Sbh rāgādisu.

ravasaho dukkhādhivāsanasamattho, satthārā samvāsasañ-
ñam paṭilabhati, Buddhagunānussatiyā ajjhāvutthañ c' assa
sariram pi cetiyagharam iva pūjārahaṃ hoti, Buddhabhū-
miyaṃ cittaṃ namati, vītikkamitabbavatthusamāyoge c'
assa sammukhā satthāraṃ passato viya hirottappaṃ paccu-
paṭṭhāti, uttarim appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya Buddhānussatiyā sadā ti.

Idaṃ tāva Buddhānussatiyaṃ vitthārakathā-mukhaṃ.

II

Dhammānussatiṃ bhāvetukāmenā pi rahogatena paṭisalli-
nena: *svākkhāto Bhagavatā dhammo sandittiko akāliko ehi-
passiko opanayiko¹ paccattaṃ veditabbo viññūhi* ti² evaṃ
pariyattidhammassa ceva navavidhassa ca lokuttaradham-
massa guṇā anussaritabbā.

Svākkhāto ti imasmim hi pade pariyattidhammo pi sanghaṃ
gacchati, itaresu lokuttaradhammo va. Tattha pariyatti-
dhammo tāva:—svākkhāto ādi-majjha-pariyosānakalyāṇattā
sātthasavyaṇṇjanakevalaparipuṇṇaparisuddhabrahmacariyap-
pakāsanattā ca. Yaṃ hi Bhagavā ekagātham pi deseti, sā
samantabhadrakattā³ dhammassa paṭhamapādena ādikalyā-
nā, dutiya-tatīyapādehi majjhe kalyāṇā, pacchimapādena
pariyosānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādi-
kalyāṇaṃ, nigamanena pariyosānakalyāṇaṃ, sesena majjhe
kalyāṇaṃ. Nānānusandhikaṃ suttaṃ paṭhamānusandhinā
ādikalyāṇaṃ, pacchimena pariyosānakalyāṇaṃ, sesehi majjhe
kalyāṇaṃ. Api ca sanidāna-sa-uppattikattā ādikalyāṇaṃ,
veneyyānaṃ anurūpato atth' assa aviparītātāya ca hetudā-
haraṇayuttato ca majjhe kalyāṇaṃ, sotūnaṃ saddhāpaṭilā-
bhajanānena nigamanena ca pariyosānakalyāṇaṃ. Sakalo
pi sāsana-dhammo attano atthabhūtena sīlena ādikalyāṇo, sam-
athavipassanā-maggaphalehi majjhe kalyāṇo, nibbānena
pariyosānakalyāṇo. Silasamādhīhi vā ādikalyāṇo, vipassa-

¹ Bhm opaneyyiko.

² D. ii, 93; iii, 5, etc., etc.

³ Bhm °bhadda°.

nāmaggehi majjhe kalyāṇo, phala-nibbānehi pariyosānakalyāṇo. Buddhasubodhitāya vā ādikalyāṇo, dhammasudhammatāya majjhe kalyāṇo, sanghasuppaṭṭipattiyā pariyosānakalyāṇo. Tam sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhe kalyāṇo, sāvakabodhiyā pariyosānakalyāṇo. Suyyamāno c' esa nīvaraṇavikkhambhanato savaṇena¹ pi kalyāṇam eva āvahaṭi ti ādikalyāṇo, paṭipajjiyamāno samathavipassanā sukhāvahanato paṭipattiyā pi kalyāṇam āvahaṭi ti majjhe kalyāṇo, tathā paṭipanno ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphaleṇa pi kalyāṇam āvahaṭi ti pariyosānakalyāṇo ti evam ādimajjhapariyosānakalyāṇattā SVĀKKHĀTO.

Yam pan' esa Bhagavā dhammam desento sāsana-brahmacariyam maggabrahmacariyaṃ ca pakāseti, nānāyehi dīpeti, tam yathānurūpam atthasampattiyā sāttham, vyañjanasampattiyā savyañjanam. Sankāsana-pakāsana-vivaraṇa-vibhajana-uttānikaraṇapaññatti atthapadasamāyogato sāttham, akkharapadavyañjanākāraṇiruttiniddesasampattiyā savyañjanam. Atthagambhīratā paṭivedhagambhīratā hi sāttham, dhammagambhīratā desanāgambhīratā hi savyañjanam. Atthapaṭibhāna-paṭisambhidāvisayato sāttham; dhammanirutti-paṭisambhidāvisayato savyañjanam. Paṇḍitavedaniyato sarikkhakajanappasādakan ti² sāttham, sad-dheyyato lokiyajanappasādakan ti savyañjanam. Gambhīrādhippāyato sāttham, uttānapadato savyañjanam. Upanetabbassa abhāvato sakalaparipuṇṇabhāvena kevalaparipuṇṇam. Apanetabbassa abhāvato niddesabhāvena parisuddham. Api ca :—paṭipattiyā adhigamavyattito sāttham, pariyattiyā āgamavyattito savyañjanam. Silādi pañcadhammakkhandhayuttato kevalaparipuṇṇam. Nirupakkilesato nittharaṇatthāya pavattito lokāmisānirapekkhato ca parisuddhan ti evam sāttha-savyañjanakevalaparipuṇṇaparisuddhabrahmacariyappakāsanattā SVĀKKHĀTO.

Atthavipallāsābhāvato vā suṭṭhu akkhāto ti SVĀKKHĀTO. Yathā hi aññatitthiyānam dhammassa attho vipallāsam āpajjati, antarāyikā ti vuttadhammānam antarāyikattā-

¹ Bhm savaṇ°.

² Sb parikkhaka°.

bhāvato niyyānikā ti ca vuttadhammānaṃ niyyānikattā-bhāvato, tena te durakkhātadhammā yeva honti,—na tathā Bhagavato dhammassa attho vipallāsaṃ āpajjati. Ime dhammā antarāyikā, ime [dhammā¹] niyyānikā ti evaṃ vuttadhammānaṃ tathābhāvānatikkamanato ti evaṃ tāva pariyattidhammo SVĀKKHĀTO.

Lokuttaradhammo pana nibbānānurūpāya paṭipattiyaṃ paṭipadānurūpassa ca nibbānassa akkhātattā SVĀKKHĀTO. Yath' āha:—*supaṇṇattā kho pana tena Bhagavatū sāvakaṇaṃ nibbānagāminipaṭipadā saṃsandati, nibbānaṃ ca paṭipadā ca. Seyyathā pi nāma Gangodakam Yamunodakena saṃsandati sameti, evam eva supaṇṇattā kho pana tena Bhagavatū sāvakaṇaṃ nibbānagāminipaṭipadā saṃsandati, nibbānaṃ ca paṭipadā cā ti.*²

Ariyamaggo c' ettha antadvayam anupagamma majjhimā paṭipadābhūto va majjhimā paṭipadā ti akkhātattā svākkhāto. Sāmaññaphalāni paṭippassaddhakilesān' eva paṭippassaddhakilesāni ti akkhātattā svākkhātāni. Nibbānaṃ sassatāmatatāṇalenādi-sabhāvaṃ eva sassatādi-sabhāvava-sena akkhātattā svākkhātān ti evaṃ lokuttaradhammo pi SVĀKKHĀTO.

Sanditṭhiko ti ettha pana ariyamaggo tāva attano santāne rāgādīnaṃ abhāvaṃ karontena³ [ariyapuggalena⁴] sāmam daṭṭhabbo ti SANDITṬHIKO. Yath' āha:—*ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attavyābādhāya⁵ pi ceteti, paravyābādhāya⁵ pi ceteti, ubhayavyābādhāya⁵ pi ceteti, cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne neva attavyābādhāya ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evam pi kho, brāhmaṇa, sanditṭhiko dhammo hoti ti.*⁶

¹ S^{bh} omit.

² Not traced. S^h refers to Saṃ: Nikāya, with customary vagueness, but it does not appear to be in that work.

³ S^{bh} abhāvakar^o; S^b karaṇena.

⁴ S^{bh} omit.

⁵ B^{hm} °vyāpādāya.

⁶ A. i, 156 f.

Api ca:—navavidho pi lokuttaradhammo yena yena adhi-gato hoti, tena tena parasaddhāya gantabbatam hitvā, pac-cavekkhanañānena sayam datṭhabbo ti SANDITṬHIKO.

Atha vā pasatthā diṭṭhi sandiṭṭhi; sandiṭṭhiyā jayati ti sandiṭṭhiko; tathā h' ettha ariyamaggo sampayuttāya ariya-phalakāraṇabhūtāya, nibbānam visayībhūtāya¹ sandiṭṭhiyā kilese jayati; tasmā, yathā rathena jayati ti rathiko, evaṃ navavidho pi lokuttaradhammo sandiṭṭhiyā jayati ti SANDITṬHIKO.

Atha vā diṭṭhan ti dassanam vuccati. Diṭṭham eva sandiṭṭham, sandassanam² ti attho. Sandiṭṭham arahatī ti sandiṭṭhiko. Lokuttaradhammo hi bhāvanābhisamayavasena sacchikiriyābhisamayavasena ca dissamāno yeva vaṭṭabbhayaṃ nivatteti; tasmā, yathā vattham arahatī ti vatthiko, evaṃ sandiṭṭham arahatī ti SANDITṬHIKO.

Attano phaladānam sandhāya nāssa kālo ti akālo; akālo yeva akāliko. Na pañcāha-sattāhādibhedam kālam khepet-vā phalam deti; attano pana pavattisamanantaram eva phalado ti vuttam hoti.

Atha vā attano phaladāne³ pakatṭho kālo patto assā ti kāliko. Ko so? Lokiyo kusaladhammo. Ayam pana sam-anantaraphalattā na kāliko ti AKĀLIKO. Idam maggam eva sandhāya vuttam.

Ehi, passa imaṃ dhamman ti evaṃ pavattam ehi-passa-vidham arahatī ti *ehipassiko*. Kasmā pan' esa taṃ vidhiṃ arahatī ti? Vijjamānattā parisuddhattā ca. Rittamuṭṭhiyam⁴ hi hiraññaṃ vā suvaṇṇam vā atthī ti vatvā pi ehi! passa iman ti na sakkā vattum. Kasmā? Avijjamānattā. Vijjamānam pi ca gūṭham vā muttam vā manuññabhāvap-pakāsanena cittasamīpahamsanattam; ehi! passa iman ti na sakkā vattum. Api ca kho pana tiṇehi vā paṇṇehi vā paṭicchādetabbam eva hoti. Kasmā? Aparisuddhattā. Ayam pana navavidho pi lokuttaradhammo sabhāvato vā vijjamāno, vigatavalāhake ākāse sampunṇacandaṃḍalam viya, paṇḍukambale nikkhattajātimaṇi viya ca parisuddho;

¹ Bhm visayī°.

² Bhm dassanan.

³ Sbh phalappadāne.

⁴ Sb rittamatṭhiyam.

tasmā vijjamānattā parisuddhattā ca ehi-passa-vidhim arahatī ti EHIPASSIKO.

Upanetabbo ti *opanayiko*.¹ Ayam pan' ettha vinicchayo:—upanayanam upanayo. Ādittam celam vā sisam vā ajjhupakkhitvā pi bhāvanāvasena attano citte upanayanam arahatī ti *opanayiko*.² Idam sankhate lokuttaradhamme yujjati. Asankhato³ pana attano cittena upanayanam arahatī ti OPANAYIKO.¹ Sacchikiriya vasena allīyanam arahatī ti attho.

Atha vā nibbānam upaneti ti ariyamaggo upaneyyo. Sacchikātabbatam upanetabbo ti phalanibbānadhammo upaneyyo, upaneyyo eva⁴ OPANAYIKO.¹

Paccattam veditabbo viññūhī ti sabbehi pi ugghaṭitaññū.⁵ ādihi viññūhi attani attani veditabbo:—bhāvito me maggo, adhigatam phalam, sacchikato nirodho ti. Na hi upajjhāyena bhāvitena maggena⁶ saddhivihārikassa ki'esā pahīyanti, na sotassa phalasamāpattiyā phāsuviharati. Na tena sacchikatam nibbānam sacchikaroti. Tasmā na esa, parassa sīse ābharaṇam viya, daṭṭhabbo; attano pana citte yeva daṭṭhabbo. Anubhavitabbo viññūhī ti vuttam hoti; bālānam pana avisayo c' esa.

Api ca:—svākkhāto ayam dhammo. Kasmā? Sandiṭṭhikattā; sandiṭṭhiko akālīkattā; akālīko ehipassikattā, yo ca ehipassiko, so nāma *opanayiko* hoti ti, tass' evaṃ svākkhātādibhede dhammaguṇe anussarato neva tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosa- . . . *pe* . . . na moha-pariyuṭṭhitam cittam hoti; ujugatam ev' assa tasmim samaye cittam hoti dhammam ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti, dhammaguṇānam pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanam appatvā upacārappattam eva jhānam hoti. Tad-etam dhammaguṇānussaraṇavasena uppannattā dhammānussaticc' eva sankham gacchati.

¹ Bhm *opaneyyiko*.

² Sic Bhm, *adding* *Opaneyiko* va *opaneyyiko*.

³ Bhm *asankhate*.

⁴ Sbh *va*.

⁵ Sh °aññū-

⁶ Sbh *bhāvite magge*.

Imañ ca pana dhammānussatiṃ anuyutto bhikkhu evaṃ opanayikassa¹ dhammassa desetāraṃ iminā p' angena samanāgatam satthāraṃ neva atītaṃse samanupassāmi, na pan' etarahi aññatra² tena Bhagavatā ti evaṃ dhammaguṇadasanen' eva satthari sagāravo hoti, sappatisso, dhamme garucittikāro saddhādi-vepullaṃ adhigacchati, pītipāmojjabahulo hoti, bhayabheravasaho,³ dukkhādhivāsanasamattho, dhammena samvāsasaññaṃ paṭilabhati, dhammaguṇānussatiyā ajjhāvutthañ c' assa sarīraṃ pi cetiyagharaṃ iva pūjārahaṃ hoti, anuttaradhammādhigamāya cittaṃ namati, vitikkamitabbavatthusamāyoge c' assa dhammasudhammatam samanussarato hirottappaṃ paccupaṭṭhāti; uttarim appaṭi-vijjhanto pana sugatiparāyaṇo hoti.

Tasmā have appamādaṃ kayirātha sumedhaso;
evaṃ mahānubhāvāya dhammānussatiyā sadā ti.

Idaṃ dhammānussatiyaṃ vitthārakathāmukhaṃ.

III

Sanghānussatiṃ bhāvetukāmena pi rahogatena patisallīnena:—*supaṭipanno*⁴ *Bhagavato sāvaka-sangho*, *ujupaṭipanno Bhagavato sāvaka-sangho*, *ñāyapaṭipanno Bhagavato sāvaka-sangho*, *sāmicipaṭipanno Bhagavato sāvaka-sangho*, *yad-idaṃ cattāri purisayugāni attha purisapuggalā esa Bhagavato sāvaka-sangho āhuneyyo*, *pāhuneyyo*, *dakkhiṇeyyo*, *añjalīkaraṇīyo*, *anuttaraṃ puññakkhettaṃ lokassā* ti,⁵ evaṃ ariyasanghaguṇā anussaritabbā.

Tattha *supaṭipanno* ti suṭṭhu paṭipanno, sammāpaṭipadaṃ, anivattipaṭipadaṃ, anulomapaṭipadaṃ, apaccanikapaṭipadaṃ, dhammānudhammapaṭipadaṃ paṭipanno ti vuttaṃ hoti. Bhagavato ovādānusāsaniṃ sakkaccaṃ suṇanti ti sāvakā.

Sāvakānaṃ sangho *sāvaka-sangho*. Siladiṭṭhisāmaññaṭāya sanghātabhāvaṃ āpanno sāvakasamūho ti attho. Yasmā

¹ Bhm upaneyyo. ² Sbh aññattha. ³ Bhm °bheravasayo.

⁴ Bhm suppaṭi°.

⁵ A. i, 208; ii, 56, etc., etc.

pana sā sammā paṭipadā uju avankā akuṭilā ajimhā ariyo ca ñāyo ti pi vuccati, anucchavikattā ca sāmici ti pi sankham gato, tasmā taṃ paṭipanno ariyasangho *ujupaṭipanno ñāyapaṭipanno sāmicipaṭipanno*¹ ti pi vutto. Ettha ca ye maggaṭṭhā, te sammāpaṭipattisamangitāya supaṭipannā; ye phalaṭṭhā, te sammāpaṭipadāya adhigantabbassa adhigattā atitaṃ paṭipadaṃ sandhāya² supaṭipannā ti veditabbā. Api ca:—svākkhāte dhammavinaye yathānusitṭhaṃ paṭipannattā pi apanṇakapaṭipadaṃ paṭipannattā pi supaṭipanno. Majjhimāya paṭipadāya antadvayaṃ anupagamma paṭipannattā kāyavacīmanovankakuṭilajimhadosaṃpahānāya paṭipannattā ca *ujupaṭipanno*. Ñāyo vuccati nibbānaṃ; tad-atthāya paṭipannattā *ñāyapaṭipanno*. Yathā paṭipannā sāmicipaṭipannārahā³ honti, tathā paṭipannattā *sāmicipaṭipanno*.

Yad-idaṃ ti yāni imāni.

Cattāri purisayugāni ti yugalavasena paṭhamamaggatṭho phalaṭṭho ti idaṃ ekaṃ yugalaṃ ti evaṃ cattāri purisayugālāni honti.

Atthapurisapuggalā ti purisapuggalavasena eko paṭhamamaggatṭho eko phalaṭṭho ti iminā nayena atṭh' eva purisapuggalā honti. Ettha ca *puriso* ti vā *puggalo* ti vā ekatṭhāni⁴ etāni padāni, veneyyavasena paṇ' etaṃ vuttam.

Esa Bhagavato sāvakaṃsangho ti yān' imāni yugavasena cattāri purisayugāni, pāṭi-ekkatō⁵ atṭha purisapuggalā:—*esu Bhagavato sāvakaṃsangho*.

Āhuneyyo ti ādisu ānetvā hunitabban ti āhunaṃ, dūrato pi ānetvā sīlavantesu dātabban ti attho; catunnaṃ paccayānaṃ etaṃ adhivacanaṃ. Taṃ āhunaṃ paṭiggahetuṃ yutto tassa mahapphalakaraṇato ti *āhuneyyo*.

Atha vā:—dūrato pi āgantvā sabbasāpateyyaṃ pi ettha hunitabban⁶ ti āhavanīyo, Sakkādīnaṃ pi vā āhavanaṃ arahatī ti āhavanīyo. Yo cāyaṃ Brāhmaṇānaṃ āhavanīyo nāma aggi, yattha hutam mahapphalan ti tesam laddhi.

¹ Bhm ujupp-° ñāyapp° sāmicipp-°

³ Sbh sāmīcīkammārahā.

⁵ Sbh pāṭīyēkkatō.

² Sbh upādāya.

⁴ Sbh °ṭṭhāni.

⁶ Sh hūni°.

Sace hutassa mahapphalatāya āhavanīyo, sangho va āhavanīyo. Sanghe hutam hi mahapphalam hoti. Yath' āha:—

*Yo ca vassasatam jantu aggim paricare vane,
ekaṇ ca bhāvitattānam, muhuttam api pūjaye ;
Sā yeva pūjanā seyyo, yaṇ ce vassasatam hutam¹ ti.*

Tad-etam nikāyantare āhavanīyo ti padam idha āhuneyyo ti iminā padena atthato ekam, vyañjanato pan' ettha kiñci mattam eva nānam, iti āhuneyyo.

Pāhuneyyo ti ettha pana pāhunam vuccati disāvidisato āgatānam piyamanāpānam nātimitānam atthāya sakkārena paṭiyattam āgantukadānam; tam pi tṭhapetvā te tathārūpe pāhunake sanghass' eva dātum yuttam, sangho ca tam² paṭiggahetum yutto. Sanghasadiso hi pāhunako natthi; tathā h' esa ekabuddhantare ca dissati, abbokiṇṇaṇ ca. Piyamanāpattakarehi dhammehi samannāgato ti evam pāhunam assa dātum yuttam, pāhunaṇ ca paṭiggahetum yutto ti *pāhuneyyo*. Yesam pana pāhavanīyo ti pāli, tesam, yasmā sangho pubbakāram arahati, tasmā sabbapaṭhamam ānetvā ettha hunitabban ti pāhavanīyo. Sabbappakārena vā āhavanam arahati ti pāhavanīyo. Svāyam idha ten' eva atthena *pāhuneyyo* ti vuccati.

Dakkhiṇā ti pana paralokam saddahitvā dātabbadānam vuccati. Tam dakkhiṇam arahati, dakkhiṇāya vā hito, yasmā nam mahapphalakaraṇatāya visodheti ti *dakkhiṇeyyo*.

Ubho hatthe sirasmim³ patitṭhāpetvā sabbalokena kayiramānam añjalikammam arahati ti *añjalikaranīyo*.

Anuttaram puññakkhetam lokassā ti sabbalokassa asadisam puññavirūhanaṭṭhānam. Yathā hi rañño vā amaccassa vā sālīnam vā yavānam vā virūhanaṭṭhānam rañño sālīkhetam [rañño⁴] yavakhetan ti vuccati, evam sangho sabbalokassa puññānam virūhanaṭṭhānam, sangham nissāya hi lokassa nānappakārahitasukhasamvattanikāni puññāni virūhanti; tasmā sangho *anuttaram puññakkhetam lokassā* ti.

Evam supatīpannatādibhede sanghaguṇe anussarato neva

¹ *Dhp.* ver. 107.

² *Bhm* pāhunaṇ ca.

³ *Sbh* sirasi.

⁴ *Sbh* omit.

tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosa . . .
 pe . . . na mohapariyuṭṭhitam cittam hoti; ujugatam ev'
 assa tasmim samaye cittam hoti sangham ārabbhā ti purima-
 nayan' eva vikkhambhitanīvaranassa ekakkhaṇe yeva¹ jhā-
 nangāni uppajjanti. Sanghaguṇānam pana gambhiratāya
 nānappakāraguṇānussaraṇādhimuttatāya vā appanam ap-
 patvā upacāramattam eva jhānam hoti. Tad etaṃ sangha-
 guṇānussaraṇavasena uppannattā sanghānussat' icc' eva
 sankham gacchati.

Imañ ca pana sanghānussatim anuyutto bhikkhu sanghe
 sagāravo hoti sappatisso, saddhādivepullam adhigacchati,
 pitipāmojjabahulo hoti, bhayabheravasaho, dukkhādhivā-
 sanasamattho, sanghena saṃvāsasaññaṃ paṭilabhati, sangha-
 guṇānussatiyā ajjhāvutthañ c' assa sarīram sannipatitasan-
 gham iva uposathāgāram pūjārahaṃ hoti, sanghaguṇādhiga-
 māya cittam namati, vitikkamitabbavatthusamāyoge c'
 assa sammukhā sangham passato viya hirottappam paccu-
 paṭṭhāti; uttarim appaṭivijjhanto pana sugatiparāyano hoti.

*Tasmā have appamādam kayirūtha sumedhaso,
 evaṃ mahānubhāvāya sanghānussatiyā sadā ti.*

Idaṃ sanghānussati yaṃ vitthārakathāmukhaṃ.

IV

Silānussatim bhāvetukāmena pana rahogatena patisallī-
 nena:—aho vata me *sīlāni akhaṇḍāni acchiddāni asabalāni*
akammāsāni bhujissāni viññūpasatthāni aparāmatṭhāni samā-
dhisaṃvattanikāni ti² evaṃ akhaṇḍatādi-guṇavasena attano
 sīlāni anussaritabbāni. Tāni ca gahaṭṭhena gahaṭṭhasīlāni,
 pabbajitena pabbajitasīlāni. Gahaṭṭhasīlāni vā hontu pab-
 bajitasīlāni vā, yesaṃ ādimhi vā ante vā ekam pi na bhin-
 naṃ, tāni, pariyantachinnasāṭako³ viya, na khaṇḍāni ti
akhaṇḍāni.

¹ Bhm omī.

² M. ii, 251; S. ii, 70, etc.; A. iii, 36 (see *Indexes of these texts for other references*).

³ Sbh pariyante chinna°.

Yesam vemajjhe ekam pi na bhinnam, tāni, majjhe vini-
viddhasāṭako viya, na chiddāni ti *acchiddāni*.

Yesam paṭipāṭiyā dve vā tīni vā na bhinnāni, tāni piṭ-
ṭhiyā vā kucchiyā vā utṭhitena dīghavaṭṭādi-saṇṭhānena
visabhāgavaṇṇena kālarattādīnam, aññatarasārīravannā gāvī
viya, na sabalāni ti *asabalāni*.

Yāni antarantarā na bhinnāni, tāni, visabhāgabinduvici-
trā gāvī viya, na kammāsāni ti *akammāsāni*.

Avisesena vā sabbāni pi sattavidhena methunasamyogena
kodhupanāhādīhi ca pāpadhammehi anupahatattā akhaṇ-
dāni acchiddāni asabalāni akammāsāni.

Tāni yeva taṇhādāsavyato mocetvā bhujissabhāvakarāṇena
bhujissāni. Buddhādīhi viññūhi pasatthattā *viññūpasatthāni*.

Taṇhādittīhi aparāmatṭhatāya¹ kenaci vā:—ayam te
silesu doso ti evam parāmatṭhum asakkuneyyatāya *aparā-
matthāni*.

Upacārasamādhim appanāsamādhim vā, atha vā pana
maggasamādhim phalasamādhim cā pi samvattenti ti *samā-
dhisamvattanikāni*.

Evam akhaṇḍatādi-guṇavasena attano silāni anussarato nev'
assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosa-
. . . pe . . . na moha-pariyuṭṭhitam cittam hoti, ujugatam ev'
assa tasmim samaye cittam hoti. Silam ārabbhā ti purimana-
yen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni
upapajjanti. Silaguṇānam pana gambhīratāya nānappakāra-
guṇānussaraṇādhimuttatāya vā appanam appatvā upacāra-
mattam² eva jhānam hoti. Tad-etam silaguṇānussaraṇa-
vasena uppannattā silānussat' icc' eva sankham gacchati.

Imaṇ ca pana silānussatim anuyutto bhikkhu sikkhāya
sagāravo hoti, sabhāgavutti, paṭisanthāre appamatto, attā-
nuvādādibhayavirahito, aṇumattesu vajjesu bhayadassāvī,
saddhādi-vepullam adhigacchati, pītipāmojjabahulo hoti;
uttarim appaṭivijjhanto pana sugatiparāyano hoti.

*Tasmā have appamādam kayirātha sumedhaso,
evam mahānubhāvāya silānussatiyā sadā ti.*

Idam silānussati yaṃ viṭhārakathāmukham.

¹ S^{bh} aparāmatthattā.

² S^{bh} B^h °ppattam.

V

Cāgānussatim bhāvetukāmena pana pakatiyā cāgādhi-muttana niccappavattadānasamvibhāgena bhavitabbam. Atha vā pana bhāvanam ārabhantena: ito dāni pabhuti¹ sati paṭiggāhake antamaso ekālopamattam pi dānam adatvā na bhuñjissāmī ti samādānam katvā tam divasaṃ guṇavisitṭhesu paṭiggāhakesu yathā-satti yathā-balam [samvibhāgena²] dānam datvā tattha nimittam gaṇhitvā rahogatena patisallinena: *lābhā vata me suladdham vata me, yo 'ham maccheramalapariyutṭhitāya pajāya vigatamalamaccherena cetasā viharāmi, muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato ti*.³ Evam-vigatamalamaccheratādi-guṇavasena attano cāgo anussaritabbo.

Tattha *lābhā vata me* ti mayham vata lābhā [varam⁴], ye ime:—āyum kho pana datvā āyussa bhāgi hoti dibbassa vā mānussassa⁵ vā; iti ca:—dadam piyo hoti bhajanti nam bahū; iti ca:—dadamāno piyo hoti, satam dhammam anukkamam; iti ca evam ādihi nayehi Bhagavatā dāyakassa lābhāsamvaṇṇitā, te mayham avassam bhāgino ti adhippāyo.

Suladdham vata me ti yaṃ mayā idam sāsanaṃ manus-sattam vā laddham, tam suladdham vata me ! Kasmā ? *Yo 'ham maccheramalapariyutṭhitāya pajāya . . . pe . . . dānasamvibhāgarato ti*. Tattha:—

Maccheramalapariyutṭhitāyā ti maccheramalena abhi-bhūtāya.

Pajāyā ti pajāyanavasena sattā vuccanti. Tasmā attano sampattinam parasādhāraṇabhāva-[m⁶]-asahanalakkhaṇena cittassa pabhassarabhāvadūsakānam⁷ kaṇhadhammānam aññatarena maccheramalena abhibhūtesu⁸ sattesū ti ayam ettha attho.

Vigatamalamaccherenā ti aññesam pi rāgadosādi-malānañ ceva maccherassa ca vigatattā vigatamalamaccherena.

Cetasā viharāmi ti yathā-vuttappakāracitto hutvā vasā-

¹ Sbh dānippabh°.

² Sbh omit.

³ A. iii, 313.

⁴ Sbh omit.

⁵ Bhm mānussassa.

⁶ Sh omits.

⁷ Bhm °dūsanānam.

⁸ Sbh adhibhū°.

mī ti attho. Suttetu¹ pana Mahānāmassa Sakkassa² sotā-pannassa sato nissayavihāraṃ pucchato nissayavihāravasena desitattā agāraṃ ajjhāvasāmi ti vuttam. Tattha abhivha-vitvā vasāmi ti³ attho.

Muttacāgo ti vissatṭhacāgo.

Payatapānī ti parisuddhahattho. Sakkaccaṃ sahatthā deyyadhammaṃ dātum sadā dhotahattho yevā ti vuttam hoti.

Vossaggarato ti vossajjanam,⁴ vossaggo, pariccāgo ti attho. Tasmim vossagge satatābhiyogavasena rato ti vossaggarato.

Yācayogo ti yam yam pare yācanti, tassa tassa dānato yācanayogo⁵ ti attho; yājayogo ti pi pāṭho; yajanasankhā-tena yājena yutto ti attho.

Dānasamvibhāgarato ti dāne ca samvibhāge ca rato: aham hi dānañ ca demi, attanā paribhuñjitabbato pi ca samvibhā-gaṃ karomi etth' eva ca asmim ubhaye rato ti evaṃ anussara-ti ti attho.

Tass' evaṃ vigatamalamaccheratādi-guṇavasena attano cāgaṃ anussarato neva tasmim samaye rāgapariyutṭhitam cittam hoti, na dosa- . . . pe . . . na moha-pariyutṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti. Cāgaṃ ārabbhā ti purimanayen' eva vikkhambhitanivara-ṇassa ekakkhaṇe jhānangāni uppajjanti.

Cāgaguṇaṇam pana gambhīratāya nānappakāracāgaguṇā-nussaraṇādhimuttatāya vā appanam appatvā upacāramat-tam⁶ eva jhānam hoti. Tad-etam cāgaguṇānussaraṇavasena uppannattā cāgānussat' icc' eva sankham gacchati.

Imaṇ ca pana cāgānussatiṃ anuyutto bhikkhu bhiyyoso-mattāya cāgādhimutto hoti, alobhajjhāsayo, mettāya anuloma-kārī, visārado, pītipāmojjabahulo; uttarim appaṭivijjhanto pana sugatiparāyano hoti.

*Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya, cāgānussatiyā sadā ti.*

Idaṃ cāgānussatiyaṃ vitthārakathāmukham.

¹ Sh sutte.

² Bhm °nāma-Sak°. Cf. Vin. ii, 180 f.; A. iii, 284 f.; v, 328 f.

³ Sb āvasāmi.

⁴ Sbh vossajjanam.

⁵ Sbh yoggo.

⁶ Sbh Bh °ppattam.

VI

Devatānussatim bhāvetukāmena pana ariyamaggavasena samudāgatehi saddhādīhi guṇehi samannāgatena bhavitabham. Tato rahogatena patisallinena: *santi devā Cātumahārājikā, santi devā Tāvatisā, Yāmā, Tusitā, Nimmānaratino, Paranimitavasavattino, santi devā Brahmakāyikā, santi devā tat' uttarim*¹; *yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha uppannā. Mayham pi tathārūpā saddhā samvijjati. Yathārūpena sīlena . . . yathārūpena sutena . . . yathārūpena cāgena . . . yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha uppannā. Mayham pi tathārūpā paññā samvijjati* ti² evam devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇā anussaritabbā.

Sutte pana: *yasmim, Mahānāma, samaye ariyasāvako attano ca tāsāṇ ca devatānaṃ saddhaṇ ca sīlaṇ ca sutaṇ ca cāgaṇ ca paññaṇ ca anussarati, nev' assa tasmim samaye rāgapariyutthitaṃ cittaṃ hoti* ti vuttam. Kiñcāpi vuttam, atha kho tam sakkhiṭṭhāne ṭhapetabbam³ devatānaṃ attano saddhādīhi samānagunadīpanattham vuttan ti veditabbam. Attha-kathāyam hi devatā sakkhiṭṭhāne ṭhapetvā attano guṇe anussarati ti dalham katvā vuttam. Tasmā pubbabhāge devatānaṃ guṇe anussarivā aparabhāge attano samvijjamāne saddhādiguṇe anussarato c' assa neva tasmim samaye rāgapariyutthitaṃ cittaṃ hoti, na dosa- . . . pe . . . na mohapariyutthitaṃ cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti devatā ārabbhā ti purimanayen' eva vikkhambhitanīvaṭaṇassa ekakkhāne jhānangāni uppajjanti. Saddhādiguṇānaṃ pana⁴ gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanam appatvā upacārapattam⁵ eva jhānam hoti. Tad-etam devatānaṃ guṇasadisāsaddhādiguṇānussaraṇavasena devatānussat' icc' eva sankham gacchati.

¹ Bhm °uttari.

² A. iii, 287 f; v, 329 f.

³ Bhm ṭhapetabba-.

⁴ Bhm pi.

⁵ Bm °mattam.

Imañ ca pana devatānussatiṃ anuyutto bhikkhu devatānam piyo hoti manāpo, bhiyyosomattāya saddhādivepullam adhigacchati, pītipāmojjabahulo viharati; uttarim appativijjhanto pana sugatiparāyano hoti.

*Tasmā have appamādaṃ kayirātha sumedhaso;
evam mahānubhāvāya devatānussatiyā sadā ti.*

Idaṃ devatānussatiyaṃ vitthāarakathāmukhaṃ.

Yaṃ pana etāsaṃ vitthāradesanāyaṃ: *ujugatam ev' assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabbhā* ti ādini vatvā:—*ujugatacitto kho pana, Mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam¹ pāmojjaṃ, pamuditassa pīti jāyati* ti vuttaṃ.

Tattha: *iti pi so Bhagavā* ti ādinam atthaṃ nissāya uppannam tuṭṭhiṃ sandhāya *labhati atthavedaṃ* ti vuttaṃ. Pāliṃ nissāya uppannam tuṭṭhiṃ sandhāya *labhati dhammavedaṃ*. Ubhayavasena *labhati dhammūpasamhitam pāmojjan* ti vuttan ti veditabbam. Yañ ca² devatānussatiyaṃ *devatā ārabbhā* ti vuttaṃ, taṃ pubbabhāge vā³ devatā ārabha pavattacittavasena, devatā-guṇasadise vā devatābhāva-nipphādaḥ ke guṇe ārabha pavattacittavasena vuttan ti veditabbam.

Imā pana cha anussatiyo ariyasavakānaṃ yeva ijjhanti, tesam hi Buddhadhammasanghaguṇā pākāṭā honti. Te ca akhaṇḍatādi-guṇehi sīlehi vigatamalamaccherena cāgena mahānubhāvānaṃ devatānaṃ guṇasadisehi saddhādi-guṇehi samannāgatā.

Mahānāma-sutte⁴ ca sotāpannassa nissayavihāraṃ puṭṭheṇa Bhagavatā sotāpannassa nissayavihāradassanattam eva etā vitthārato kathitā. Gedhasutte⁵ pi: *idha, bhikkhave, ariyasāvako Tathāgataṃ anussarati: iti pi so Bhagavā . . . pe . . . ujugatam ev' assa tasmim samaye cittaṃ hoti, nikkhan-*

¹ Bhm dhammapa°.

² Sh omits.

³ Bhm omit. .

⁴ See quotations above.

⁵ A. iii, 312.

*taṃ muttaṃ vutthitaṃ gedhamhā. Gedho ti kho, bhikkhave, pañcann' etaṃ kāmaganānam idh'*¹ *adhivacanam. Idam pi kho, bhikkhave, ārammaṇaṃ karitvā evam idh' ekacce sattā visujjhantī ti evam ariyasāvakassa anussativasena cittaṃ visodhetvā uttarim'*² *paramatthavisuddhi-adhigamatthāya kathitā.*

Āyasmatā Mahā-Kaccānena desite Sambādhokāsa-sutte³ pi: *acchariyam, āvuso, abbhutam, āvuso, yāvañ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā . . . pe . . . nibbānassa sacchikiriyāya, yad idaṃ cha anussatitthānāni. Katāmāni cha? Idh' āvuso, ariyasāvako tathāgataṃ anussarati . . . pe . . . evam idh' ekacce sattā visuddhidhammā bhavanti ti evam ariyasāvakass' eva paramatthavisuddhi-dhammatāya okāsādhigamavasena kathitā.*

Uposathasutte⁴ pi: *kathaṃ ca, Visākhe, ariyūposatho hoti? Upakkilittassa, Visākhe, cittassa upakkamena pariyodapanā hoti. Kathaṃ ca, Visākhe, upakkilittassa cittassa upakkamena pariyodapanā hoti? Idha, Visākhe, ariyasāvako Tathāgataṃ anussarati ti evam ariyasāvakass' eva uposathaṃ upavasato cittavisodhanakammaṭṭhānavasena uposathassa mahapphalabbhavadassanattamaṃ kathitā.*

Ekādasanipāte⁵ pi: *saddho, Mahānāma, ārādhako hoti, no assaddho, āradhaviṇṇo, . . . upaṭṭhitasati, . . . samāhito . . . paññavā, Mahānāma, ārādhako hoti, no duppañño. Imesu kho tvaṃ, Mahānāma, pañcasu dhammesu paṭṭhāya cha dhamme uttarim'*² *bhāveyyāsi. Idha tvaṃ, Mahānāma, Tathāgataṃ anussareyyāsi: iti pi so Bhagavā . . . pe . . . Buddho Bhagavā ti. . . . Evam ariyasāvakass' eva: tesam no, bhante, nānāvihārena*⁶ *vihāraṃ ken' assa vihārena viharitabban'*⁷ *ti pucchato vihāradassanattamaṃ kathitā.*

Evam sante pi parisuddhasilādi-guṇasamannāgatena puṭhujjanenā pi manasikātabbā, anussaraṇavasena⁸ pi⁸ hi Bud-

¹ Sbh omit.

² Bhm uttari.

³ A. iii, 314.

⁴ A. i, 206 f.

⁵ A. v, 333.

⁶ P.T.S. ed. °vihārehi.

⁷ P.T.S. ed. vihātabban.

⁸ Sbh anussava-vasenāpi.

dhādinam guṇe anussarato cittaṃ paśīdati yeva, yassānu-
bhāvena nīvaranāni vikkhambhetvā¹ ulārapāmojjo vipassa-
nam ārabhitvā arahattaṃ yeva sacchikareyya, Kaṭakandha-
kāravāsi² Phussadevatthero viya. So kir' āyasmā Mārena
nimmitam Buddharūpaṃ dīsvā: ayam tāva sarāgadosamoho
evam sobhati. Kathaṃ nu kho Bhagavā [na³] sobhati, [so
hi⁴] sabbaso vītarāgadosamoho ? ti Buddhārammaṇam pītiṃ
paṭilabhitvā vipassanam vaḍḍhetvā arahattaṃ pāpuṇi ti.

*Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge samādhī-
bhāvanādhikare Cha Anussati-Niddeso nāma sattamo paric-
chedo.*

¹ Bhm °bhitvā.

² Bhm Kaṭa-andhakāra°; Sh Kaṭakandaravāsi. See *Jāt.*
iv, 490; vi, 30.

³ Sh omits.

⁴ Sh Bhm omit.

VIII

AṬṬHAMO PARICCHEDO

ANUSSATI-KAMMAṬṬHĀNA-NIDDESO

1. *Maranasati*

Idāni ito anantarāya MARAṆASATIYĀ bhāvanā-niddeso anuppatto.

Tattha *marañan* ti ekabhavapariyāpannassa jīvitindhiyassa upacchedo. Yaṃ paṇ' etaṃ arahantānaṃ vaṭṭadukkkhasamucchedasankhātāṃ samucchedamarāṇaṃ, sankhārānaṃ khaṇabhangasankhātāṃ khaṇikamarāṇaṃ, rukkho mato, lohaṃ matan ti ādisu sammutimarāṇaṃ ca, na taṃ idha adhippetāṃ. Yaṃ pi c' etaṃ adhippetāṃ, taṃ kālamaraṇaṃ akālamaraṇaṃ ti duvidhaṃ hoti.

Tattha *kālamaraṇaṃ* puññakkhayena vā āyukkhayena vā ubhayakkhayena vā hoti. *Akālamaraṇaṃ* kammupaccheda-kakammavasena.

Tattha yaṃ vijjamānāya pi āyusantāna[jana¹]kapaccaya-sampattiyaṃ kevalaṃ paṭisandhijanakassa kammassa vipak-kavipākattā marāṇaṃ hoti:—idaṃ *puññakkhayena marāṇaṃ* nāma. Yaṃ gatikālāhārādisampattiyaṃ abhāvena ajjatanakālapurisaṇaṃ² viya vassasatamattaparimāṇassa āyuno khayavasena marāṇaṃ hoti:—idaṃ *āyukkhayena marāṇaṃ* nāma. Yaṃ pana Dūsimāra-³Kalāburājādīnaṃ⁴ viya taṃ khaṇaṃ yeva tṭhānā cāvanasamatthena kammunā upacchin-nasantānānaṃ purimakammavasena vā satthāharaṇādīhi upakkamehi upacchijjamānasantānānaṃ marāṇaṃ hoti:

¹ Sbh omīti.

² Bhm ajjakāla°.

³ Bhm Dusi. M. i, 333; Thag. 1187 (Dussi).

⁴ Jāt. iii, 39; v, 135; Mil. 201.

idaṃ *akālamaraṇaṃ* nāma. Taṃ sabbam pi vuttappakārena jīvitindriyupacchedena sangahitaṃ.

Iti jīvitindriyupacchedasankhātassa maraṇassa saraṇaṃ maraṇasati. Taṃ bhāvetukāmena rahogatena patisallīna:—maraṇaṃ bhavissati, jīvitindriyaṃ upacchijjissati ti vā, maraṇaṃ maraṇaṃ! ti vā yoniso manasikāro pavattetabbo. Ayoniso pavattayato hi itṭhajanamaraṇānussaraṇe soko uppajjati, vijātaṃātuyā piyaputtamaraṇānussaraṇe viya, anitṭhajanamaraṇānussaraṇe pāmojjaṃ uppajjati, verīnaṃ verimaraṇānussaraṇe viya, majjhatajanamaraṇānussaraṇe saṃvego na uppajjati, matakālebaradassane¹ chavaḍāha-kassa viya, attano maraṇānussaraṇe santāso uppajjati, ukkhittāsikaṃ vadhakaṃ disvā bhīrukaajātikassa viya. Tad etaṃ sabbam pi satisaṃvegañānavirahato hoti. Tasmā tattha tattha hatamatasatte oloketvā diṭṭhapubbasampattinaṃ sattānaṃ matānaṃ maraṇaṃ āvajjetvā satiṃ ca saṃvegañ ca ñānañ ca yojetvā: maraṇaṃ bhavissati ti ādinā nayena manasikāro pavattetabbo. Evaṃ pavattento hi yoniso pavatteti. Upāyena pavatteti ti attho. Evaṃ pavattayato yeva hi ekaccassa nīvaraṇāni vikkhambhanti, maraṇārammaṇā sati saṇṭhāti, upacārappattam eva kammattānaṃ hoti.

Yassa pana ettāvatā na hoti, tena (1) vadhakapaccupaṭṭhānato, (2) sampattivipattito, (3) upasaṃharaṇato, (4) kāyabahuśādhāraṇato, (5) āyudubbalato, (6) animittato, (7) addhānaparicchedato, (8) khaṇaparittato ti imehi aṭṭhaḥ'ākārehi maraṇaṃ anussaritaḥ.

Tattha (1) *vadhakapaccupaṭṭhānato* ti vadhakassa viya paccupaṭṭhānato. Yathā hi:—imassa sīsaṃ chindissāmi ti asin gahetvā gīvāya cārayamāno vadhako paccupaṭṭhito va hoti, evaṃ maraṇaṃ pi paccupaṭṭhitaṃ evā ti anussaritaḥ. Kasmā? Sahajātiyā āgatato jīvitaharaṇato ca. Yathā hi ahicchattakamakulaṃ matṭhakena paṃsum gahetvā va uggacchati, evaṃ sattā jarāmaraṇaṃ gahetvā va nibbattanti. Tathā hi nesam paṭisandhicittaṃ uppādānataṃ eva jaraṃ patvā, pabbatasikharato patitasilā viya,

¹ Bhm °kalevara°.

bhijjati saddhim sampayuttakhandhehi, evaṃ khaṇikamaraṇaṃ tāva saha-jātiyā āgataṃ, jātassa paṇa avassaṃ maraṇato idhādhippetamarāṇaṃ pi saha-jātiyā āgataṃ. Tasmā esa satto jātakāto paṭṭhāya yathā nāma utṭhito suriyo atthābhimukho gacchat' eva, gatagataṭṭhānato isakam pi na nivattati;—yathā vā nadīpabbateyyā siḡhasotā hārahārini¹ sandate va vattate va isakam pi na nivattati, evaṃ isakam pi anivattamāno maraṇābhimukho va yāti. Tena vuttaṃ:—

*Yam ekarattiṃ paṭhamam gabbhe vasati māṇavo,
abbhuttāhito va so yāti, sa gaccham na nivattatī ti.*²

Evaṃ gacchato c' assa, giṃhābhitattānaṃ kunnadīnaṃ khayō viya, pāto āporasānugatabandhanānaṃ dumaphalānaṃ patanaṃ viya, muggarābhitālītānaṃ mattikabhājanānaṃ bhedo viya, suriyarasmisamphuṭṭhānaṃ ussāvabindūnaṃ viddhamsaṇaṃ viya ca maraṇaṃ eva āsannaṃ hoti. Ten' āha³:—

*Accayanti ahorattā, jīvitam⁴ uparujjhati,
āyu khīyati maccānaṃ, kunnādīnaṃ va odakaṃ.*⁵

*Phalānaṃ iva pakkānaṃ; pāto papatato⁶ bhayaṃ,
evaṃ jātānaṃ⁷ maccānaṃ niccaṃ maraṇato bhayaṃ.*⁸

*Yathā pi kumbhakārassa kataṃ mattikabhājanaṃ,
khuddakaṇ ca mahantaṇ ca yaṃ pakkam yaṇ ca āmakam,
sabbam bhedanapuriyantaṃ evaṃ maccāna jīvitam.*⁹

*Ussavo va tiṇaggam hi suriyuggamanaṃ pati,
evaṃ āyu manussānaṃ. Mā maṃ, amma, nivārayā ti.*¹⁰

Evaṃ ukkhittāsiko vadhako viya saha-jātiyā āgataṃ paṇ' etaṃ maraṇaṃ gīvāya asim cārayamāno¹¹ so vadhako viya

¹ Cf. *A.* iv, 137 and *Comy.*; *J.P.T.S.* 1906-7, p. 100.

² *Jāt.* iv, 494.

³ Sbh Tena vuttaṃ.

⁴ Sh °tam.

⁵ *S.* i, 109.

⁶ Sbh patanato.

⁷ Sbh jātāna-.

⁸ *Jāt.* iv, 127.

⁹ *Sn.* 576-7. Cf. *S.* i, 97; *Dhp.* 40.

¹⁰ *Jāt.* iv, 122; cf. *A.* iv, 137.

¹¹ B^{hm} cāramāno.

jīvitam harati yeva, āharitvā na¹ nivattati. Tasmā saha-jātiyā āgatato jīvitaharaṇato ca ukkhittāsiko vadhako viya maraṇam pi paccupaṭṭhitam evā ti² evam vadhakapaccupaṭṭhānato maraṇam anussaritabbam.

(2) *Sampattivipattito* ti idha sampatti nāma tāva-d-eva sobhati, yāva naṃ vipatti nābhibhavati. Na ca sā sampatti nāma atthi, yā vipattim atikkamma tiṭṭheyya. Tathā hi:—

*Sakalam medinim³ bhutvā, datvā kotisatam sukhi,
adḍhāmalakamattassa ante issaratam gato.*

*Ten' eva dehabandhena puññamhi khayam āgate,
maraṇābhimukho so pi asoko sokam āgato ti.⁴*

Api ca sabbam ārogyam vyādhipariyosānam, sabbam yobbanam⁵ jarāpariyosānam, sabbam jīvitam maraṇapariyosānam, sabbo yeva lokasannivāso jātiyā anugato, jarāya anusato, vyādhinā abhibhūto, maraṇena abbhāhato. Ten' āha:—

*Yathā pi selā vipulā nabham āhacca pabbatā,
samantā anupariyeyyūṃ nipphothenā catuddisā,
evam jarā ca maccu ca adhvattanti pāṇino.⁶
Khattiye Brāhmaṇe Vesse Sudde Caṇḍāla-Pukkuse,
na kiñci parivajjeti, sabbam evābhimaddati.
Na tattha hatthīnam bhūmi, na rathānam, na pattiyā,
na cā pi mantayuddhena sakkā jetum dhanena vā ti.⁷*

Evam jīvitasampattiyā maraṇavipattipariyosānatam vatthapentena sampattivipattito maraṇam anussaritabbam.

(3) *Upasaṃharaṇato* ti parehi saddhim attano upasaṃharaṇato. Tattha sattah' ākārehi upasaṃharaṇato maraṇam anussaritabbam:—yasamahattato, puññamahattato, thāmahattato, iddhimahattato, paññamahattato, paccekabuddhato, sammāsambuddhato ti. Katham? Idam maraṇam nāma mahāyasānam mahāparivārānam sampannadhanavā-

¹ B^{hm} na āharitvā.

² S^{bh} eva hotīti.

³ B^{hm} medanim. Cf. *Jāt.* iii, 443.

⁴ Not traced.

⁵ B^{hm} yobbannam.

⁶ B^{hm} pāṇine.

⁷ S. i, 102.

hanānaṃ Mahāsammata-¹Mandhātu-²Mahāsudassana-³Dalhanemi-⁴Nimippabhutinaṃ⁵ pi upari nirāsankam eva patitaṃ, kim angaṃ⁶ pana mayhaṃ upari na patissati ?

*Mahāyasā rājavarā, Mahasammata ādayo,
te pi maccuvasaṃ pattā, mādisesu kathā va kā ti.*⁷

Evam tāva yasamahattato anussaritabbaṃ.

Kathaṃ puññamahattato ?

*Jotiko⁸ Jātīla⁹ Uggo¹⁰ Mendako¹¹ atha Punṇako,¹²
ete c' aññe ca ye loke mahāpuññā ti vissutā ;
sabbe maraṇaṃ āpannā, mādisesu kathā va kā ti.*

Evam puññamahattato anussaritabbaṃ.

Kathaṃ thāmamahattato ?

*Vāsudevo baladevo,¹³ Bhīmaseno Yudhiṭṭhilo,¹⁴
Cānuro Piyadā-Mallo¹⁵ Antakassa vasaṃ gatā,
Evam thāmabalūpetū iti lokamhi vissutā ;
ete pi maraṇaṃ yātā, mādisesu kathā va kā ti.*

Evam thāmamahattato anussaritabbaṃ.

Kathaṃ iddhi mahattato ?

*Pādangutthakamattena vijayantam akampayī
yo nāṃ' iddhi mataṃ settṭho duttiyo aggasāvako,¹⁶
so pi maccumukhaṃ ghoram, migo sīhamukhaṃ viya,
pavūttho saha iddhīhi, mādisesu kathā va kā ti.*

Evam iddhi mahattato anussaritabbaṃ.

Kathaṃ paññamahattato ?

¹ *Jāt.* ii, 311; iii, 454.

² So S^h, B^{hm}; cf. *A.* ii, 7; *Thig.* 486.

³ *D.* ii, 170 f.

⁴ *D.* iii, 59 f.

⁵ B^{hm} omitt Nimi; *Jāt.* vi, 95 f.

⁶ S^h anga.

⁷ Not traced.

⁸ S^b Jotiyo. *Dhp. Comy.* i, 385.

⁹ *Ibid.*

¹⁰ *Jāt.* i, 94.

¹¹ *Vin.* i, 240 f.

¹² *Dhp. Comy.* i, 385.

¹³ *Jāt.* iv, 82.

¹⁴ *Jāt.* v, 426.

¹⁵ B^{hm} yo mahā Mallo; *Jāt.* iv, 81.

¹⁶ Mahā-Moggallāna; *Therag.*: ver. 1194.

*Lokanāuthaṃ thapetvāna, ye c' aññe atthi pañino
paññāya Sāriputtassa kalaṃ nāgghanti¹ solasiṃ :
evaṃ nāma mahāpañño paṭhamo aggasāvako :²
maraṇassa vasaṃ patto, mādisesu kathā va kā ti.*

Evam paññāmahattato anussaritabbam.

Kathaṃ paccekabuddhato ? Ye pi te attano ñāṇaviriya-
balena sabbakilesasattunimmathanam katvā paccekabo-
dhiṃ³ patvā⁴ khaggavisāṇakappā⁵ sayambhuno, te pi mara-
ṇato na muttā, kuto panāham muccissāmi ti ?

*Taṃ taṃ nimittam āgama vīmamsantā mahesayo
sayambhū ñāṇatejēna, ye pattā āsarakkhayaṃ,
ekacuriyanivāsena, khaggasingasamūpamā,
te pi nātigatā maccuṃ, mādisesu kathā va kā ti.*

Evam paccekabuddhato anussaritabbam.

Kathaṃ sammāsambuddhato ? Yo pi so Bhagavā asīti
anuvyañjanapaṭimaṇḍita-dvattimsamahāpurisalakkhaṇavici-
trarūpakāyo sabbākāraparisuddhasīlakkhandhādi-guṇarata-
nasamiddhadhammakāyo yasamahatta-puññamahatta-thā-
mahatta-iddhimahatta-paññāmahattānaṃ pāraṃgato asa-
mo asamasamo appaṭipuggalo araham sammāsambuddho, so
pi, salilavutṭhinipātena mahā aggikkhandho viya, maraṇavut-
ṭhinipātena thānaso vūpasanto.

*Evam mahānubhāvassa yaṃ nāma' etaṃ mahesino,
na bhayena na lajjāya maraṇavasam⁶ āgataṃ.
nillajjaṃ vītasārajjam, sabbasattābhīmaddanaṃ :
tayidaṃ mādisaṃ sattaṃ kathaṃ nābhībhavissatī ti ?*

Evam sammāsambuddhato anussaritabbam.

Tass' evaṃ yasamahattatādisampannehi parehi saddhiṃ
maraṇasāmaññatāya attānaṃ upasaṃharitvā tesam viya
sattavisesānaṃ mayham pi maraṇaṃ bhavissatī ti anussarato
upacārappattaṃ kammaṭṭhānaṃ hotī ti. Evam upasaṃha-
raṇato maraṇaṃ anussaritabbam.

¹ B^{hm} nāgghati.

² D. ii, 5; M. iii, 25; S. i, 63.

³ S^{bh} paccekasambodhiṃ.

⁴ B^{hm} pattā.

⁵ Sn. 35 ff.

⁶ S^{bh} maraṇaṃ vasaṃ.

(4) *Kāyabāhusādhāraṇato* ti ayaṃ kāyo bāhusādhāraṇo, asītiyā tāva kimikulānaṃ sādhāraṇo. Tattha chavinissitā pāṇā chaviṃ khādanti, cammanissitā cammaṃ khādanti, mamsanissitā mamsaṃ khādanti, nahārunissitā nahāruṃ khādanti, aṭṭhanissitā aṭṭhiṃ khādanti, miñjanissitā miñjaṃ khādanti, tatth'eva jāyanti jīranti¹ miyanti uccārapas-sāvaṃ karonti, kāyo va nesāṃ pasūtigharaṇ² ceva gilānasālā ca susānaṃ ca vaccakutī ca passāvadoniko ca. Svāyaṃ tesam pi kimikulānaṃ³ pakopena maraṇaṃ nigacchati yeva. Yathā ca asītiyā kimikulānaṃ, evaṃ ajjhakkānaṃ yeva anekasatānaṃ rogānaṃ bahirānaṃ ca ahivicchikādiṇaṃ maraṇassa paccayānaṃ sādhāraṇo. Yathā hi catuma-hāpathe ṭhapite lakkhaṃhi sabbadisāhi āgatā sara-sattitoma-ra-pāsānādayo nipatanti, evaṃ kāye pi sabbupaddavā nipatanti. Svāyaṃ tesam pi upaddavānaṃ nipātena maraṇaṃ nigacchati yeva. Ten' āha Bhagavā:—*Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya iti patisañ-cikkhati:—bahukā kho me paccayā maraṇassa; ahi vā maṃ daṃseyya,⁴ vicchiko vā maṃ daṃseyya,⁴ satapadī vā maṃ daṃseyya,⁴ tena me assa kālakiriyā,⁵ so maṃ assa anta-rāyo. Upakkhalitvā vā papateyyaṃ; bhattaṃ vā me bhuttaṃ vyāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, tena me assa kālankiriyā, so maṃ assa antarāyo ti.*⁶ Evaṃ kāyabāhusādhāraṇato maraṇaṃ anussaritabbam.

(5) *Ayudubbālato* ti āyu nāmi' etaṃ abalaṃ dubbalaṃ; tathā hi sattānaṃ jīvitaṃ assāsapassāsūpanibandhaṃ ceva iriyāpathūpanibandhaṃ ca sītuṇhūpanibandhaṃ ca mahābhūtūpanibandhaṃ ca āhārūpanibandhaṃ ca. Tad etaṃ assāsapassāsānaṃ samavuttitaṃ labhamānaṃ eva pavattati. Bahi nikkhantaṇāsikavāte pana anto apavisante,⁷ pavitṭhe vā anikkh[am]⁸ante mato nāma hoti. Catunnaṃ iriyāpathānaṃ pi samavuttitaṃ labhamānaṃ eva pavattati, aññata-

¹ Sbh jīyanti.

³ S^b kimīnaṃ.

⁵ Bhm kālank^o.

⁷ Bhm appav^o.

² Sbh sūtigharaṇ.

⁴ Sbh daṃseyya.

⁶ A. iii, 306.

⁸ Bhm omī.

raññatarassa pana adhimattatāya āyusankhārā upacchijjanti. Situphānam pi samavuttitaṃ labhamānam eva pavattati, atisītena pana ati-unhena vā abhibhūtassa vipajjati. Mahābhūtānam pi samavuttitaṃ labhamānam eva pavattati, pathavidhātuyā pana āpodhātu-ādinam vā aññataraññatarassa pakopena¹ balasampanno pi puggalo patthaddhakāyo vā atisārādivasena kilinnapūtikāyo vā mahādhāpareto vā sambhijjamāna²-sandhibandhano vā hutvā jīvitakkhayaṃ pāpunāti. Kabalīkārāhāram³ pi yuttakāle labhantass' eva jīvitaṃ pavattati, āhāram alabhamānassa pana parikkhayaṃ gacchatī ti evaṃ āyudubbalato maranaṃ anussarītabbaṃ.

(6) *Animittato* ti avavā^tthānato, paricchedābhāvato ti attho. Sattānam hi:—

Jīvitaṃ vyādhi kālo ca dehanikkhepanaṃ gati:
pañc' ēte jīvalokasmiṃ animittā na ñāyare.⁴

Tattha *jīvitaṃ* tāva ettakaṃ eva jīvitabbaṃ, na ito paraṃ ti evaṃ⁵ vavatthānābhāvato animittaṃ, kalalakāle pi hi sattā maranti, abbuda-, pesi-, ghana-, māsikā-, dvemāsa-, temāsa-, catumāsa-, pancamāsa-, dasamāsakāle pi, kucchito nikkhantasamaye pi, tato paraṃ vassasatassa anto pi bahi pi maranti yeva.

Vyādhi pi iminā va vyādhinā sattā maranti, na aññenā⁶ ti evaṃ⁵ vavatthānābhāvato animitto, cakkhurogenā pi hi sattā maranti, sotarogādinaṃ aññatarena pi.

Kālo pi imasmiṃ yeva kāle maritabbaṃ na aññasmiṃ ti evaṃ vavatthānābhāvato animitto, pubbaṇhe pi hi sattā maranti, majjhantikādinaṃ aññatarasmiṃ pi.

Dehanikkhepanaṃ pi idh' eva miyamānānam dehena patitabbaṃ, na aññatrā⁷ ti evaṃ vavatthānābhāvato animittaṃ, antogāme jātānaṃ hi bahigāme pi attabhāvo patati, bahigāme pi jātānaṃ⁸ antogāme. Tathā thalajānaṃ vā jale, jalajānaṃ vā thale ti anekappakārato vitthāretabbaṃ.

¹ Sb aññatarappakopena.

³ Bhm kabalīkār°.

⁵ Bhm omī.

⁷ Sb aññatthā.

² Sbh sañchijjamāna.

⁴ Bhm nayare.

⁶ Bhm nāññ°.

⁸ Bhm jātānaṃ pi.

Gatī pi ito cutena idha nibbattitabban ti evaṃ vavatthā-nābhāvato animittā. Devalokato hi cutā manussesu pi nibbattanti, manussalokato cutā devalokādinam pi yattha katthaci nibbattanti ti evaṃ, yantayuttā goṇo viya, gatipaṇcake loko samparivattatī ti evaṃ animittato maraṇam anussaritabbam.

(7) *Addhānaparicchedato* ti manussānam jīvitassa nāma etarahi na paricchedo na tathā addhā.¹ *Yo ciraṃ jīvati*, so *vassasataṃ*, *appamā* vā *bhiyyo*—ten' āha Bhagavā,—*appamā idam*, *bhikkhave*, *manussānam āyu*, *gamanīyo samparāyo*. *Katlabbam kusalam*, *caritabbam brahmacariyaṃ*, *natthi jātassa amaraṇam*. *Yo*, *bhikkhave*, *ciraṃ jīvati*, so *vassasataṃ*, *appamā* vā *bhiyyo* ti. . . .

Appamā āyu manussānam, *hīleyya nam suporiso* ;
careyy' ādittasīso va ; *natthi maccussa nāgamo* ti.²

Aparam pi āha:—*bhūtapubbam*, *bhikkhave*, *arako nāma sattiā aho* ti³ *sabbam pi satta*hi upamāhi alankataṃ suttaṃ vitthāretabbam. Aparam pi āha:—*Yo*⁴ *yam*, *bhikkhave*, *bhikkhu evaṃ maraṇasatiṃ*⁵ *bhāveti*:—*aho vatāham rattindivam jīveyyam*, *Bhagavato sāsanaṃ manasikareyyam*, *bahum vata me katam assā ti* ; *yo pāyam*, *bhikkhave*, *bhikkhu evaṃ maraṇasatiṃ*⁵ *bhāveti*:—*aho vatāham divasaṃ jīveyyam*, *Bhagavato sāsanaṃ manasikareyyam* *bahum vata me katam assā ti* ; *yo pāyam*, *bhikkhave*, *bhikkhu evaṃ maraṇasatiṃ*⁵ *bhāveti*: *aho vatāham tadantaram jīveyyam*, *yadantaram ekam piṇḍapātaṃ bhuñjāmi*, *Bhagavato sāsanaṃ manasikareyyam*, *bahum vata me katam assā ti* ; *yo pāyam*, *bhikkhave*, *bhikkhu evaṃ maraṇasatiṃ*⁵ *bhāveti*:—*aho vatāham tadantaram jīveyyam*, *yadantaram cattāro pañca ālope sankhāditvā ajjhoharāmi*, *Bhagavato sāsanaṃ manasikareyyam*, *bahum vata me katam assā ti*:—*ime vuccanti*, *bhikkhave*, *bhikkhū pamattā viharanti*, *dandham maraṇasatiṃ bhāventi āsavānam khayāya*.

¹ B^{hm} etarahi paritto addhā. ² S. i, 108. ³ A. iv, 136.

⁴ Text (P.T.S. ed.) Yvāyam; S^h Yo pāyam.

⁵ B^{hm} maraṇassatiṃ.

Yo ca khvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ bhāveti: aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaraṃ ekam ālopaṃ sankhādītva ajjhoharāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahu vata me katam assā ti; yo pāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti: aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahuṃ vata me katam assā ti:—ime vuccanti, bhikkhave, bhikkhū appamattā viharanti, tikkhaṃ maraṇasatiṃ bhāventi āsavānaṃ khayāyā ti.¹ Evaṃ catupañcālopasankhādana-mattaṃ avissāsiyo paritto jīvitassa addhā ti evaṃ addhāna-paricchedato maraṇaṃ anussaritabbam.

(8) *Khaṇaparittato* ti paramatthato hi atiparitto sattānaṃ jīvitakkhaṇo ekacittappavattimatto yeva. Yathā nāma rathacakkaṃ pavattamānaṃ pi eken' eva nemippadesena pavattati, tiṭṭhamānaṃ pi eken' eva tiṭṭhati, evaṃ eva ekacittakkhaṇikaṃ sattānaṃ jīvitam, tasmim citte niruddhamatte satto niruddho ti vuccati. Yath' āha:—*atīte cittakkhaṇe jīvittha, na jīvati, na jīvissati; anāgate cittakkhaṇe na jīvittha, na jīvati, jīvissati; paccuppanne cittakkhaṇe na jīvittha, jīvati, na jīvissati ti.*²

Jīvitam uttabhāro ca sukhadukkḥā ca kevalā ekacittasamāyuttā lahuṃso vattate khaṇo.

Ye niruddhā marantassa tiṭṭhamānassa vā idha, sabbe pi sudisā khandhā gatā appatīsandhiyā.

Anibbattena na jāto, paccuppannena jīvati, cūṭṭhaṅgā mato loko: puññatti paramatthiyyā ti.

Evaṃ *khaṇaparittato* maraṇaṃ anussaritabbam.

Iti imesaṃ atṭṭhaṇaṃ ākāraṇaṃ aññataraññatarena anusarato pi punappunaṃ manasikāravasena cittaṃ āsevanaṃ labhati, maraṇārammaṇā sati santiṭṭhati, nīvaraṇāni vikkhambhanti, jhānaṅgāni pātubhavanti. Sabhāvadhammattā pana saṃvejanīyattā ca ārammaṇassa appanaṃ appatvā upacārappattam³ eva jhānaṃ hoti. Lokuttarajjhānaṃ pana

¹ A. iv, 318 f. (§ 11).

² Not traced.

³ B^m upacāramattam eva throughout.

dutiya-catutthāni ca āruppajjhānāni sabhāvadhamme pi bhāvanāvisesena appanam pāpuṇanti. Visuddhibhāvanā-nukkamavasena hi lokuttaram appanam pāpuṇāti, āramma-nātikkamabhāvanāvasena āruppam. Appanāpattass' eva hi jhānassa ārammaṇasamatikkamanamattam tattha hoti, idha pana tad-ubhayam pi natthi. Tasmā upacārapattam eva jhānam hoti. Tad-etam sati¹ balena uppannattā maraṇasat' icc' eva sankham gacchati.

Imañ ca pana maraṇasatiṃ anuyutto bhikkhu satatam appamatto hoti, sabbabhavesu anabhiratisaññaṃ paṭilabhati, jīvitānikantiṃ jahāti,² pāpagarahī hoti, asannidhibahulo, parikkhāresu vigatamalamacchero, aniccasañña c' assa paricayam gacchati, tad-anusāren' eva ca dukkhasañña anattasañña ca upatṭhāti.

Yathā abhāvitamarāṇā sattā, sahasā vālamiga-yakkhasappa-cora-vadhakābhibhūtā viya, maraṇasamaye bhayaṃ santāsam sammohaṃ āpajjanti, evaṃ anāpajjitvā abhayaṃ asammūlho kālam karoti. Sace diṭṭh' eva dhamme amatam nādhigameti,³ kāyassa bhedā sugatiparāyano hoti.

*Tasmā have appamādam kayirātha sumedhaso,
evaṃ mahānubhāvāya maraṇanussatiyā⁴ sodā ti.*

Idam maraṇasatiyaṃ vitthārakathāmukham.

2. Kāyagatāsati

Idāni yan tam aññatra buddhuppādā appavattapubbaṃ sabbatitthiyānam avisayabhūtam tesu tesu Suttantesu:—*ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati, mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato sati sampajaññāya saṃvattati, nānadassanapaṭilābhāya saṃvattati, diṭṭhadhammasukhavihārāya saṃvattati, vijjāvimuttiṃ phalasacchikiriyaṃ saṃvattati. Katamo ekadhammo? Kāyagatāsati . . . Amatam te, bhikkhave, paribhuñjanti, ye kāyagatāsatiṃ paribhuñjanti. Amatam te, bhikkhave, na paribhuñjanti, ye kāyagatāsatiṃ na paribhuñ-*

¹ Bhm omī maraṇassati.

² Bhm jahati.

³ Sbh nārādheti.

⁴ Bhm maraṇassatiyā.

janti.¹ *Amataṃ tesam, bhikkhave, paribhuttaṃ . . . apari-bhuttaṃ . . . parihīnaṃ . . . aparihīnaṃ . . . viruddham . . . aviruddham*² . . . *yesam kāyagatāsati āradhā* ti³ *evam Bhagavatā anekehi ākārehi pasamsivā:—kathaṃ bhāvitā, bhikkhave, kāyagatāsati? Kathaṃ bahulikātā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araṇṇagato vā* ti⁴ *ādinā nayena ānāpānapabbam iriyāpathapabbam, catu-sampajaññapabbam, paṭikūla-*⁵*manasikārapabbam, dhātu-manasikārapabbam, nava sīvathikapabbāni* ti⁶ *imesam cud-dasannaṃ pabbānaṃ vasena kāyagatāsati kammaṭṭhānaṃ niddiṭṭham, tassa bhāvanāniddeso anuppatto.*

Tattha yasmā iriyāpathapabbam, catusampajaññapabbam, dhātumanasikārapabbam ti imāni tīṇi vipassanāvasena vuttāni, nava sīvathikapabbāni⁶ vipassanāñānesu yeva ādināvānupassanāvasena vuttāni, yā pi c' ettha uddhumā-takādisu samādhibhāvanā ijjheyya, sā asubhaniddese pakā-sitā yeva.

Ānāpānapabbam pana paṭikūlamanasikārapabbam ca imān' ev' ettha dve samādhivasena vuttāni. Tesu ānāpānapabbam ānāpānasativasena visum kammaṭṭhānaṃ yeva. Yaṃ pan' etaṃ:—*puna ca paraṃ, bhikkhave, bhikkhu imam eva kāyaṃ uddham pādatalā adho kesamatthakātacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi ima-smiṃ kāye kesā lomā . . . pe . . . muttan* ti⁷ *evam matthalun-gam aṭṭhimiñjena sangahetvā paṭikūlamanasikāravasena de-sitaṃ dvattiṃsākārakammaṭṭhānaṃ:—idam idha kāyagatā satī ti adhippetam. Tatthāyaṃ*⁸ *pālivaṇṇanā pubbangamo bhāvanāniddeso:—imam eva kāyaṃ* ti *imaṃ caturmahābhū-tikaṃ*⁹ *pūtikāyaṃ. Uddham pādatalā* ti *pādatalato upari. Adho kesamatthakā* ti *kesaggato heṭṭhā. Tacapariyantan* ti *tiriyaṃ tacaparicohinnaṃ. Pūraṃ nānappakārassa asucino*

¹ Following the contrary order, in the positive and negative clauses, to the P.T.S. ed.

² P.T.S. viruddham . . . aviruddham; S^b āradhām.

³ A. i, 43, 45.

⁴ M. iii, 89.

⁵ S^b paṭikk^o.

⁶ Bh^m sīv^o.

⁷ D. ii, 293; M. i, 57.

⁸ S^h Tatrāyaṃ.

⁹ S^b cātummahā^o.

paccavekkhatī ti nānappakārakesādi asucibharito ayam kāyo ti passati. Kathaṃ? *Atthi imasmim kāye kesā . . . pe . . . muttan* ti.

Tattha *atthi* ti saṃvijjanti.¹ *Imasmin* ti svāyaṃ uddhaṃ pādatalā adhokesamatthakā tacapariyanto pūro nānappakārassa asucino ti vuccati, tasmim *kāye* ti sarīre, sarīraṃ hi asucisañcayato kucchitānaṃ kesādinaṃ ceva cakkhurogādinaṃ ca rogasatānaṃ āyabhūtato kāyo ti vuccati. *Kesā lomā* ti ete kesādayo dvattiṃsākārā.²

Tattha *atthi imasmim kāye kesā*, *atthi imasmim kāye lomā* ti evaṃ sambandho veditabbo. *Imasmim* hi pādatalā paṭṭhāya upari, kesamatthakā paṭṭhāya hetthā. Tacato paṭṭhāya parito ti ettake *vyāmamatte kalebare*³ sabbākārenā pi vicinanto⁴ na koci kiñci muttaṃ vā mañiṃ vā veluriyaṃ vā agaruṃ vā kunkumaṃ vā kappūraṃ vā vāsacuñṇādiṃ vā aṇumattam pi sucibhāvaṃ passati; atha kho paramaduggandhajeguccham assirikadassanaṃ⁵ nānappakāraṃ kesalomādibhedam asuciṃ yeva passati. Tena vuttaṃ: *atthi imasmim kāye kesā lomā . . . pe . . . muttan* ti.

Ayam ettha padasambandhato vaṇṇanā.

Imaṃ pana kammaṭṭhānaṃ bhāvetukāmena ādikammi-kena kulaputtena, vuttappakāraṃ kalyāṇamittam upasankamitvā, idaṃ kammaṭṭhānaṃ gaheṭṭabbam. Tenā pi 'ssa kammaṭṭhānaṃ kathentena sattadhā uggahakosallaṃ, dasadhā ca manasikāraṃkosallaṃ ācikkhitabbam.

Tattha *vacasā*, *manasā*, *vaṇṇato*, *saṇṭhānato*, *disato*, *okāsato*, *paricchedato* ti evaṃ sattadhā uggahakosallaṃ ācikkhitabbam. Imasmim hi paṭikūlamanasikāraṃkammaṭṭhāne yo pi tipitako Hoti, tenā pi manasikāraṃkāle paṭhamam vācāya sajjhāyo katabbo. Ekaccassa hi sajjhāyaṃ karontass' eva kammaṭṭhānaṃ pākataṃ hoti, Malayavāsī Mahā-Devattherassa⁶ santike uggahitakammaṭṭhānānaṃ dvinnam therānaṃ viya. Thero kira tehi kammaṭṭhānaṃ yācito:—cattāro

¹ *Sic.*

² *Khp.* III.; *Khp. A.* 37 f.; *Vibh.* 193 f.; *Sam. Vin. in loco.*

³ *S.* i, 62; *A.* ii, 48.

⁴ Bhm pavicinanto, omitting pi.

⁵ Bhm assiri°.

⁶ Bhm Mahā-Reva°.

māse imam yeva sajjhāyaṃ karoṭhā ti dvattiṃsākārapāliṃ adāsi. Te kiñcāpi nesam dve tayo nikāyā pagunā, padakkhinaggāhitāya pana cattāro māse dvattiṃsākāraṃ sajjhāyanta va sotāpannā ahesum. Tasmā kammaṭṭhānaṃ kaṭṭhena ācariyena antevāsiko vattabbo:—paṭhamam tāva vācāya sajjhāyaṃ karoṭhī ti.¹ Karontena ca tacapañcakādini paricchinditvā anulomapaṭilomavasena sajjhāyo kātabbo:—kesā, lomā, nakhā, dantā, taco ti hi vatvā, puna paṭilomato: taco, dantā, nakhā, lomā, kesā ti vattabbam. Tad-anantaram vakkapañcake: mamsam, nahāru,² atṭhi, atṭhimiñjam, vakkan ti vatvā, puna paṭilomato: vakkam, atṭhimiñjam, atṭhi, nahāru, mamsam, taco, dantā, nakhā, lomā, kesā ti vattabbam.

Tato papphāsapañcake: hadayaṃ, yakanam, kilomakam, pihakam, papphāsan ti vatvā, puna paṭilomato: papphāsam, pihakam, kilomakam, yakanam, hadayaṃ, vakkam, atṭhimiñjam, atṭhi, nahāru, mamsam, taco, dantā, nakhā, lomā, kesā ti vattabbam.

Tato matthalungapañcake: antam, antaḡuṇam, udariyaṃ, karisaṃ matthalungan ti vatvā, puna paṭilomato matthalungaṃ, karisaṃ, udariyaṃ, antaḡuṇam, antam, papphāsam, pihakam, kilomakam, yakanam, hadayaṃ, vakkam, atṭhimiñjam, atṭhi, nahāru, mamsam, taco, dantā, nakhā, lomā, kesā ti vattabbam.

Tato medachakke: pittaṃ, semham, pubbo, lohitaṃ, sedo, medo ti vatvā puna paṭilomato: medo, sedo, lohitaṃ, pubbo, semham, pittaṃ, matthalungaṃ, karisaṃ, udariyaṃ, antaḡuṇam, antam, papphāsam, pihakam, kilomakam, yakanam, hadayaṃ, vakkam, atṭhimiñjam, atṭhi, nahāru, mamsam, taco, dantā, nakhā, lomā, kesā ti vattabbam.

Tato muttachakke: assu, vasā, kheḷo, singhāṇikā, lasikā muttan ti vatvā, puna paṭilomato: muttam, lasikā, singhāṇikā, kheḷo, vasā, assu, medo, sedo, lohitaṃ, pubbo, semham, pittaṃ, matthalungaṃ, karisaṃ, udariyaṃ, antaḡuṇam, antam, papphāsam, pihakam, kilomakam, yakanam, hadayaṃ, vakkam, atṭhimiñjam, atṭhi, nahāru, mamsam, taco, dantā, nakhā, lomā, kesā ti vattabbam.

¹ Bhm karotīti.

² Bhm nahāru.

Evam kālasatam kālasahassam kālasatasahassam pi vācāya sajjhāyo kātabbo. Vacasā sajjhāyena hi kammaṭṭhānatan ti paguṇā hoti; na ito c' ito ca cittaṃ vidhāvati; koṭṭhāsā pākātā honti, hatthasankhalikā viya, vatipādapanti¹ viya ca khāyanti.

Yathā pana vacasā, tath' eva manasā pi sajjhāyo kātabbo. Vacasā sajjhāyo hi manasā sajjhāyassa paccayo hoti; manasā sajjhāyo lakkhaṇapaṭivedhassa paccayo hoti.

Vaṇṇato ti kesādinam vaṇṇo vavatthapetabbo. *Santhānato* ti tesam yeva santhānam vavatthapetabbam. *Disato* ti imasmim hi sarire nābhito uddham uparimā disā, adho heṭṭhimā disā, tasmā ayam koṭṭhāso imissā nāma disāyā ti disā vavatthapetabbā. *Okāsato* ti ayam koṭṭhāso imasmim nāma okāse paṭiṭṭhito ti evam tassa tassa okāso vavatthapetabbo. *Paricchedato* ti sabhāgaparicchedo visabhāgaparicchedo ti dve paricchedā. Tattha ayam koṭṭhāso heṭṭhā ca upari ca tiriyaṇ ca iminā nāma paricchinno ti evam sabhāgaparicchedo veditabbo. Kesā na lomā, lomā pi na kesā ti evam amissakatāvasena visabhāgaparicchedo veditabbo.

Evam sattadhā uggahakosallam ācikkhantena pana idam kammaṭṭhānam asukasmim² sutte paṭikūlavasena kathitam, asukasmim dhātuvasenā ti ñatvā ācikkhitabbam. Idam hi Mahāsatipaṭṭhāne³ paṭikūlavasen' eva kathitam; Mahāhatthipadopama⁴-Mahā-Rāhulovāda⁵-Dhātuvibhangesu⁶ dhātuvasena kathitam. *Kāyagatāsati*-Sutte⁷ pana yassa vaṇṇato upaṭṭhāti, tam sandhāya cattāri jhānāni vibhattāni. Tattha dhātuvasena kathitam vipassanākammaṭṭhānam hoti, paṭikūlavasena kathitam samathakammaṭṭhānam, tad-etam idha samathakammaṭṭhānam evā ti evam sattadhā uggahakosallam ācikkhitvā *anupubbato*, *nātisūghato*, *nāṭisanikato*, *vikkhēpapatibāhanato*, *paññattisamatikkamanato*, *anupubbamuñcānato*, *appanāto*, *tayo ca suttantā* ti evam dasadhā manasikārakosallam ācikkhitabbam.

Tattha *anupubbato* ti idam hi sajjhāyakaraṇato paṭṭhāya

¹ Bhm vatī^c.

² Bhm imasmim.

³ D. ii, 290 f.

⁴ M. i, 184 f.

⁵ Ibid. i, 414 f.

⁶ Ibid. iii, 237 f.

⁷ Ibid. 88 f.

anupaṭipāṭiyā manasikātabbam, na ekantarikāya. Ekantarikāya hi manasikaronto yathā nāma akusalo puriso dvatimsapadam nissenim ekantarikāya ārohanto kilantakāyo patati, na ārohanam sampādeti, evam eva bhāvanāsampattivasena adhigantabbassa assādassa anadhigamā kilantacitto patati, na bhāvanam sampādeti. Anupubbato manasikarontenā pi ca *nāṭisighato* manasikātabbam. Atisighato manasikaroto¹ hi, yathā nāma tiyojanamaggam paṭipajjitvā, okkamanavissajjanam asallakkhetvā, sighena javena satakkhattum pi gamanāgamanam karoto purisassa, kiñcāpi addhānam parikkhayam gacchati, atha kho pucchitvā va gantabbam hoti, evam eva kevalam kiñcāpi kammaṭṭhānam pariyosānam pāpunāti, avibhūtam pana hoti, na visesam āvaḥati, tasmā nāṭisighato manasikātabbam.

Yathā ca nāṭisighato, evam *nāṭisanikato* pi. Atisanikato manasikaroto hi yathā nāma tadahe 'va tiyojanamaggam² gantukāmassa purisassa antarāmagge rukkhapabbatatalākādisu³ vilambamānassa maggo parikkhayam na gacchati, dvīha-tihena pariyosāpetabbo hoti, evam eva kammaṭṭhānam pariyosānam na gacchati, visesādhigamassa paccayo na hoti.

Vikkhepapatibāhanato ti kammaṭṭhānam vissajjetvā bahiddhā puthuttārammaṇe cetāso vikkhepo paṭibāhitabbo. Appaṭibāhato hi yathā nāma ekapadikam papātamaggam paṭipannassa purisassa akkamanapadam asallakkhetvā, ito c' ito ca vilokayato padavāro virajjhati, tato sataporise papāte patitabbam hoti, evam eva, bahiddhā vikkhepe sati, kammaṭṭhānam parihāyati paridham sati; tasmā vikkhepapapaṭibāhanato manasikātabbam.

Pannattisamatikkamanato ti yā ayam kesā lomā ti ādikā paṇṇatti, tam atikkamitvā: paṭikūlan ti cittam ṭhapetabbam. Yathā hi udakadullabhakāle manussā araṇṇe udapānam disvā, tattha tālapaṇṇādikam kiñcid-eva saññānam bandhitvā tena saññānena āgantvā nahāyanti ceva pivanti

¹ Bm °karonto. ² Sbh yojanam maggam.

³ Sh refers to Sammoha (Vilāsini) as reading rukkhapabbatagahanādisu.

ca, yadā pana nesam abhinhasaṇcārena āgatā gatapadam pākaṭam hoti, tadā saññānena kiccam na hoti, icchiticchitakkhaṇe gantvā nahāyanti ceva pivanti ca, evam eva pubbabhāge kesā lomā ti paṇṇattivasena manasikaroto paṭikūlabhāvo pākaṭo hoti, atha kesā lomā ti paṇṇattim samatik-kamitvā paṭikūlabhāve yeva cittam ṭhapetabbam.

Anupubbamuñcanato ti yo yo koṭṭhāso na upaṭṭhāti, tam tam muñcantena anupubbamuñcanato manasikātabbam. Adikammikassa hi kesā ti manasikaroto manasikāro gantvā muttan ti imam pariyoṣānakotṭhāsam eva āhacca tiṭṭhati, muttan ti ca manasikaroto manasikāro gantvā kesā ti imam ādikoṭṭhāsam eva āhacca tiṭṭhati, ath' assa manasikaroto manasikaroto keci koṭṭhāsā upaṭṭhahanti, keci na upaṭṭhahanti. Tena ye ye upaṭṭhahanti, tesu tesu tāva kammam kātabbam.¹ Yāva dvīsu upaṭṭhitesu tesam pi eko suṭṭhutarāṃ upaṭṭhāti,² evam upaṭṭhitam pana tad³ eva punappunam manasikarontena appanā uppādetabbā.

Tatrāyaṃ upamā: yathā hi dvattimsatālake tālavane vasantam makkaṭam gahetukāmo ludde ādimhi ṭhitatālassa paṇṇam sarena vijjhitvā ukkuṭṭhim kareyya; atha kho so makkato paṭipāṭiyā tasmim tasmim tāle patitvā pariyantatālam eva gaccheyya; tattha pi gantvā luddena tath' eva kate puna ten' eva nayena āditālam āgaccheyya, so evam punappunam paṭipāṭiyamāno ukkuṭṭhukkuṭṭhiṭṭhāne yeva utṭhahitvā anukkamena ekasmim tāle nipatitvā tass' eva majjhe makulatālapaṇṇasūcim dalham gahetvā vijjhiyamāno pi na utṭhaheyya, evamsampadam idaṃ daṭṭhabbam.

Tatridam opammasamsandanam:—yathā hi tālavane dvattimsatālā, evam imasmim kāye dvattimsakotṭhāsā. Makkato viya cittam, luddo viya yogāvacaro. Makkaṭassa dvattimsatālake tālavane nivāso viya yogino cittassa dvattimsakotṭhāsake kāye ārammaṇavasena anusaṇcaraṇam. Luddena ādimhi ṭhitatālassa paṇṇam sarena vijjhitvā ukkuṭṭhiyā katāya makkaṭassa tasmim tasmim tāle patitvā, pariyantatālagamanam viya, yogino: kesā ti manasikāre āradhe paṭipāṭiyā gantvā pariyoṣānakotṭhāse yeva cittassa

¹ Sh katabbam.² Bhm upaṭṭhahati.³ Bhm tam.

saṅṭhānaṃ. Puna paccāgamane pi es' eva nayo. Punap-punaṃ paṭipātiyamānassa makkaṭassa ukkuṭṭhukkuṭṭhiṭṭhāne uṭṭhānaṃ viya, punappunaṃ manasikaroto kesuci kesuci upaṭṭhātesu anupaṭṭhahante vissajjetvā upaṭṭhitesu parikkammakaraṇaṃ. Anukkamena ekasmiṃ tāle nipatitvā tassa majjhe makulaṭālapaṇṇasūcim dalaṃ gahetvā vijjhiyamānassā pi anuṭṭhānaṃ viya, avasāne dvīsu upaṭṭhitesu yo suṭṭhutam upaṭṭhāti;¹ tam eva punappunaṃ manasikaritvā appanāya uppādanam.

Aparā pi upamā:—yathā nāma piṇḍapātiko bhikkhu dvattimsakulaṃ gāmaṃ upanissāya vasanto paṭhamagehe yeva dve bhikkhā labhitvā, parato ekaṃ vissajjeyya, puna divase tisso labhitvā, parato dve vissajjeyya, tatiyadivase ādimhi yeva pattapūraṃ labhitvā āsanasālaṃ gantvā paribhuñjeyya, evaṃsampadam idaṃ daṭṭhabbam. Dvattimsakulagāmo viya hi dvattimsākāro. Piṇḍapātiko viya yogāvacaro. Tassa taṃ gāmaṃ upanissāya vāso viya yogino dvattimsākāre parikkammakaraṇaṃ. Paṭhamagehe dve bhikkhā labhitvā parato ekissā vissajjanaṃ viya, dutiya divase tisso labhitvā parato dvinnam vissajjanaṃ viya ca, manasikaroto manasikaroto anupaṭṭhahante vissajjetvā upaṭṭhitesu upaṭṭhitesu² yāva koṭṭhāsadvaye parikkammakaraṇaṃ, tatiyadivase ādimhi yeva pattapūraṃ labhitvā āsanasālāyaṃ nisīditvā paribhogo viya, dvīsu yo suṭṭhutam upaṭṭhāti, tam eva punappunaṃ manasikaritvā appanāya uppādanam.

Appanāto ti appanākoṭṭhāsato kesādisu ekekasmiṃ koṭṭhāse appanā hoti ti veditabbā ti ayam [ev'³] ettha adhippāyo.

Tayo ca suttantā ti *adhicittam*, *sītibhāvo*, *bojjhangakosallan* ti ime tayo suttantā viriyasamādhiyojanattham veditabbā ti ayam ettha adhippāyo.

Tattha: *adhicittamanuyuttena*, *bhikkhave*, *bhikkhunū tīni nimittāni kālena kālaṃ manasikātabbāni*: *kālena kālaṃ samādhinimittam manasikātabbam*, *kālena kālaṃ paggahanimittam*⁴ *manasikātabbam*, *kālena kālaṃ upekkhānimittam*

¹ So also Bhm.

² Bhm once only.

³ Sbh omit.

⁴ So all editions. P.T.S. Ang. ed. has paggāha°.

manasikātabbāṃ. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantaṃ samādhinimittaṃ yeva manasikareyya, thānaṃ taṃ cittaṃ kosajjāya samvatteyya. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantaṃ paggahanimittaṃ yeva manasikareyya, thānaṃ taṃ cittaṃ uddhaccāya samvatteyya. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantaṃ upekkhānimittaṃ yeva manasikareyya, thānaṃ taṃ cittaṃ na sammāsamādhiyeyya āsavānaṃ khayāya. Yato ca kho, bhikkhave, adhiccittamanuyutto bhikkhu kālena kālaṃ samādhinimittaṃ paggahanimittaṃ upekkhānimittaṃ manasikaroti, taṃ hoti cittaṃ muduñ ca kammaññañ¹ ca pabhassarañ ca na ca pabhangu sammāsamādhiyati āsavānaṃ khayāya.

Seyyathā pi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandhati, ukkaṃ bādhitvā ukkāmuḍhaṃ ālimpeti, ukkāmuḍhaṃ ālimpetvā sandāsesa jātārūpaṃ gahetvā ukkāmuḍhe pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati:—Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ abhidhameyya, thānaṃ taṃ jātārūpaṃ dahēyya:—Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ udakena paripphoseyya, thānaṃ taṃ jātārūpaṃ nibbāyeyya:—sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ ajjhupekkheyya, thānaṃ taṃ jātārūpaṃ na sammāparipākāṃ gaccheyya:—Yato ca kho, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati, taṃ hoti jātārūpaṃ muduñ ca kammaññañ¹ ca pabhassarañ ca na ca pabhangu sammā upeti kammaāya, yassā yassā ca piḷandhanavikatiyā ākankhati, yadi pattikāya, yadi kuṇḍalāya, yadi gīveyyāya,² yadi suvaṇṇamālāya, tañ c' assa atthaṃ anubhoti.

Evam eva kho, bhikkhave, adhiccittamanuyuttēna bhikkhunā . . . pe . . . sammā samādhīyati āsavānaṃ khayāya, yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhi-

¹ So all editions. P.T.S. Ang. ed. has *kammaniyañ*.

² P.T.S. has *gīveyyake*.

*ninnāmeti abhiññāsacchikiriya, tatra tatr' eva sakkkhābhābataṃ pāpunāti, sati sati āyatane ti*¹ *idaṃ suttam adhicittan ti veditabbam.*

*Chahi, bhikkhave, dhammeḥi samannāgato bhikkhu bhabbo anuttaram sītibhāvaṃ sacchikātum. Katameḥi chahi? Idha, bhikkhave, bhikkhu yasmiṃ samaye cittaṃ niggahetabbam, tasmīṃ samaye cittaṃ niggahāti; yasmiṃ samaye cittaṃ paggaḥetabbam, tasmīṃ samaye cittaṃ paggaḥāti; yasmiṃ samaye cittaṃ sampahamsitabbam, tasmīṃ samaye cittaṃ sampahamseti; yasmiṃ samaye cittaṃ ajjhupekkhitabbam, tasmīṃ samaye cittaṃ ajjhupekkhati. Pañitādhimuttiko ca hoti, nibbānābhīrato. Imeḥi kho, bhikkhave, chahi dhammeḥi samannāgato bhikkhu bhabbo anuttaram sītibhāvaṃ sacchikātun ti*² *idaṃ suttam [anuttaram³] sītibhāvo ti veditabbam.*

*Bojjhangakosallaṃ pana: evam eva kho, bhikkhave, yasmiṃ samaye tīnaṃ cittaṃ hoti, akālo tasmīṃ samaye passaddhisambojjhangassa bhāvanāyā ti*⁴ *appanākosallakathāyaṃ dassitam eva.*

Iti idaṃ sattavidham uggahakosallaṃ suggahitaṃ katvā idaṃ ca dasavidham manasikāra-kosallaṃ suṭṭhu vavatthapetvā tena yoginā ubhayakosallavasena kammaṭṭhānaṃ sādhuṃ uggahetabbam.

Sace pan' assa ācariyena saddhim ekavihāre yeva phāsu hoti, evaṃ vitthārena akathāpetvā [kammaṭṭhānaṃ suṭṭhu vavatthapetvā⁵] kammaṭṭhānaṃ anuyuñjantena⁶ visesaṃ labhitvā uparūpari kathāpetabbam. Aññattha vasitukāmena yathāvuttena vidhinā vitthārato kathāpetvā punappunam parivattetvā sabbam gaṇṭhiṭṭhānaṃ chinditvā pathavīkasiṇaniddese vuttanayen' eva ananurūpaṃ senāsanam pahāya anurūpe vihāre vasantena⁷ khuddakapalibodhupacchedam katvā paṭikūlamanasikāre parikammaṃ kātabbam.

Karontena pana kesesu tāva nimittaṃ gaḥetabbam. Kathaṃ? Ekaṃ vā dve vā kese luñcivā hatthatale ṭha-

¹ A. i, 256-58.

² A. iii, 435.

³ So Bhm. Sbh omīṭ.

⁴ S. v, 112.

⁵ Sbh omīṭ clause.

⁶ Bhm anuyujj°.

⁷ Sbh anurūpe viharantena.

petvā vaṇṇo tāva vavatthāpetabbo. Chinnatthāne pi kese oloketum vaṭṭati. Udaḥapatte vā yāgupatte vā oloketum [pi¹]vaṭṭati yeva. Kālakakāle disvā: kālakā ti manasikātabbā, setakāle: setā ti, missakakāle pana ussadavasena manasikātabbā honti. Yathā ca kesesu, evaṃ sakale pi tacapañcake disvā va nimittam gahetabbam.

Evaṃ nimittam gahetvā sabbakoṭṭhāsesu² vaṇṇa-saṇṭhānadisokāsa-paricchedavasena vavatthapetvā vaṇṇa-saṇṭhānagandha-āsayokāsavasena pañcadhā paṭikūlatā vavatthapetabbā. Tatrāyaṃ sabbakoṭṭhāsesu anupubbakathā³:—kesā tāva pakativannaṇena kālakā addāriṭṭhakavaṇṇā.⁴ Saṇṭhānato dīghavaṭṭa[likā⁵] tulā dandasaṇṭhānā. Disato uparimadisāya jātā. Okāsato ubhosu passesu kaṇṇacūlikāhi, purato nalāntena, pacchato galavāṭakena paricchinnā. Sisakaṭṭhāveṭṭhanam allacammam kesānam okāso. Paricchedato⁶ kesā sisaveṭṭhanacamme vihaḍḍamattam pavisitvā patiṭṭhitena, heṭṭhā attano mūlatalena, upari ākāsena, tiriyaṃ aṇṇamaṇṇena paricchinnā, dve kesā ekato natthi ti ayaṃ sabhāgaparicchedo. Kesā na lomā, lomā na kesā ti evaṃ avasesa-ekatimsakoṭṭhāsehi amissakatā.⁷ Kesā nāma pāṭiyekko ekakoṭṭhāso⁸ ti ayaṃ visabhāgaparicchedo. Idam kesānam vaṇṇādito vavatthāpanam.

Idam pana nesam vaṇṇādivasena pañcadhā paṭikūlato vavatthāpanam:—Kesā nām' ete vaṇṇato pi paṭikūlā, saṇṭhānato pi gandhato pi āsayato pi okāsato pi paṭikūlā, manuṇṇe pi hi yagupatte vā bhattapatte vā kesavaṇṇam kiñci disvā: kesamissakam idam! Haratha nan ti jigucchanti, evaṃ kesā vaṇṇato paṭikūlā. Rattim bhuñjantā pi kesasaṇṭhānam akkavākam vā makacivākam vā chupitvā[pi⁹]tath' eva jigucchanti, evaṃ saṇṭhānato paṭikūlā. Telamakkhanapupphadhūmādi-¹⁰sankhāravirahitānaṃ ca kesānam gandho paramajeguccho hoti. Tato jegucchataro agginhi pakkhittā-

1 Sbh omit. 2 Bhm °ṭṭhāse.

3 Bhm anupubbikathā.

4 Bhm addhāriṭṭhaka°.

5 Sbh omit.

6 Bhm add ti.

7 Bm amissi°; B^h amissi°.

8 Sbh pāṭi ekko eko koṭṭhāso.

9 Sbh omit.

10 Sbh °dhūpādi.

nam. Kesā hi vaṇṇasaṇṭhānato apaṭikūlā pi [siyūm¹], *gandhena* pana paṭikūlā yeva. Yathā hi daharassa kumārassa vaccaṃ vaṇṇato haliddivaṇṇaṃ, saṇṭhānato [pi²] haliddipiṇḍasaṇṭhānaṃ, sankāraṭṭhāne chaḍḍitañ ca uddhumātakakālasunakhasarīraṃ vaṇṇato talapakkavaṇṇaṃ, saṇṭhānato vaṭṭetvā viassaṭṭhamudingasanaṇṭhānaṃ, dāṭhā pi 'ssa sumanamakulasadisā ti ubhayam pi vaṇṇasaṇṭhānato siyā appaṭikūlaṃ, *gandhena* pana paṭikūlaṃ eva, evaṃ kesā pi siyūm vaṇṇasaṇṭhānato apaṭikūlā, *gandhena* pana paṭikūlā yevā ti. Yathā pana asuciṭṭhāne gāmanissandhena jātāni sūpeyyapaṇṇāni nāgarikamanussānaṃ jegucchāni honti aparibhogāni, evaṃ kesā pi pubbalohitamuttakarīsapittasemhādi nissandena jātattā jegucchā ti idaṃ nesaṃ āsayato pāṭikulyaṃ. Ime ca kesā nāma gūtharāsīmhi utṭhitakaṇṇikaṃ viya ekatimsakoṭṭhāsārāsīmhi jātā, te susānasankāraṭṭhānādisu jātasākaṃ viya parikhādisu³ jātakamalakuvalayādi pupphaṃ viya ca asuciṭṭhāne jātattā paramajegucchā ti idaṃ nesaṃ okāsato pāṭikulyaṃ.

Yathā ca kesānaṃ, evaṃ sabbakoṭṭhāsānaṃ vaṇṇasaṇṭhāna-gandhāsayaokāsavasena pañcadhā paṭikūlatā vatthapetabbā. Vaṇṇasaṇṭhānadisokāsaparicchedavasena pana sabbe pi viṣuṃ viṣuṃ vavatthapetabbā.

Tattha lomā tāva pakativannaṃ na kesā viya asambhinakālākā, kālapingalā pana honti. Saṇṭhānato onataggā tālamūlasaṇṭhānā. Disato dvīsu disāsu jātā, okāsato tṭhapetvā kesānaṃ patiṭṭhitokāsañ ca hatthapādatalāni ca yebhuyena avasesarīravethanaacamme jātā. Paricchedato sarīravethanaacamme likhāmattaṃ⁴ pavisitvā patiṭṭhitena, heṭṭhā attano mūlatalena, upari ākāseṇa, tiriyaṃ aññamaññena paricchinā. Dve lomā ekato natthi ti ayaṃ nesaṃ sabbāgaparicchedo, visabbāgaparicchedo pana kesasadiṣo yeva.

Nakhā ti viṣatiyā nakhapattānaṃ nāmaṃ, te sabbe pi vaṇṇato seto. Saṇṭhānato macchasaṅkalikaṇṭhānā. Disato pādanakhā heṭṭhimadisāya,⁵ hatthanakhā uparimadisāyā ti

¹ Sh omits.

² Bhm omil.

³ Bhm parikkh°.

⁴ Sh likkhā°.

⁵ Sbh °disāyaṃ.

dvīsu disāsu jātā. Okāsato angulinam aggapiṭṭhesu paṭiṭṭhitā. Paricchedato dvīsu¹ disāsu angulikoṭimamsehi, *anto* angulipiṭṭhamamsena, *bahi* ceva *agge* ca ākāsenā, *tiriyaṃ* aññamaññena paricchinā; dve nakhā ekato natthi. Ayam nesam sabhāgaparicchedo, visabhāgaparicchedo pana kesasadisō yeva.

Dantā ti paripunnadantassa dvattimsadantaṭṭhikāni, te pi vaṇṇato setā. Saṇṭhānato anekasaṇṭhānā, tesam hi hetṭhimāya tāva dantapāliyā majjhe cattāro dantā mattikā piṇḍe paṭipāṭiyā ṭhapita-alābubijasaṇṭhānā; tesam ubhosu passesu ekeko ekamūlako ekakoṭiko mallikamakulasāṇṭhāno; tato ekeko dvimūlako dvikoṭiko yānaka-upatthambhini²-saṇṭhāno; tato dve dve timūlakā³ tikoṭikā; tato dve dve catumūlā⁴ catukoṭikā ti. Uparimāpāliyā pi es' eva nayo. Disato uparimadisāya jātā. Okāsato dvīsu hanukaṭṭhikesu paṭiṭṭhitā. Paricchedato hetṭhāhanukaṭṭhike paṭiṭṭhitena attano mūlatalena, upari ākāsenā, tiriyaṃ aññamaññena paricchinā; dve dantā ekato natthi. Ayam nesam sabhāgaparicchedo, visabhāgaparicchedo pana kesasadisō yeva.

Taco ti sakalasarīram veṭhetvā ṭhitacammaṃ. Tassa uparikālasāmapītādivaṇṇā chavi nāma, yā sakalasarīrato pi sankadḍhiyamānā badaraṭṭhinattā hoti. Taco pana vaṇṇato seto yeva, so c' assa⁵ setabhāvo aggi-jālābhighātapaharaṇappahārādihi viddhamsitāya chaviyā pākato hoti, saṇṭhānato sarīrasaṇṭhāno va hoti. Ayam ettha sankhepo. Vitthārato pana pādangulittaco kosakāraka-kosasaṇṭhāno; piṭṭhipādattaco puṭabandha-upāhanasaṇṭhāno; janghattaco bhattapuṭaka-tālapaṇṇa-saṇṭhāno; uruttaco taṇḍulabharitadighatthavikasaṇṭhāno; ānisadattaco udakapūritapaṭaparissāvanasaṇṭhāno; piṭṭhittaco phalakonaddhacammaṣaṇṭhāno; kucchittaco vīṇāḍoṇikonaddhacammaṣaṇṭhāno; urattaco yebhuyyena caturassasaṇṭhāno; ubhayabāhuttaco tūṇiro-naddhacammaṣaṇṭhāno; piṭṭhihatthattaco khurakosasaṇṭhāno, phanakatthavikasaṇṭhāno vā; hatthangulittaco kuñci-kākosakasaṇṭhāno; gīvattaco galakaṇcukasaṇṭhāno; mukhat-

¹ Sh tīsu.² Sh °nika-.³ Sbh mūlā.⁴ Sic omnes.⁵ Sb tassa.

taco chiddāvachiddakīṭakulāvakasaṇṭhāno; sīsattaco pattatthavikasaṇṭhāno ti.

Tacapariggaṇhakena ca yogāvacarena uttarotṭhato paṭṭhāya uparimukhaṃ ñāṇaṃ pesetvā paṭṭhamam tāva mukhaṃ pariyonandhitvā tṭhitacammaṃ vavatthapetabbam. Tato nalāṭṭṭhicammaṃ, tato thavikāya pakkhittapattassa ca thavikāya ca antarena hattham iva sīsattḥhikassa ca sīsacammaṃ ca antarena ñāṇaṃ pesetvā aṭṭhikena saddhim cammassa ekābaddhabhāvaṃ viyojenta sīsacammaṃ vavatthapetabbam. Tato khandhacammaṃ, tato anulomena paṭilomena ca dakkhiṇahatthacammaṃ. Atha ten' eva nayena vāmahatthacammaṃ, tato piṭṭhicammaṃ [tam¹] vavatthapetvā anulomena paṭilomena ca dakkhiṇapādacammaṃ, atha ten' eva nayena vāmapādacammaṃ, tato anukāmen' eva vatthi-udarahadayagīvacammāni vavatthapetabbāni. Atha gīvacammānantaraṃ heṭṭhimahanucammaṃ vavatthapetvā adharotṭhapariyosānaṃ pāpetvā niṭṭhapetabbam. Evaṃ olārikolārikam pariggaṇhantassa sukhumam pi pākāṭam hoti. Disato dvīsu disāsu jāto. Okāsato sakalasarīraṃ pariyonandhitvā tṭhito. Paricchedato heṭṭhā patitṭhitatalena, upari ākāseṇa paricchinno:—ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadisoyeva.

Mamsan ti nava mamsāpesisatāni. Tam sabbam pi vaṇṇato rattam kimsukapupphasadisam, saṇṭhānato janghapinḍikamamsam tālapaṇṇapuṭabhattasaṇṭhānaṃ;² ūrumamsam nisadapotasaṇṭhānaṃ; ānisadamamsam uddhanakoṭisaṇṭhānaṃ; piṭṭhimamsam tālagulapaṭalasaṇṭhānaṃ; phāsukadvayamamsam³ koṭṭhalikāyakucchiyaṃ⁴ tanumattikālepaṇṇasaṇṭhānaṃ; thanamamsam vaṭṭetva⁵ avakkhittamattikāpinḍasaṇṭhānaṃ; bāhudvayamamsam dviguṇam katvā tṭhapitaniccammamahāmūsikasaṇṭhānaṃ. Evaṃ olārikolārikam pariggaṇhantassa sukhumam pi pākāṭam hoti. Disato dvīsu disāsu jātam. Okāsato [vi⁶]sādhikāni tīni aṭṭhisatāni

¹ Sbh *omit.*

³ Bhm pāsuka°.

⁵ Sbh tṭhatvā.

² Sbh tālapatta°.

⁴ Sbh potthali°.

⁶ Sbh *omit.*

anulimpitvā t̥hitam. Paricchedato heṭṭhā aṭṭhisanghāte patit̥ṭhitatalena, upari tacena, tiriyam aññamaññena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Nahārū¹ ti nava nahāru-satāni. Vaṇṇato sabbe pi nahārū setā, saṇṭhānato nānā saṇṭhānā. Etesu hi givāya uparimabhāgato² paṭṭhāya pañca mahānahārū sarīram vinaddhamānā purimapassena otiṇṇā, pañca pacchimapassena, pañca dakkhiṇapassena, pañca vāmapassena. ³Dakkhiṇa-hattham vinaddhamānā pi hatthassa purimapassena pañca, pacchimapassena pañca, tathā vāmahattham vinaddhamānā. Dakkhiṇapādam vinaddhamānā pi pādassa purimapassena pañca, pacchimapassena pañca, tathā vāmapādam vinaddhamānā pi ti evam sarīradhārakā nāma sat̥ṭhi mahānahārū kāyam vinaddhamānā otiṇṇā. Ye kaṇḍarā ti pi vuccanti, te sabbe pi kandalamakūlasaṇṭhānā; aññe pana tam tam padam ajjhottharivā t̥hitā, tato sukhumatarā suttarajjuka-saṇṭhānā, aññe tato sukhumatarā pūtilatāsaṇṭhānā, aññe tato sukhumatarā mahāvīṇātantisāsaṇṭhānā, aññe thūlasuttakasaṇṭhānā. Hatthapādapiṭṭhisu nahārū sakunapādasāsaṇṭhānā; sise nahārū dārakānam sīsajālakasaṇṭhānā; piṭṭhiyam nahārū ātape pasārita-allajālasaṇṭhānā. Avasesā tam tam angapaccangānugatā nahārū sarīre paṭimukkajālakañcuka-saṇṭhānā. Disato dvisu diṣasu jātā. Okāsato sakalasarīre aṭṭhīni ābandhitvā t̥hitā. Paricchedato heṭṭhā tiṇṇam aṭṭhisatānam upari patit̥ṭhitatalehi, upari maṃsacammāni āhacca t̥hitappādesehi, tiriyam aññamaññena paricchinnā. Ayam nesam sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Atthi ti t̥hapetvā dvattimsadantaṭṭhīni, avasesāni catu-sat̥ṭhi hatthaṭṭhīni, catusat̥ṭhi pādāṭṭhīni, catusat̥ṭhi maṃsanissitāni mudu aṭṭhīni, dve paṇhikaṭṭhīni, ekekasmim pāde dve dve goppakaṭṭhīni, dve janghaṭṭhīni, ekam jaṇ-nukut̥ṭhi, ekam ūrat̥ṭhi,⁴ dve kaṭiāṭṭhīni,⁵ aṭṭhārasa piṭṭhikaṇ-

¹ B^{hm} nahāru (*always*).

² S^{bh} uparibh°.

³ S^h *inserts* pañca.

⁴ B^{hm} ūrut̥ṭhi.

⁵ B^{hm} kaṭiāṭṭhīni.

ṭakaṭṭhīni,¹ catuvīsati phāsukaṭṭhīni,² cuddasa uraṭṭhīni, ekam hadayaṭṭhi, dve akkhakaṭṭhīni, dve koṭṭaṭṭhīni, dve bāhaṭṭhīni, dve dve aggabāhaṭṭhīni, satta gīvaṭṭhīni, dve hanukaṭṭhīni, ekam nāsikaṭṭhi, dve akkhaṭṭhīni, dve kaṇṇaṭṭhīni, ekam nalāṭaṭṭhi, ekam muddhaṭṭhi, nava sīsaka-pālaṭṭhīni ti evaṃ timattāni aṭṭhisatāni. Tāni sabbāni pi vaṇṇato setāni, saṇṭhānato nānā saṇṭhānāni. Tattha hi aggapādanguli-aṭṭhīni katakabijasaṇṭhānāni; tad-anantarāni majjhapabbatṭhīni paṇasaṭṭhi³-saṇṭhānāni; mūlapabbatṭhīni paṇavasanaṇṭhānāni. Piṭṭhipādaṭṭhīni koṭṭitakandalakanda-ra-⁴rāsisaṇṭhānāni. Paṇhikaṭṭhi ekaṭṭhitālaphalabijasaṇṭhānam. Goppakaṭṭhīni bandhakilāgolakasaṇṭhānāni; janghaṭṭhinam goppakaṭṭhisu patitṭhitatṭhānam apanītataca-sindikalirasaṇṭhānam⁵; khuddakajanghaṭṭhikam dhanukadāḍasaṇṭhānam, mahantaṃ milātasappapiṭṭhisanaṇṭhānam; janṇukaṭṭhi ekato parikkhinaphenakasaṇṭhānam. Tattha janghaṭṭhikassa patitṭhitatṭhānam at[ti]khinaggagosinga-saṇṭhānam.⁶ Uraṭṭhiduttacchitavāsi-⁷pharasudāḍasaṇṭhānam. Tassa kaṭiṭṭhimhi patitṭhitatṭhānam kilāgolakasaṇṭhānam. Tena kaṭaṭṭhino⁸ patitṭhitatṭhānam aggacchin-namahāpunnāgaphalasaṇṭhānam. Kaṭi-aṭṭhīni⁹ dve pi ekā-bandhāni hutvā kumbhakārika-uddhana-saṇṭhānāni; pāṭi-yekkam⁹ kammārakūṭayottaṭṭhānāni.¹⁰ Koṭiyam ṭhitam ānisadaṭṭhi adhomukham katvā gahitasappaphaṇasaṇṭhānam, sattasu ṭhānesu¹¹ chiddāvachiddam.¹² Piṭṭhikaṇṭakaṭṭhīni abbhantarato uparūpariṭṭhapitasāpattavethakasaṇṭhānāni.¹³ Bāhirato vaṭṭanāvāḷisaṇṭhānāni. Tesam antarantarā kakacadantasadisā dve tayo kaṇṭakā honti. Catuvīsatiyā phāsukaṭṭhisu¹⁴ aparipunṇāni aparipunṇa-asisaṇṭhānāni, pari-

¹ Sb °kaṇṭhakaṭṭhīni.

² Bhm pāsuk°.

³ Bhm pana°.

⁴ Sbh °kanda-. Cf. p. 255.

⁵ Sh anapanīta°, but refers to reading given above.

⁶ Bhm atikhin°.

⁷ Bhm Ūruṭṭhi°.

⁸ Bhm kaṭiṭ°.

⁹ So all editions. Cf. above, p. 249.

¹⁰ Bhm °yottasan°.

¹¹ Bhm sattatṭhatṭhānesu.

¹² Sbh °cchiddam.

¹³ Sb °sīsaka°; Bhm °vedhaka°.

¹⁴ Bhm pāsuka°.

punṇāni paripunṇa-asisaṇṭhānāni; sabbāni pi odātakukku-
tassa pasāritapakḥasaṇṭhānāni. Cuddasa uraṭṭhīni jinṇa-
sandamānikapañjarasaṇṭhānāni. Hadayaṭṭhi dabbiphaṇa-
saṇṭhānam. Akkhakaṭṭhīni khuddakalohavāsidaṇḍasaṇṭhā-
nāni. Koṭṭhaṭṭhīni¹ ekato parikkhīnasīhalakuddālasaṇṭhā-
nāni. Bāhaṭṭhīni ādāsaḍḍakasaṇṭhānāni. Aggabāhaṭ-
ṭhīniyamakatālakandaṇḍasaṇṭhānāni. Maṇibandhaṭṭhīni ekato
alliyāpetvā ṭhapitasīsakapaṭṭavethakasaṇṭhānāni. Piṭṭhi-
hatthaṭṭhīni koṭṭitakandalakaṇḍararāsisaṇṭhānāni.² Hat-
thangulisu mūlapabbhaṭṭhīni³ paṇavaṇṭhānāni; majjha-
pabbhaṭṭhīni aparipunṇapaṇasaṭṭhisāṇṭhānāni;⁴ aggapab-
baṭṭhīni katakabijasaṇṭhānāni. Satta gīvaṭṭhīni daṇḍena⁵
vijjhītvā paṭipāṭiyā ṭhapitavamsakaliracakkala[ka-⁶]saṇ-
ṭhānāni. Heṭṭhimahanukaṭṭhi kammārānam ayokūṭayot-
takasaṇṭhānam;⁷ uparimam avalekhanasatthakasaṇṭhānam.
Akkhikūpa-nāsakūpaṭṭhīni apanītamiñja-taruṇatālaṭṭhisāṇ-
ṭhānāni. Nalāṭaṭṭhi adhomukhaṭṭhipitasankhathālakaka-
pālasaṇṭhānam. Kaṇṇacūlikaṭṭhīni nahāpitakhurakosasaṇ-
ṭhānāni. Nalāṭakaṇṇacūlikānam upari paṭṭabandhano-
kāse aṭṭhi sankuṭṭitaghatapunṇapaṭalakhaṇḍasaṇṭhānam.
Muddhaṭṭhi mukhacchinnavankanālikerasaṇṭhānam. Sisaṭ-
ṭhīni sibbetvā ṭhapitajajjaralābukaṭṭhaṇḍasaṇṭhānāni. Disato
dvīsu disāsu jātāni. Okāsato avisesena sakalasārīre ṭhitāni.
Visesena pan' ettha sisaṭṭhīni gīvaṭṭhisu⁸ paṭiṭṭhitāni.

Gīvaṭṭhīni piṭṭhikaṇṭakaṭṭhisu; piṭṭhikaṇṭakaṭṭhīni kaṭi-
aṭṭhisu⁹; kaṭi-aṭṭhīni⁹ ūraṭṭhisu;¹⁰ ūraṭṭhīni¹⁰ jaṇṇukaṭṭhisu;
jaṇṇukaṭṭhīni jaṇghaṭṭhisu; jaṇghaṭṭhīni gopphakaṭṭhisu;
gopphakaṭṭhīni piṭṭhipādaṭṭhisu paṭiṭṭhitāni. Paricchedato
anto aṭṭhimiñjena, uparito mamsena, agge mūle ca añña-
maññaena paricchinnāni. Ayam nesam sabhāgaparicchedo,
visabhāgaparicchedo pana kesasadiṣo yeva.

Atthimiñjan ti tesam tesam aṭṭhīnam abbhantaragatam
miñjam, tam vaṇṇato tesam, saṇṭhānato mahantamahantā-

¹ Bhm koṭṭa°. ² So all editions. See above, p. 254.

³ Sb hatthangulimūla. . . .

⁴ Bhm pana°.

⁵ Sb daṇḍe. ⁶ Bhm omit. ⁷ So all editions. See p. 254.

⁸ Bhm gīva°. ⁹ Bhm kaṭiṭṭhi°.

¹⁰ Bhm ūruṭṭh°.

nam atthinaṃ abbhantaragataṃ¹ velunāliyaṃ pakkhittasedita-mahāvettaggasanṭhānaṃ, khuddānukhuddakānaṃ abbhantaragataṃ veluyaṭṭhipabbesu² pakkhittasedita-tanuvetttaggasanṭhānaṃ. Disato dvisu disāsu jātaṃ. Okāsato atthinaṃ abbhantare patiṭṭhitaṃ. Paricchedato atthinaṃ abbhantaratalehi paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadisō yeva.

Vakkaṇ ti ekabandhanā dve mamsapiṇḍikā. Taṃ vaṇṇato mandarattaṃ pālibhaddakaṭṭhivaṇṇaṃ, saṇṭhānato dārakānaṃ yamakakīlāgolakasaṇṭhānaṃ; ekavaṇṭapaṭibaddha-ambaphaladvayasāṇṭhānaṃ vā. Disato uparimāya disāya jātaṃ. Okāsato galavāṭakā³ nikkhantena ekamūlena thokaṃ, gantvā dvidhābhinnena thūlanahārūnā vinibandhaṃ⁴ hutvā hadayaṃamsaṃ parikkhipitvā ṭhitaṃ. Paricchedato vakkaṃ, vakkabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadisō yeva.

Hadayaṇ ti hadayaṃamsaṃ. Taṃ vaṇṇato rattamaṃ⁵ padumapattapiṭṭhivaṇṇaṃ; saṇṭhānato bāhirapattāni apānetvā adhomukhaṃ ṭhapitaṃ padumamakulasāṇṭhānaṃ,⁶ bahimaṭṭaṃ,⁷ anto kosātakīphalassa abbhantarasadisāṃ, paññāvaṇṭānaṃ thokaṃ vikaṣitaṃ, mandapaññānaṃ makulitaṃ⁸ eva, anto c' assa punnāgaṭṭhi patiṭṭhānamatto āvāṭako hoti, yattha addhapasatamattaṃ lohitaṃ saṇṭhāti, yaṃ nissāya manodhātu ca manoviññānadhātu ca vattanti. Taṃ paṇ'etaṃ rāgacaritassa rattamaṃ hoti, dosacaritassa kālakaṃ, mohacaritassa maṃsadhovana-udakasadisāṃ, vitakkacaritassa kulatthayūsavaṇṇaṃ, saddhācaritassa kaṇikārapupphavaṇṇaṃ, paññācaritassa acchaṃ vippasannaṃ⁹ anāvilāṃ paṇḍaraṃ parisuddhaṃ niddhotajātimaṇi viya jutimantaṃ khāyati. Disato uparimāya disāya jātaṃ. Okāsato sarirabbhantare dvinnāṃ thanānaṃ majjhe patiṭṭhitaṃ. Paricchedato hadayaṃ hadayaabhāgena paricchinnaṃ. Ayam assa

¹ B^{hm} abbharaṅgataṃ.

² S^h vetthaya°.

³ B^{hm} gala°.

⁴ S^h °baddhaṃ.

⁵ S^{bh} ratta-.

⁶ S^{bh} adhomukha-ṭhapita-.

⁷ B^{hm} °maṭṭhaṃ.

⁸ So all editions.

⁹ All editions read °sannaṃ-.

sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Yakanan ti yamakamamsapaṭalam. Tam vaṇṇato rattam paṇḍukadhātukam nātirattam¹ kumudassa pattapiṭṭhivaṇṇam. Saṇṭhānato mūle ekam, agge yamakam kovilārapattasaṇṭhānam; tañ ca dandhānam ekam eva hoti mahantam, pañnavantānam dve vā tīni vā khuddakāni. Disato uparimāya disāya jātam. Okāsato dvinnam thananam abbhantare dakkhinapassam nissāya tthitam. Paricchedato yakanam yakanabhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Kilomakan ti paṭicchannā paṭicchannabhedato duvidham pariyanahanamamsam. Tam duvidham pi vaṇṇato setam dukūlapilotikavaṇṇam. Saṇṭhānato attano okāsasaṇṭhānam. Disato paṭicchannakilomakam uparimāya disāya, itaram dvisu disāsu jātam. Okāsato paṭicchannakilomakam hadayañ ca vakkañ ca paṭicchādetvā, apāṭicchanna-kilomakam sakalasarīre cammassa heṭṭhato mamsam pariyanandhitvā tthitam; paricchedato heṭṭhā mamsena, upari cammena, tiriyam kilomakabhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Pihakan ti udarajivhāmamsam. Tam vaṇṇato nīlam nigundipupphavaṇṇam. Saṇṭhānato sattangulappamānam² abandhanam kālavacchakajivhāsaṇṭhānam. Disato uparimāya disāya jātam. Okāsato hadayassa vāmapasse udarapaṭalassa matthakapassam nissāya tthitam, yasmim paharanapahārena bahinikkhante sattānam jīvitakkhayo hoti. Paricchedato pihakabhāvena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Papphāsan ti dvattimsa mamsakhaṇḍappabhedam papphāsamamsam. Tam vaṇṇato rattam nātipakka-udumbaraphalavaṇṇam. Saṇṭhānato visamacchinnabahalapūvakhaṇḍasaṇṭhānam. Abbhantare asitapītānam abhāve uggatena kammajatejusmanā³ abbhāhatattā sankhāyitalālapinḍam iva nirasam nirojam. Disato uparimāya disāya jātam. Okāsato sarirabbhantare dvinnam thanānam antare hadayañ ca

¹ Sbh nātiratta-. ² Sh °lapamānam-.

yakanañ ca upari chādetvā olambantaṃ t̥hitaṃ. Paricchedato papphāsabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Antan ti purisassa dvattimsa hattham,¹ itthiyā aṭṭhaviṣati hattham¹ ekaviṣatiyā t̥hānesu obhaggā antavaṭṭi. Tad etaṃ vaṇṇato setaṃ sakkharasudhāvaṇṇam. Saṇṭhānato lohitaḍḍiyam ābhujitvā t̥hapitasasacchinnaṣappasaṇṭhānam. Disato dvīsu disāsu jātaṃ. Okāsato upari galavātake heṭṭhā ca karīsamagge vinibandhattā galavātakakarīsamaggapariyante sarirabbhantare t̥hitaṃ. Paricchedato antabhogena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Antaḡṇan ti antabhogaṭṭhānesu bandhanaṃ. Taṃ vaṇṇato setaṃ dakaṣīṭalikamūla[ka²]vaṇṇam. Saṇṭhānato dakaṣīṭalikamūlasaṇṭhānam eva. Disato dvīsu disāsu jātaṃ. Okāsato kuddāḷapharasu-kammāḍiṇi karontānaṃ yaṇṭākaḍḍhanakāle yaṇṭasuttakam iva yaṇṭaphalakāni antabhoge ekato agaḷante ābandhitvā pādapuñchanarajjumaṇḍalakassa antaraṃ saṃsibbitvā³ t̥hitarajjukā viya ekaviṣatiyā antabhogaṇaṃ antaraṃ t̥hitaṃ. Paricchedato antaḡṇabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Udariyan ti udare bhavaṃ asitapītakhāyitasāyitaṃ. Taṃ vaṇṇato ajjhoḥaṭṭhāravaṇṇam. Saṇṭhānato paṛissāvane siṭṭilabandhataṇḍulasāṇṭhānam. Disato uparimāya disāya jātaṃ.⁴ Okāsato udare t̥hitaṃ. Udaraṃ nāma ubhato nippīliyamānassa allasātakassa majjhe sañjātaphoṭakasadisam antapaṭaḷaṃ, bahi maṭṭam,⁵ anto maṃsakasambupalivethanakiliṭṭhapāvārapuppha[ka⁶]sadisam, kuthitapaṇasatacassa abbhantarasadisam ti pi vattum vaṭṭati. Yattha takkoṭakā gaṇḍuppādakā tālahīrakā sūcimukhakā paṭatantukā⁷ suttakā icc' evaṃ ādi dvattimsakulappabhedā kimayo ākulavyākulā saṇḍasaṇḍacārino hutvā nivasanti, ye⁸ pānabhoja-

¹ Sh hatthā.

³ Bhm taṃ sib°.

⁵ Bhm maṭṭham.

⁷ Bhm °tanta-.

² Sbh omit.

⁴ Bhm t̥hitaṃ.

⁶ Sbh omit.

⁸ Sbh ye pana pāna°.

nādimhi avijjamāne ullanghitvā viravantā hadayamamsam abbihananti, pānabhojanādi ajjhoharaṇavelāyañ¹ ca[te²] uddhammukhā³ hutvā paṭhamajjhohaṭṭe dve tayo ālope turitaturitā vilumpanti.⁴ Yaṃ tesam kimīnaṃ sūtigharam vacca kuṭi gilānasālā susānañ ca hoti, yattha seyyathāpi nāma caṇḍālagāmadvāre candanikāya nidāghasamaye thul-laphusitake⁵ deve vassante udakena vuyhamānaṃ mutta-ka-rīsa-camma-aṭṭhi-nahāru-khaṇḍa-khela-singhānika-lohitappa-bhuti-nānākunapajātaṃ nipatitvā kaddamodakālulitaṃ dvī-ha-tīhaccayena sañjātakimikulam suriyātapasantāpavegaku-tbitam uparūpari phenabubbula⁶ke muñcantam abhinīla-vannaṃ paramaduggandhajeguccham neva upagantum na daṭṭhum araharūpatam āpajjitvā tiṭṭhati, pageva ghāyitum vā sāyitum vā,—evam eva nānappakārapānabhojanādi danta-musalasañcunnitaṃ jivhā-hatthaparivattitaṃ khelalālāpalī-buddham tan-khaṇam yeva⁷ vigatavaṇṇagandharasādi sam-padam tantavāyakhālisuvānavamathusadisam nipatitvā pittasemhavātapalivethitaṃ hutvā udaraggisantāpavegaku-thitaṃ kimikulākulam uparūpariphenabubbula⁶kāni muñcan-tam paramakasambuduggandha-jegucchabhāvaṃ āpajjitvā tiṭṭhati; yaṃ sutvā pi pānabhojanādisu amanuññatā sañṭhāti, pageva paññācakkhunā avaloketvā. Yattha ca patitaṃ pānabhojanādi pañcadhā vivekaṃ gacchati, ekaṃ bhāgaṃ pānakā khādanti, ekaṃ bhāgaṃ udaraggi jhāpeti, eko bhāgo muttam hoti, eko bhāgo karīsam, eko bhāgo rasabhāvaṃ āpajjitvā soṇitamamsādīni⁸ upabrūhayati. Paricchedato udarapaṭalena ceva udariyabhāgena ca paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesa-sadiso yeva.

Karīsan ti vaccam. Tam vaṇṇato yebhuyyena ajjhoha-tāhāra vannaṃ eva hoti. Sañṭhānato okāsasañṭhānam. Di-sato heṭṭhimāya disāya jātam. Okāsato pakkāsaye ṭhitaṃ. Pakkāsayo nāma heṭṭhā nābhipiṭṭhikaṇṭakamūlānam antare

1 Sbh °haraṇavelāya.

3 Sbh uddhamukhā.

5 Bhm thūla°.

7 Bhm tam-khaṇavigata°.

2 Sbh omī.

4 Bhm vilupp°.

6 Bhm °pupphula°.

8 Sh sonita°.

antāvasāne ubbedhena aṭṭhangulamatto velunālikasadiso. Yattha seyyathā pi nāma upari bhūmibhāge patitaṃ vassodakam ogaḷitvā, heṭṭhā bhūmibhāgam pūretvā tiṭṭhati, evam eva yaṃ kiñci āmāsaye patitaṃ pānabhojanādikam udaragginā phenuddehakam pakkam pakkam nisadāya piṣitaṃ iva saṇḥabhāgam āpajjitvā antabilena ogaḷitvā [ogaḷitvā¹] omadditvā velupabbe pakkipamānapaṇḍumattikā viya sanicitam hutvā tiṭṭhati. Paricchedato pakkāsayaapaṭalena ceva karisabhāgena ca paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Matthalungan ti sisakaṭāhabbhantare ṭhitamiñjarāsi. Taṃ vaṇṇato setam ahicchattakapiṇḍavaṇṇam, dadhibhāvaṃ asampattam duṭṭhakhīravaṇṇan ti pi vattum vaṭṭati. Saṇṭhānato okāsasaṇṭhānam. Disato uparimāya disāya jātam. Okāsato sisakaṭāhabbhantare cattāro sibbanimagge² nissāya samodhānetvā ṭhapitā cattāro piṭṭhapiṇḍā viya samohitam tiṭṭhati. Paricchedato sisakaṭāhassa abbhantaratalehi ceva matthalungabhāgena ca paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Pittan ti dve pittāni baddhapittāni ca abaddhapittāni ca. Tattha baddhapittam vaṇṇato bahalamadhukatelavaṇṇam. Abaddhapittam milāta³-ākulipupphavaṇṇam.⁴ Saṇṭhānato ubhayam pi okāsasaṇṭhānam. Disato baddhapittam uparimāya disāya jātam; itaram dvīsu disāsu jātam. Okāsato abaddhapittam ṭhapetvā kesa-loma-danta-nakhānam maṃsayinimuttatṭhānañ ceva thaddhasukkhacammañ ca, udakam iva telabindu, avasesasarīram vyāpetvā ṭhitam, yamhi kupite akkhini pītakāni honti bhamanti, gattam kampati kaṇḍāyati; baddhapittam hadaya-papphāsānam antare yakanamamsam nissāya patitṭhite mahākosātakikosakasadise pittakosake ṭhitam, yamhi kupite sattā ummattakā honti, vipallattacittā hirottappam chaḍḍetvā akātabbam karonti, abhāsitabbam bhāsanti, acintitabbam cintenti. Paricchedato pittabhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

¹ Sbh omī.

² Bhm sibbini°.

³ Bhm mitāta°.

⁴ Bhm -ākuli°.

Semhan ti sarīrabbhantare ekapattapūrappamāṇam¹ semham. Tam vaṇṇato setam nāgabalā² pannarasavaṇṇam. Saṇṭhānato okāsasaṇṭhānam. Disato uparimāya disāya jātam. Okāsato udarapaṭale t̥hitam, yaṃ pānabhojanādi ajjhoharanakāle, seyyathā pi nāma udake sevālapanakam kaṭṭhe vā kathale vā patante chijjitvā dvidhā hutvā puna ajjhottharivā tiṭṭhati, evam eva pānabhojanādimhi nipatante chijjitvā dvidhā hutvā puna ajjhottharivā tiṭṭhati; yamhi ca mandībhūte pakkagaṇḍo viya pūtikukkuṭaṇḍam iva ca udaram paramajeguccam kuṇapagandham hoti, tato uggatena ca gandhena uddeko³ pi mukham pi duggandham pūtikūnapasadisam hoti. So ca puriso apehi duggandham vāyasī ti⁴ vattabbatam āpajjati; yañ ca vadḍhitvā bahalattam āpannam pidhānaphalakam iva vaccaḍḍhiyaṃ udarapaṭalassa abbhantare yeva kuṇapagandham sannirumbhitvā tiṭṭhati. Paricchedato semhabhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Pubbo ti pūtilohitavasena pavattapubbam. Tam vaṇṇato paṇḍupalāsavaṇṇo, matasarīre pana pūtibahalācāmavaṇṇo hoti. Saṇṭhānato okāsasaṇṭhāno. Disato dvīsu disāsu hoti. Okāsato pana pubbassa okāso nāma nibaddho natthi, yattha so sannicito tiṭṭheyya. Yatra yatra khāṇukaṇṭakapaharaṇaggiyālādihi abbhigate sarīrappadese lohitaṃ saṇṭhahitvā paccati, gaṇḍapīlakādayo vā uppajjanti, tatra tatra tiṭṭhati. Paricchedato pubbabhāgena paricchinnō. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Lohitan ti dve lohitaṇi sannicitalohitaṇi ca saṃsaraṇalohitaṇi ca. Taṭṭha sannicitalohitaṃ [vaṇṇato⁵] nipakkabahalalākhārasavaṇṇam, saṃsaraṇalohitaṃ acchalākhārasavaṇṇam. Saṇṭhānato ubhayam pi okāsasaṇṭhānam. Disato sannicitalohitaṃ uparimāya disāya jātam, itaram dvīsu disāsu jātam. Okāsato saṃsaraṇalohitaṃ t̥hapetvā kesalomadantanakhānam mamsavinimuttatṭhānaṇi ceva thaddhasukkhacammaṇi ca dhammanijālānusārena sabbam upādinna sarīram pharivā t̥hitam. Sannicitalohitaṃ yakanatṭhānassa heṭṭhābhāgam

¹ Bh^m ekapatttha°.

² Bh° balāsa°.

³ Sh° udreko.

⁴ Sh° vāyatīti.

⁵ Sh° inserts.

pūretvā ekapattapūramattam¹ hadayavakkapapphāsānam upari thokaṃ thokaṃ paggharantaṃ vakka-hadaya-yakana-papphāse temayamānaṃ t̥hitaṃ. Tasmim̐ hi vakka-hadaya-dīni atemente sattā pipāsita honti. Paricchedato lohita bhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Sedo ti lomakūpādīhi paggharaṇaka-āpodhātu. So vaṇṇato vippasannatilatela vaṇṇo. Saṇṭhānato okāsasaṇṭhāno. Disato dvisu disāsu jāto. Okāsato sedassa okāso nāma nibaddho natthi, yattha so lohitaṃ viya sadā tiṭṭheyya. Yadā pana aggisantāpa-suriyasantāpa-utuvikārādīhi sarīraṃ santappati,² tadā udakato abbūhamatta-³visamacchinnabhisa-mulālakumudanālakalāpo viya sabbakesalomakūpavivarehi paggharati. Tasmā tassa saṇṭhānam pi kesalomakūpavivarānam vasen' eva⁴ veditabbam. Sedapariggaṇhakena ca yoginā kesalomakūpavivare pūretvā t̥hitavasen' eva sedo manasikātabbo. Paricchedato sedabhāgena paricchinnō. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Medo ti thīnasineho. So vaṇṇato phālita haliddivaṇṇo. Saṇṭhānato thūlasarīrassa tāva cammamamsantare t̥hapita haliddivaṇṇadukūlapilotikasaṇṭhāno ti. Kisasarīrassa janghamamsam ūrumamsam piṭṭhikaṇṭakanissitaṃ piṭṭhimamsam udaravattimamsan ti etāni nissāya diguṇa-tiguṇam katvā t̥hapita haliddivaṇṇadukūlapilotikasaṇṭhāno. Disato dvisu disāsu jāto. Okāsato thūlassa⁵ sakalasarīraṃ pharivā, kisassa janghamamsādīni nissāya t̥hito. Yaṃ sinehasankham gatam pi paramajegucchattā neva muddhani telatthāya, na nāsatelādīnaṃ atthāya gaṇhanti. Paricchedato heṭṭhā mamsena, upari cammena, tiriyaṃ medabhāgena paricchinnō.⁶ Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo yeva.

Assū ti akkhihi paggharaṇaka-āpodhātu. Taṃ vaṇṇato vippasannatilatela vaṇṇam. Saṇṭhānato okāsasaṇṭhānam.

¹ Bhm °pattha°.

³ Bhm abbulha°.

⁵ So also Sbh.

² Bhm santapati. Cf. *M.* i, 188.

⁴ Bhm ye va vasena.

⁶ Bhm paricchinnam.

Disato uparimāya disāya jātam. Okāsato akkhikūpakesu t̥hitam. Na c' etam, pittakosake pittam iva, akkhikūpakesu sadā sannicitam tiṭṭhati. Yadā pana sattā somanassajātā, mahāhasitam hasanti, domanassajātā rodanti paridevanti, tathārūpaṃ vā visamāhāraṃ āharanti, yadā ca nesam akkhini dhūmarajapamsukādibhi abhihaññanti, tadā etehi somanassadomanassavisabhāgāhāra-utūhi samatṭhahitvā akkhikūpake pūretvā tiṭṭhati vā paggharati vā. Assupariggaṇhakena ca yoginā akkhikūpake pūretvā t̥hitavasen' eva pariggaṇhitabbam. Paricchedato assubhāgena paricchinnam. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Vasā ti vilinasineho. Sā vaṇṇato nālikeratelavaṇṇā. Ācāme āsittatelavaṇṇā ti pi vattum vaṭṭati. Saṇṭhānato nahānakāle pasanna-udakassa upariparibbhamantasinehabindu vissatasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato yebhuyyena hatthatala-hatthapiṭṭhi-pādatala-pādapiṭṭhi-nāsa-puta-nalāta-aṃsakūtesu t̥hitā. Na c' esā etesu okāsesu sadā vilinā va hutvā tiṭṭhati; yadā pana aggisantāpa-suriyasantāpa-utuvisabhāga-dhātuvisabhāgehi te padesā usmajātā¹ honti, tadā tattha nahānakāle pasanna-udakūparisinehabindu vissaṭo viya, ito c' ito ca sañcarati. Paricchedato vasābhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeve.

Keḷo ti antomukhe pheṇamissā āpodhātu. So vaṇṇato seto pheṇavaṇṇo. Saṇṭhānato okāsasaṇṭhāno, pheṇasaṇṭhāno ti pi vattum vaṭṭati. Disato uparimāya disāya jāto. Okāsato ubhoḥi kapolapassehi oruyha² jivhāya t̥hito. Na c' esa ettha sadā sannicito hutvā tiṭṭhati; yadā pana sattā tathārūpaṃ āhāraṃ passanti vā saranti vā, uṇhatittakaṭukaloṇambilānam vā kiñci mukhe t̥hapenti, yadā vā nesam hadayaṃ āgilāyati, kismiñcid-eva vā jigucchā uppajjati, tadā khelo uppajjitvā ubhoḥi kapolapassehi oruyha² jivhāya saṇṭhāti. Aggajivhāya c' esa tanuko hoti, mūlajivhāya bahalo. Mukhe pakkhittaṇ ca puthukaṃ vā taṇḍulam vā aññaṃ vā kiñci khādaniyaṃ nadīpulīne khatakūpakasalilaṃ viya parik-

¹ Bhm usmā°.

² Bhm orūyha.

khayaṃ agacchanto va temetum samattho hoti. Paricchedato khelabhāgena paricchinno. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo va.

Singhānikā ti matthalungato paggharaṇaka-asuci. Sā vaṇṇato tarunatālaṭṭhimiṇṇavaṇṇā. Saṇṭhānato okāsasaṇṭhānā. Disato uparimāya disāya jātā. Okāsato nāsapuṭe pūretvā ṭhitā. Na c' esā ettha sadā sannicitā hutvā tiṭṭhati. Atha kho yathā nāma puriso paduminipatte dadhim bandhivā heṭṭhā kaṇṭakena vijjheyya athānena chiddena adhimuttam galitvā bahi pateyya, evam eva yadā sattā rodanti, visabhāgāhāra-utuvāsena vā sañjātadhātukkabhā honti, tadā anto sisato pūṭisemhabhāvaṃ āpannam matthalungam galitvā tālumattakavivarena otarivā nāsapuṭe¹ pūretvā tiṭṭhati vā paggharati vā. Singhānikā pariggaṇhakena ca yoginā nāsapuṭe pūretvā ṭhitavasena' eva pariggaṇhitabbā. Paricchedato singhānikabhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo va.

Lasikā ti sarīrasandhinam abbhantare picchilakunapam. Sā vaṇṇato kaṇikāranīyyāsavaṇṇā. Saṇṭhānato okāsasaṇṭhānā. Disato dvisu disāsu jātā. Okāsato aṭṭhisandhinam abbhāñjanakiccam sādhayamānā asītisatasandhinam abbhantare ṭhitā. Yassa c' esā mandā hoti, tassa utṭhahantassa nisīdantassa abhikkamantassa paṭikkamantassa samiñjantassa pasārentassa aṭṭhikāni kaṭakaṭāyanti, accharāsadam karonto viya sañcarati, ekayojana-dviyojanamattam addhānam gatassa vāyodhātu kuppati, gattāni dukkhanti. Yassa pana bahukā honti, tassa utṭhāna-nisajjādisu na aṭṭhīni kaṭakaṭāyanti, dīgham pi addhānam gatassa na vāyodhātu kuppati, na gattāni dukkhanti. Paricchedato lasikābhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiṣo va.

Muttan ti vaṇṇato māsakhārodakavaṇṇam. Saṇṭhānato adhomukhaṭṭhapita - udakakumbha - abbhantaragata - udaka-saṇṭhānam. Disato heṭṭhimāya disāya jātam. Okāsato vatthissa abbhantare ṭhitam. Vatthi nāma vatthipuṭo vuccati. Yattha seyyathāpi candanikāyam² pakkhitte amukhe rava-

¹ Sbh nāsā°.

² Bhm candanikāya.

naghaṭṭe candanikāraso pavisati, na c' assa pavisanamaggo paññāyati, evam eva sarīrato muttam pavisati, na c' assa pavisanamaggo paññāyati, nikkhamanamaggo pana pākaṭo hoti. Yamhi ca muttassa bharite passāvaṃ karomā ti sattānam āyūhanam hoti. Paricchedato vatthi abbhantarena oeva muttabhāgena ca paricchinnam. Ayam assa sabhāga-paricchedo, visabhāgaparicchedo pana kesasadiso va.

Evam hi kesādike koṭṭhāse vaṇṇasanṭhānadisokāsaparicchedavasena vavatthapetvā anupubbato nātisighato ti ādinā nayena vaṇṇasanṭhānagandhāsavayokāsavasena pañcadhā paṭikūlā! paṭikūlā! ti manasikaroto, paṇṇattisamatikkamāvasāne, seyyathāpi cakkhumato purisassa dvattiṃsa vaṇṇānam kusumānam ekasuttaka-¹ ganthitam mālā olokentassa sabbapupphāni apubbāpariyāya iva pākātāni honti, evam eva: *atthi imasmim kāye kesā* ti imaṃ kāyaṃ olokentassa sabbe te dhammā apubbāpariyāya va pākātā honti. Tena vuttam manasikāraṃ kosallakathāya ādikammikassa hi kesā ti manasikaroto manasikāro gantvā muttam ti imaṃ pariyośanakoṭṭhāsam eva āhacca tiṭṭhatī ti. Sace pana bahiddhāpi manasikāraṃ upasamharati, ath' assa evam sabbakoṭṭhāsesu pākāṭibhūtesu āhiṇḍantā manussatiracchānādayo sattākāraṃ vijahitvā koṭṭhāsarāsivāsen' eva upaṭṭhahanti; tehi ca ajjhohariyamānaṃ pānabhojanādi koṭṭhāsarāsīmhi pakhipamānaṃ iva upaṭṭhātī. Ath' assa anupubbamañcanādivasena paṭikūlā! paṭikūlā! ti punappunaṃ manasikaroto anukkamena appanā uppajjati. Tattha kesādinam vaṇṇasanṭhānadisokāsaparicchedavasena upaṭṭhānaṃ uggahanimittam, sabbākārato paṭikūlavasena upaṭṭhānaṃ paṭibhāganimittam. Tam āsevato bhāvayato vuttanayena asubhakkammatthānesu viya paṭhamajjhānavāsen' eva appanā uppajjati. Sā yassa eko va koṭṭhāso pākato hoti, ekasmim vā koṭṭhāse appanaṃ patvā puna aññasim yogam na karoti, tassa ekā va uppajjati. Yassa pana aneke koṭṭhāsā pākātā honti, ekasmim vā jhānaṃ patvā puna aññasim pi yogam karoti, tassa, Mallakattherassa viya, koṭṭhāsagaṇanāya paṭhamajjhānāni nibbattanti.

¹ Sbh ekasuttake.

So kir' āyasmā Dīghabhāṇaka-Abhayattheraṃ hatthe gahetvā:—āvuso Abhaya! imaṃ tāva pañhaṃ uggaṇhāhī ti vatvā āha. Mallakatthero dvattimsa koṭṭhāsesu dvattimsāya paṭhamajjhānalābhī, sace rattim ekaṃ divā ekaṃ samāpajjati, atirekaddhamāsenā puna sampajjati. Sace pana devasikaṃ ekaṃ samāpajjati, atirekamāsenā puna sampajjati. Evaṃ paṭhamajjhānavasena ijjhamānaṃ pi c' etaṃ kammattthānaṃ vaṇṇasaṇṭhānādisu satibalena ijjhanato kāyagatāsati ti vuccati.

Imañ ca kāyagatā satim anuyutto bhikkhu aratiratisaḥ hoti, na ca naṃ arati[-rati sahati¹]. Uppannaṃ aratiṃ abhi-bhuyya abhibhuyya viharati; bhayabheravasaho hoti, na ca naṃ bhayabheravaṃ sahati, uppannabhayabheravaṃ abhi-bhuyya abhibhuyya viharati; *khama hoti sītassa imhassa . . . pe . . . pāṇaharānaṃ adhivāsakajātiko hoti*,² kesādīnaṃ vaṇṇabhedam nissāya catunnaṃ jhānaṃ lābhī hoti, cha abhiññā paṭivijjhati.

*Tasmā have appamatto anuyuñjetha paṇḍito,
evaṃ anekānisamsaṃ imaṃ kāyagatāsatin ti.*

Idaṃ kāyagatā satiyaṃ vitthārakathāmukhaṃ.

3. *Ānāpānasati*³

Idāni yan taṃ Bhagavatā: *ayam pi kho, bhikkhave, ānāpānasati-samādhi bhāvito bahulīkato santo ceva pañīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti* ti⁴ evaṃ pasamsitvā;—*kathaṃ bhāvito ca, bhikkhave, ānāpānasati-samādhi? Kathaṃ bahulīkato santo ceva pañīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti*?⁵ *Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati palāṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim*

¹ Bhm arati only.

² M. i, 10.

³ Bhm °ssati always.

⁴ S. v, 321.

⁵ Ibid. 322. For the following see *ibid.* p. 311 f.

upaṭṭhapetvā so sato vā assasati, sato va passasati, dīghaṃ vā assasanto : dīghaṃ assasāmī ti pajānāti; dīghaṃ vā passasanto . . . pe . . . rassam vā assasanto . . . pe . . . rassam vā passasanto : rassam passasāmī ti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati, sabbakāyapaṭisaṃvedī passāsissāmī ti sikkhati. Passambhayaṃ kāyasankhāraṃ assasissāmī ti sikkhati, passambhayaṃ kāyasankhāraṃ passasissāmī ti sikkhati. Pīṭipatisaṃvedī . . . Sukhapatisaṃvedī . . . Cittasankhārapatisaṃvedī . . . Passambhayaṃ cittasankhāraṃ cīttapaṭisaṃvedī . . . Abhippamodayaṃ cittaṃ . . . Samādaham cittaṃ . . . Vimocayaṃ cittaṃ . . . Aniccānupassī . . . Virāgānupassī . . . Nirodhānupassī . . . Patinissaggānupassī assasissāmī ti sikkhati, patinissaggānupassī passasissāmī ti sikkhati ti evaṃ solasavatthukam ānāpānasatikammaṭṭhānaṃ niddiṭṭhaṃ.

Tassa bhāvanānayo anuppatto. So pana yasmā pālīvaṇṇanānūsaren' eva vuccamāno sabbākāraparipūro hoti, tasmā ayaṃ ettha pālīvaṇṇanā pubbangamo niddeso.

Kathaṃ bhāvito ca, bhikkhave, ānāpānasati-samādhī ti¹ ettha tāva: *kathan* ti ānāpānasatisamādhībhāvanānaṃ nānappakārato vitthāretukamyatā pucchā. *Bhāvito ca, bhikkhave, ānāpānasati-samādhī* ti nānappakārato vitthāretukamyatāya puṭṭhadhammanidassanaṃ. *Kathaṃ bahulīkato . . . pe . . . vūpasame*ti ti etthā pi es' eva nayo.

Tattha *bhāvito* ti uppādito, vadḍhito vā.

Ānāpānasati-samādhī ti ānāpānapariggāhikāyasatiyā sadhim sampayutto samādhī, ānāpānassatiyaṃ² vā samādhī ānāpānasati-samādhī.

Bahulīkato ti punappunam kato.

Santo ceva paṇīto cā ti santo ceva paṇīto ceva, ubhayattha eva sadḍena niyamo veditabbo. Kim vuttaṃ hoti? Ayaṃ hi, yathā asubhakammaṭṭhānaṃ kevalaṃ paṭivedhavasena santaṃ ca paṇītaṃ ca, olārikārammaṇattā pana paṭikūlārammaṇattā ca ārammaṇavasena neva santaṃ, na paṇītaṃ, na evaṃ kenaci pariyāyena asanto vā apaṇīto³ vā, atha kho ārammaṇasantatāya pi santo vūpasanto nibbuto, paṭivedhasankhāta-angasantatāya pi, ārammaṇapaṇītatāya pi paṇīto

¹ S. v, 322; also 316.

² So all editions.

³ Sbh appan°.

atittikaro angapanītatāya pī ti tena vuttam santo ceva paṇīto cā ti.

Asecanako ca sukho ca vihāro ti ettha pana nāssa secanan ti asecanako; anāsittako abbokiṇṇo paṭiyekko¹ āveniko. Natthi ettha parikammena vā upacārena vā santatā; ādi samannāhārato pabhuti attano sabhāven' eva santo ca paṇīto cā ti attho. Keci pana *asecanako* ti anāsittako ojavanto sabhāven' eva madhuro ti vadanti. Evam ayam secanako ca appitappitakkhaṇe kāyikacetasikasukhapatīlābhāya samvat-tanato *sukho ca vihāro* ti veditabbo.

Uppannuppanne ti avikkhambhite avikkhambhite.²

Pāpake ti lāmake.

Akusale dhamme ti akosallasambhūte dhamme. *Thānaso antaradhāpeti* ti khaṇen' eva antaradhāpeti vikkhambheti. *Vūpasametī* ti suṭṭhu upasametī, nibbedhabhāgiyattā vā anupubbena ariyamaggavuddhippatto samacchindati, paṭip-passambheti ti vuttam hoti.

Ayam pan' ettha sankhepattho:—Bhikkhave, kena pakārena, ken' ākārena, kena vidhinā bhāvito ānāpānasati-samā-dhi? Kena pakārena bahulikato santo ceva . . . *pe* . . . vūpasametī ti. Idāni tam attham vitthārento: *idha bhikkhave* ti³ ādim āha.

Tattha *idha*, *bhikkhave*, *bhikkhū* ti bhikkhave imasmim sāsane bhikkhu. Ayam hi ettha *idha*-saddo sabbappakāra-ānāpānasati-samādhī nibbattakassa puggalassa sannissaya-bhūtasāsanaparidīpano, aññasāsanassa tathābhāvapaṭise-dhano ca. Vuttam h' etaṃ: *idh' eva*, *bhikkhave*, *samano* . . . *pe* . . . *suññaparappavādā samanehi aññe* ti.⁴ Tena vuttam: imasmim sāsane bhikkhū ti.

Arañṇagato vā . . . *pe* . . . *suññagāragato vā* ti idam assa ānāpānasati-samādhī-bhāvanānurūpasenāsanapariggahapari-dīpanam. Imassa hi bhikkhuno dīgharattam rūpādisu ārammaṇesu anuvisaṭam cittaṃ ānāpānasati-samādhī-āramma-ṇam abhirūhitum na icchatī, kūṭapoṇayuttaratho viya uppatham eva dhāvati. Tasmā, seyyathāpi nāma gopo

¹ So all editions. Cf. p. 249, n. 7.

² S^{bh} do not repeat.

³ S. v, 311.

⁴ M. i, 63; A. ii, 238.

kūṭadhenuyā khiraṃ pivitvā vadḍhitam kūṭavacchaṃ dametukāmo dhenuto apanetvā ekamante mahantaṃ thambhaṃ nikhaṇitvā tattha yottena bandheyya; ath' assa so vaccho, ito c' ito ca vipphanditvā palāyituṃ asakkonto, tam eva thambhaṃ upanisideyya vā upanipajjeyya vā, evam eva iminā pi bhikkhunā digharattam rūpārammaṇādirasapānavadḍhitam duṭṭhacittam dametukāmena rūpādi-ārammaṇato apanetvā *araññaṃ vā . . . pe . . . suññāgāraṃ vā* pavesetvā¹ tattha assāsapassāsathambhe satiyottena bandhitabbam. Evam assa tam cittam ito c' ito ca vipphanditvā pi pubbe āciṇṇārammaṇam alabhamānam satiyottam chinditvā palāyituṃ asakkontam, tam ev' ārammaṇam upacārappaṇāvasena upanisīdati ceva upanipajjati ca. Ten' āhu Porāṇa:—

Yathā thambhe nibbandheyya, vacchaṃ damam naro
idha

Bandheyy' evam sakaṃ cittam satiyārammaṇe dalhan ti.²

Evam assa tam senāsanam bhāvanānurūpaṃ hoti. Tena vuttam: idam assa ānāpānasati-samādhi-bhāvanānurūpase-nāsanapariggahaparidīpanan ti.

Athavā yasmā idam kammaṭṭhānappabhede pubbabhūtam³ sabbaññubuddha-⁴ paccekabuddha- buddhasāvakānam visesādhigamadiṭṭhadhammasukhavihārapadaṭṭhānam ānāpānasati-kammaṭṭhānam itthi-purisa-hatthi-assādisaddasamākulaṃ gāmantam apariccajitvā na sukaram bhāvetuṃ, saddakaṇṭakattā jhānassa,⁵—agāmake pana araṇṇe sukaram yogāvacare idam kammaṭṭhānam pariggahetvā ānāpānacatukkajjhānam nibbattetvā tad-eva pādakaṃ katvā sankhāre sammasitvā aggaphālam arahattam sampāpunituṃ, tasmā 'ssa anurūpasenāsanam dassento Bhagavā: *araññagato vā* ti ādim āha.

Vatthuvijjācariyo⁶ viya hi Bhagavā. So, yathā vatthu-

¹ S^b pavitthā; S^h pavisitvā.

² Not traced.

³ B^{hm} muddhabhūtam. S^h refers to a B. edition reading khuddhabhūtam.

⁴ So S^h; S^b B^{hm} read sabbabuddha-.

⁵ A. v, 133-135. Cf. *Points of Controversy*, p. 331.

⁶ Cf. D. i, 9, 12; ii, 87.

vijjācariyo nagarabhūmiṃ passitvā suṭṭhu upaparikkhitvā ettha nagaram māpethā ti upadisati, sotthinā ca nagare nidiṭṭhite rājakulato mahāsakkāram labhati, evam eva yogāvacarassa anurūpasenāsanam upaparikkhitvā: ettha kammaṭṭhānam anuyuñjitaḥḥan ti upadisati, tato tattha kammaṭṭhānam anuyuttana yoginākamena arahatte patte: Sammāsambuddho vata so Bhagavā! ti mahantam sakkāram labhati.

Ayam pana bhikkhu dīpasadiso ti vuccati. *Yathā hi mahādīpirājā araṇṇe tinagahanam vā vanagahanam vā pabbatagahanam vā nissāya nīṭiyitvā vanamahisa-¹gokaṇṇa-sūkarādayo mige gaṇhāti, evam eva ayam araṇṇādisu kammaṭṭhānam anuyuñjanto bhikkhu yathākkamena sotāpatti-sakadāgāmi-anāgāmi-arahattamagge ceva ariyaphalaṇ ca gaṇhāti ti veditabbo. Ten' āhu Porāṇā:—*

*Yathā pi dīpiko nāma nīṭiyitvā gaṇhāti mige,
tath' evāyam Buddhaputto yuttayogo vipassako
araṇṇam parivisitvāna gaṇhāti phalam uttaman ti.²*

Ten' assa parakkamajavayoggabhūmiṃ araṇṇasenāsanam dassento Bhagavā araṇṇagato vā ti ādim āha. Tattha araṇṇagato ti—*araṇṇam nāma nikkhamitvā bahi indakhilā sabbam etaṃ araṇṇan ti³ ca āraṇṇakam nāma senāsanam pañcadhanusatikam⁴ pacchiman ti⁵ ca evam vuttalakkaṇesu araṇṇesu yaṃ kiñci pavivekasukham araṇṇam gato.*

Rukkhamūlagato ti rukkkhasamīpaṃ gato.

Suñṇāgāragato ti suñṇam vivittokāsaṃ gato. Ettha ca, ṭhapetvā araṇṇaṇ ca rukkkhamūlaṇ ca, avasesasattavidhasenāsanam gato di suñṇāgāragato ti vattum vaṭṭati.

¹ Bhm °mahimsa°.

² Cf. *Mil.* 369. The prose identical in both works is in italics. In *Mil.*, mahādīpirājā is mahārājadīpiko. Nāgasena ascribes the verses to the Therā dhammasangāhakā. This identification of the last section of the *Milinda* with the sayings of the Porāṇas is of great interest.

³ *Pts.* i, 176. *P.T.S. text has araṇṇan ti nikkhamitvā . . .*

⁴ Cf. *D.* ii, 178. ⁵ Not traced.

Evam assa ututtayānukulam dhātucariyānukulañ ca ānāpānasati-bhāvanānurūpam senāsanam upadisitvā alinānudhaccapakkhikam¹ santam iriyāpatham upadisanto *nisīdati* ti āha. Ath' assa nisajjāya dalhabhāvam assāsapassāsānam pavattanasukhatam ārammaṇapariggahupāyañ ca dassento *pallankam ābhujitvā* ti ādim āha.

Tattha *pallankan* ti samantato ūrubaddhāsanam.

Ābhujitvā ti bandhitvā.

Ujum kāyaṃ paṇidhāyā ti uparimasarīram ujum t̐apetvā; at̐hārasapiṭṭhikaṇṭake koṭiyā koṭim paṭipādetvā. Evam hi nisīdantassa cammam-am̐sa-nahārūni na paṇamanti.² Ath' assa yā tesam paṇamanappaccayā² khāṇe khāṇe vedanā upajjeyyum, tā na uppajjanti. Tāsu anuppajjamānā sucittam ekaggam hoti, kammaṭṭhānam na paripatati,³ vuddhim phātim upagacchati.

Parimukhaṃ satim upatthapetvā ti kammaṭṭhānābhimukham satim t̐apayitvā. Athavā: *pari* ti pariggahat̐tho, *mukhan* ti niyyānat̐tho, *satī* ti upat̐thānat̐tho; tena vuccati *parimukhaṃ satin* ti. Evam Paṭisambhidāyaṃ vuttanayena p' ettha at̐tho daṭṭhabbo.⁴ Tatrāyaṃ sankhepo:—pariggahitanīyyānasatim katvā ti.

So sato va assasati, sato passasati ti so bhikkhu evam nisīditvā evañ ca satim upat̐thapetvā, tam satim avijahanto sato eva assasati sato passasati, sato kāri hoti ti vuttam hoti.

Idāni yeh' ākārehi sato kāri hoti, te dassetum *dīgham vā assasanto* ti ādim āha. Vuttam h' etam Paṭisambhidāyam: so *sato va assasati, sato passasati* ti⁵ etass' eva vibhange *bāttimsāya ākārehi satokārī hoti: dīgham assāsavasena cittaṃ ekaggatam avikkhepaṃ pajānato sati upat̐thitā hoti; tāya satiyā tena nāṇena satokārī hoti. Dīgham passāsavasena . . . pe . . . paṭinissaggānupassī assāsavasena, paṭinissaggānupassī passāsavasena cittaṃ ekaggatam avikkhepaṃ pajānato sati upat̐thitā hoti; tāya satiyā, tena nāṇena satokārī hoti ti.*

Tattha *dīgham vā assasanto* ti dīgham vā assāsam pavat-

¹ Bhm alinuddhacca.^o

² Sh pana^o.

³ Sbh paripatati.

⁴ Pts. i, 176.

⁵ Ibid. and ff.

tayanto. *Assāso* ti bahi nikkhamanavāto. *Passāso* ti anto pavisanavāto ti Vinayatthakathāyaṃ vuttam. Suttan-tatthakathāsu pana uppaṭipāṭiyā āgatam. Tattha sabbesam pi gabbhaseyyakānam mātukucchito nikkhamanakāle paṭhamam abbhantaravāto bahi nikkhamati, pacchā bāhiravāto sukhumarajam gahetvā abbhantaram pavisanto tālum āhacca nibbāyati:—evam tāva assāsapassāsā veditabbā. Yā pana tesam dīgha-rassatā, sā addhānavasena veditabbā. Yathā hi okāsaddhānam pharitvā ṭhitam udakam vā vālikā vā dīgham udakam dīghā vālikā, rassam udakam rassā vālikā ti vuccati, evam cuṇṇavicuṇṇā pi assāsapassāsā hatthisarīre ca ahisarīre ca tesam attabhāvasankhātam dīgham addhānam saṇikam pūretvā saṇikam eva nikkhamanti, tasmā dīghā ti vuccanti. Sunakha-sasādīnam attabhāvasankhātam rassam addhānam sīgham pūretvā sīgham eva nikkhamanti, tasmā rassā ti vuccanti. Manussesu pana keci hatthi-ahi-ādayo viya kāladdhānavasena dīgham assasanti ca passasanti ca, keci sunakha-sasādayo viya rassam; tasmā tesam kālavasena dīgham addhānam nikkhamantā ca pavisantā ca te dīghā, ittaram addhānam nikkhamantā ca pavisantā ca rassā ti veditabbā. Tatrāyaṃ bhikkhu navah' ākārehi dīgham assasanto passasanto ca dīgham assasāmi passasāmi ti pajānāti:—evam pajānato c' assa eken' ākārena kāyānupassanā-satipaṭṭhānabhlāvanā sampajjati ti veditabbā.

Yath' āha Paṭisambhidāyaṃ¹:—*katham dīgham assasanto : dīgham assasāmi ti pajānāti, dīgham passasanto : dīgham passasāmi ti pajānāti ? Dīgham assāsam addhānasankhāte assasati, dīgham passāsam addhānasankhāte passasati, dīgham assāsapassāsam addhānasankhāte assasati pi passasati pi ; dīgham assāsapassāsam addhānasankhāte assasato pi passasato pi chando uppajjati. Chandavasena tato sukhumataram dīgham assāsam addhānasankhāte assasati, chandavasena tato sukhumataram dīgham passāsam . . . pe . . . dīgham assāsapassāsam addhānasankhāte assasati pi passasati pi, chandavasena tato sukhumataram dīgham assāsapassāsam addhānasankhāte assasato pi passasato pi pāmojjam uppajjati.*

Pāmojjasena tato sukhumataram dīgham assāsam addhāna-sankhāte assasati, pamojjasena tato sukhumataram dīgham passāsam . . . pe . . . dīgham assāsapassāsam addhānasankhāte assasati pi passasati pi, pāmojjasena tato sukhumataram dīgham assāsapassāsam addhānasankhāte assasato pi passasato pi dīgham assāsapassāsā cittam vivattati,¹ upekkhā sañthāti. Imehi navahi ākārehi dīgham assāsapassāsā kāyo upatthānam sati anupassanā nānam; kāyo upatthānam, no sati; sati upatthānañ ceva sati ca; tāya satiyā, tena nānena tam kāyam anupassati; tena vuccati: kāye kāyānupassanā-satipatthānabhāvanā ti.

Esa nayo rassapade pi. Ayam pana viseso:—yathā ettha dīgham assāsam addhānasankhāte ti vuttam, evam idha rassam assāsam ittarasankhāte assasati ti āgatam. Tasmā rassavasena yāva tena vuccati kāye kāyānupassanā satipatthānabhāvanā ti, tāva yojetabbam. Evam ayam addhānavasena ittaravasena ca imehi ākārehi assāsapassāse pajānanto dīgham vā assasanto: dīgham assasāmī ti pajānāti . . . pe . . . rassam vā passasanto rassam passasāmī ti pajānāti ti veditabbo. Evam pajānato c' assa:—

*Dīgho rasso ca assāso passāso pi ca tādiso,
cattāro vaṇṇā vattanti nāsikagga' eva bhikkhuno ti.*

Sabbakāyapaṭisaṃvedī assasissāmi . . . passasissāmi ti sikkhatī ti² sakalassa assāsakāyassa ādimajjhapiyosānam viditam karonto, pākaṭam karonto assasissāmi ti sikkhati; Sakalassa passāsakāyassa ādimajjhapiyosānam viditam karonto, pākaṭam karonto passasissāmi ti sikkhati. Evam viditam karonto, pākaṭam karonto nānasampayuttacittena assasati ceva passasati ca, tasmā assasissāmi passasissāmi ti sikkhatī ti vuccati. Ekassa hi bhikkhuno cunṇavicunṇa-visaṭe assāsakāye passāsakāye vā ādipākaṭo hoti, na majjhapiyosānam. So ādim eva pariggahetum sakkoti, majjhapiyosāne kilamati. Ekassa majjham pākaṭam hoti, na ādipariyosānam. Ekassa pariyosānam pākaṭam hoti, na ādimajjham; so pariyosānam yeva pariggahetum sakkoti,

¹ Bhm vivattati.

² See above, p. 267; cf. *Pts.* i, 175.

ādimajjhe kilamati. Ekassa sabbam pi pākaṭaṃ hoti, so sabbam pi pariggahetum sakkoti, na katthaci kilamati, tādīsena bhavitabban ti dassento āha: *sabbakāyapaṭisaṃvedī assasissāmī ti . . . pe . . . passasissāmī ti sikkhatī ti*.

Tattha *sikkhatī* ti evaṃ ghaṭati, vāyamati. Yo[vā¹]tathābhūtassa saṃvaro: ayam ettha adhisīlasikkhā. Yo tathābhūtassa saṃādhi, ayam adhicitasikkhā. Yā tathābhūtassa paññā, ayam adhipaññāsikkhā ti imā tisso sikkhāyo tasmim ārammaṇe, tāya satiyā, tena manasikārena sikkhati, āse-vati, bhāveti, bahulikaroti ti evaṃ ettha attho daṭṭhabbo.

Tattha yasmā tassa purimanaye kevalaṃ assasitabbam passasitabbam eva, na ca aññaṃ kiñci kātabbam, ito paṭṭhāya pana nānuppādanādisu yogo karaṇīyo, tasmā tattha: *assasāmī ti pajānāti passasāmī ti pajānāti* 'cc' eva vattamāna-kālavasena pālīṃ vatvā ito paṭṭhāya kattabbassa nānuppādanādinō ākāraṣsa dassanattamaṃ sabbakāyapaṭisaṃvedī assasissāmī ti ādinā nayena anāgatavacanavasena pālī āropitā ti veditabbā.

Passambhayaṃ kāyasankhāraṃ assasissāmī ti . . . pe . . . passasissāmī ti sikkhatī ti² olārikaṃ kāyasamkhāraṃ passambhento paṭippassambhento nirodhento vūpasamento³ assasissāmī passasissāmī ti sikkhati.

Tatra evaṃ olārikasukhumatā ca passaddhi ca veditabbā. Imassa hi bhikkhuno pubbe apariggahitakāle kāyo ca cittaṇ ca sadarathā honti olārikā. Kāyacittānaṃ olārikatte avūpasante assāsapassāsā pi olārikā honti, balavatarā hutvā pavattanti, nāsikā nappahoti, mukhena assasanto pi passasanto pi tiṭṭhati. Yadā pan' assa kāyo pi cittaṃ pi pariggahitā honti, tadā te santā honti vūpasantā. Tesu vūpasantesu assāsapassāsā sukhumā hutvā pavattanti: atthi nu kho natthi ti vicetabbatākārappattā honti. Seyyathā pi purisassa dhāvitvā pabbatā vā orohitvā mahābhāraṃ vā sisato oropetvā ṭhitassa olārikā assāsapassāsā honti, nāsikā nappahoti, mukhena assasanto pi passasanto pi tiṭṭhati. Yadā pan' esa taṃ parissamaṃ vinodetvā nahatvā ca pivitvā ca

¹ S^{bh} omī.

² See above, p. 267; cf. *Pts.* i, 184.

³ B^m inverts order of these two words.

allasāṭakam hadaye katvā sitāya chāyāya nipanno hoti, ath' assa te assāsapassāsā sukhumā honti: atthi nu kho natthi ti vicetabbatākārappattā. Evam eva imassa bhikkhuno pubbe apariggahitakāle kāyo ca . . . pe . . . vicetabbatākārappattā honti. Tam kissa hetu? Tathā hi 'ssa pubbe apariggahitakāle: olārikoḷārike kāyasankhāre passambhemī ti ābhogasa-mannāhāramanasikārapaccavekkhaṇā natthi, pariggahitakāle pana atthi, ten' assa apariggahitakālato pariggahitakāle kāyasankhāro sukhumo hoti. Ten' āhu Porāṇā:—

*Sāraddhe kāye cille ca adhimattam pavattati ;
asāraddhamhi kāyamhi sukhumaṃ sampavattatī ti.*

Pariggahe pi olāriko, paṭhamajjhānūpacāre sukhumo tasmim pi olāriko, paṭhamajjhāne sukhumo; paṭhamajjhāne ca dutiyajjhānūpacāre ca olāriko, dutiyajjhāne sukhumo; dutiyajjhāne ca tatiyajjhānūpacāre ca olāriko, tatiyajjhāne sukhumo; tatiyajjhāne ca catutthajjhānūpacāre ca olāriko, catutthajjhāne atisukhumo appavattim eva pāpunāti ti:— idam tāva Dīghabhāṇaka-Saṃyuttabhāṇakānaṃ matam. Majjhimabhāṇakā pana paṭhamajjhāne olāriko, dutiyajjhānūpacāre sukhumo ti evaṃ hetṭhimahetṭhimajhānato uparū-parijhānūpacāre pi sukhumataraṃ icchanti. Sabbesaṃ yeva pana matena apariggahitakāle pavattakāyasankhāro pariggahitakāle paṭippassambhati. Pariggahitakāle pavattakāyasankhāro paṭhamajjhānūpacāre . . . pe . . . catutthajjhānūpacāre pavattakāyasankhāro catutthajjhāne paṭippassambhati.

Ayaṃ tāva samathe nayo. Vipassanāyaṃ pana apariggahe pavatto kāyasankhāro olāriko; mahābhūtapariggahe sukhumo, so pi olāriko; upādārūpapariggahe sukhumo, so pi olāriko; sakalarūpapariggahe sukhumo, so pi olāriko; arūpapariggahe sukhumo, so pi olāriko; rūpārūpapariggahe sukhumo, so pi olāriko; paccayapariggahe sukhumo, so pi olāriko; sappaccayanāmarūpadassane sukhumo, so pi olāriko; lakkhaṇārammaṇikavipassanāya sukhumo, so pi dubbalavipassanāya olāriko, balavavipassanāya sukhumo.

Tattha pubbe vuttanayen' eva purimassa purimassa pacchimena pacchimena paṭippassaddhi veditabbā. Evam ettha olārikasukhumatā ca passaddhi ca veditabbā.

Paṭisambhidāyaṃ paṇ' assa saddhim codanā-sodhanāhi
evam attho vutto¹:—

*Kathaṃ passambhayaṃ kāyasankhāraṃ assasissāmi . . .
pe . . . passasissāmi ti sikkhati? Katame kāyasankhārā?*²
*Dīghaṃ assāsa . . . passāsākūyikā ete dhammā kāyappaṭi-
baddhā³ kāyasankhārā, te kāyasankhāre passambhento niro-
dhento vūpasamento sikkhati . . . pe . . . Yathārūpehi kāya-
sankhārehi kāyassa ānamanā, vinamanā, sannamanā, paṇa-
manā, iñjanā, phandanā, calanā, kampanā passambhayaṃ
kāyasankhāraṃ assasissāmi ti sikkhati, passambhayaṃ kāya-
sankhāraṃ passasissāmi ti sikkhati. Yathārūpehi kāyasankhārehi⁴
kāyassa na ānamanā, na vinamanā, na sannamanā, na paṇamanā,
aniñjanā, aphanadanā, acalanā, akampanā santam sukhumaṃ
passambhayaṃ kāyasankhāraṃ assasissāmi passasissāmi ti sikkhati:—iti kira
passambhayaṃ kāyasankhāraṃ assasissāmi ti sikkhati, passambhayaṃ kāya-
sankhāraṃ passasissāmi ti sikkhati. Evaṃ sante vātūpaladdhiyā
ca pabhāvanā na hoti, assāsapassāsānaṃ ca pabhāvanā
na hoti, ānāpānasatiyā ca pabhāvanā na hoti, ānāpānasati-
samādhissa ca pabhāvanā na hoti, na ca naṃ taṃ⁵ samāpat-
tiṃ paṇḍitā samāpajjanti pi vuttahanti pi. Iti kira passam-
bhayaṃ kāyasankhāraṃ assasissāmi passasissāmi ti sikkhati. Evaṃ
sante vātūpaladdhiyā ca pabhāvanā hoti, assāsapassāsānaṃ
ca pabhāvanā hoti, ānāpānasatiyā ca pabhāvanā hoti, ānāpānasati-
samādhī 'ssa ca pabhāvanā hoti, taṃ ca naṃ⁶ samāpattiṃ
paṇḍitā samāpajjanti pi vuttahanti pi.*

*Yathā kathaṃ vīya? Seyyathā pi kaṃse ākotite pathamaṃ
olārikā saddā pavattanti, olārikānaṃ saddānaṃ nimittaṃ
suggahitattā⁷ sumanasikatattā sūpadhāritattā, niruddhe pi
olārike sadde, atha pacchā sukhumakā saddā pavattanti, su-
khumakānaṃ saddānaṃ nimittaṃ suggahitattā⁷ sumanasika-
tattā sūpadhāritattā, niruddhe pi sukhumake sadde, atha*

¹ Op. cit. i, 184-86.

² So all editions. P.T.S.: Katamo kāyasankhāro?

³ P.T.S. °bandhā.

⁴ P.T.S. ed. inserts yā.

⁵ S^b taṃ naṃ. Cf. vv. ll. in P.T.S. ed.

⁶ So all editions.

⁷ S^b °gahī°.

pacchā sukhumasaddanimittārammanatā¹ pi cittaṃ pavattati; evam eva paṭhamam olārikā assāsapassāsā pavattanti, olārikānaṃ assāsapassāsānaṃ nimittam suggahitattā² sumanasikatattā supadhāritattā, niruddhe pi olārike assāsapassāse, atha pacchā sukhumakā assāsapassāsā pavattanti, sukhumānaṃ assāsapassāsānaṃ pi nimittam suggahitattā² sumanasikatattā sūpadhāritattā, niruddhe pi sukhumake assāsapassāse, atha pacchā sukhuma-assāsapassāsānimittārammanatā³ pi cittaṃ na vikkhepaṃ gacchati. Evaṃ sante vātūpaladdhiyā ca pabhāvanā hoti, assāsapassāsānaṃ ca pabhāvanā hoti, ānāpānasatiyā ca pabhāvanā hoti, ānāpānasati-samādhissa ca pabhāvanā hoti, taṃ ca naṃ samāpattiṃ paṇḍitā samāpajjanti pi vuttahanti pi. Passambhayaṃ kāyasankhāraṃ assāsapassāsā kāyo upatthānaṃ sati anupassanā ñānaṃ; kāyo upatthānaṃ, no sati; sati upatthānaṃ ceva sati ca; tāya satiyā tena ñānena taṃ kāyaṃ anupassati; tena vuccati kāye kāyānupassanā satipatthānabhāvanā ti.

Ayam tāv' ettha kāyānupassanāvasena vuttassa paṭhamacatukkassa anupubbapadavaṇṇanā.

Yasmā paṇ' ettha idam eva catukkam ādikammikassa kammaṭṭhānavasena vuttam, itarāni pana tīni catukkāni ettha pattajhānassa vedanā-citta-dhammānupassanāvasena vuttāni, tasmā idam⁴ kammaṭṭhānaṃ bhāvetvā, ānāpāna-catukkajjhānapadaṭṭhānāya vipassanāya saha paṭisambhidaḥi arahattam pāpunītukāmena ādikammikena kulaputtena pubbavuttanāyena' eva silaparīsodhanāḍini sabbakiccāni katvā vuttappakāraṣṣa ācariyaṣṣa santike pañcasandhikam kam maṭṭhānaṃ uggaheṭabbam. Tatr' ime pañca sandhaya:—uggaho, paripucchā, upaṭṭhānaṃ, appanā, lakkaṇaṃ ti. Tattha *uggaho* nāma kammaṭṭhānaṣṣa uggaṇṇanaṃ. *Paripucchā* nāma kammaṭṭhānaṣṣa paripucchanaṃ. *Upaṭṭhānaṃ* nāma kammaṭṭhānaṣṣa upaṭṭhānaṃ. *Appanā* nāma kam-

¹ *So all editions.* P.T.S. ed. : ārammanattā.

² Sh °gahi°.

³ *So all editions.* P.T.S. ed. : sukhumānaṃ assāsapassāsānaṃ nimitt°.

⁴ B^{hm} imam.

maṭṭhānassa appanā. *Lakkhaṇaṃ* nāma kammaṭṭhānassa lakkhaṇaṃ. Evaṃ lakkhaṇaṃ idaṃ kammaṭṭhānaṃ ti kammaṭṭhānasabhāvūpadhāraṇaṃ ti vuttaṃ hoti.

Evaṃ pañcasandhikaṃ kammaṭṭhānaṃ uggaṇhanto at-tanā pi na kilamati, ācariyaṃ pi na viheseti. Tasmā thokaṃ uddisāpetvā bahukālaṃ sajjhāyitvā evaṃ pañcasandhikaṃ kammaṭṭhānaṃ uggaṇhetvā ācariyassa santike vā aññatra vā pubbe vuttappakāre senāsane vasantena upacchinnakhud-dakapalibodhena katabhattakiccena bhattasammadaṃ paṭi-vinodetvā sukhanisinnena ratanattayagunānussaraṇena cit-taṃ sampahamsetvā ācariyuggahato ekapadaṃ pi asaṃmuy-hantena idaṃ ānāpānassatikammaṭṭhānaṃ manasikātab-baṃ.

Tatrāyaṃ manasikāraavidhi:—gaṇanā, anubandhanā, phu-sanā, ṭhapanā, sallakkhanā, vivattaṇā, pārisuddhi, tesaṃ ca paṭipassanā ti.¹ Tattha *gaṇanā* ti gaṇanā yeva. *Anubandhanā* ti anuvahanā. *Phusanā* ti phutṭhaṭṭhānaṃ. *Ṭhapanā* ti appanā. *Sallakkhanā* ti vipassanā. *Vivattaṇā* ti maggo. *Pārisuddhī* ti phalaṃ. *Tesaṃ ca paṭipassanā* ti paccavek-khanā.

Tattha iminā ādikammikena kulaputtena paṭhamam gaṇanāya idaṃ kammaṭṭhānaṃ manasikātabbaṃ. Gaṇen-tena ca pañcannam heṭṭhā na ṭhapetabbam, dasannam upari na netabbam, antarā khaṇḍam na dassetabbam. Pañ-cannam heṭṭhā ṭhapentassa hi sambādhe okāse cittuppādo vipphandati, sambādhe vaje sanniruddhagogaṇo viya. Da-sannam [pi²] upari nentassa gaṇananissitako³ va cittuppādo hoti; antarā khaṇḍam dassentassa: sikhāppattaṃ nu kho me kammaṭṭhānaṃ, no ti cittaṃ vikampati; tasmā ete dose vajjetvā gaṇetabbam. Gaṇentena ca paṭhamam dandhagaṇanāya dhaññamāpakagaṇanāya⁴ gaṇetabbam. Dhaññamā-pako⁴ hi nālim pūretvā ekaṃ ti vatvā okirati, puna pūrento kiñci kacavaram disvā taṃ chaḍḍento: ekaṃ ekaṃ ti vadati. Esa nayo dve dve ti ādisu. Evaṃ eva iminā pi assāsapa-sāsesu yo upaṭṭhāti, taṃ gaṇetvā: ekaṃ ekaṃ ti ādim katvā

¹ Sbh give these eight terms as two verses.

² Sbh omit.

³ Sbh °nissito.

⁴ Bhm °māmaka°.

yāva dasa dasā ti pavattamānaṃ pavattamānaṃ upalak-
khetvā va gaṇetabbam. Tass' evaṃ gaṇayato nikkhamantā
ca pavisantā ca assāsapassāsā pākaṭā honti; athā 'nena taṃ
dandhagaṇanaṃ dhaññaṃāpakagaṇanaṃ¹ pahāya sīghaga-
ṇanayā gopālakagaṇanāya gaṇetabbam. Cheko hi gopālako
sakkharādayo ucchangenā² gahetvā rajjudandaḥattho pāto
va vajam gantvā gāvopiṭṭhiyaṃ paharitvā palighattham-
bhamatthake nisinno dvāram³ pattam pattam yeva gāvim:
ekam⁴ dve ti sakkharam khipitvā khipitvā gaṇeti. Tiyaṃa-
rattim sambādhe okāse dukkhappattagogaṇo nikkhamanto
nikkhamanto aññaṃaññaṃ upanighamsanto vegena puñja-
puñjo hutvā nikkhamati. So vegena⁵ tīṇi cattāri pañca
dasā ti gaṇeti yeva. Evam imassā pi purimanayena gaṇayato
assāsapassāsā pākaṭā hutvā sīgham sīgham punappunam
sañcaranti. Tato nena: punappunam sañcaranti ti ñatvā
anto ca bahi ca agahetvā dvāram³ pattam dvaram⁶ pattam
yeva gahetvā ekam⁷ dve tīṇi cattāri pañca; ekam⁷ dve tīṇi
cattāri pañca cha; ekan⁷ dve tīṇi cattāri pañca cha satta
... *pe* ... atṭha ... nava ... dasā ti sīgham sīgham gaṇe-
tabbam eva. Gaṇanapaṭibaddhe⁸ hi kammaṭṭhāne gaṇana-
balen' eva cittaṃ ekaggam hoti, arittupatthambhanavasena
caṇḍasote nāvāṭṭhapanam iva. Tass' evaṃ sīgham sīgham
gaṇayato kammaṭṭhānaṃ nirantaram pavattam viya upaṭ-
ṭhāti. Atha nirantaram pavattati ti ñatvā anto ca bahi ca
vātaṃ apariggahetvā purimanayen' eva vegena gaṇetab-
bam. Anto pavisanavātena hi saddhim cittaṃ pavesayato
abbhantare vātabbhāhatam medapūritam viya hoti. Bahi
nikkhamanavātena saddhim cittaṃ niharato bahiddhā pu-
thuttāraṃmaṇe cittaṃ vikkhipati. Phutṭhaphutṭhokāse⁹
pana satim ṭhapetvā bhāventass' eva bhāvanā sampajjati.
Tena vuttam: anto ca bahi ca vātaṃ apariggahetvā puri-
manayen' eva vegena gaṇetabban ti.

Kiṃ ciraṃ pan' etaṃ gaṇetabban ti? Yāva vinā gaṇa-

¹ Bhm °māmaka°.

² Bhm ucchankena.

³ Sbh dvāra-.

⁴ Sh ekā; Bh eko.

⁵ Sh repeats.

⁶ Bhm omit.

⁷ Bh eko.

⁸ Sbh °bandhe.

⁹ Sb °Phutṭhokāse.

nāya assāsapassāsārammaṇe sati santiṭṭhati. Bahi visa-
 ṭavitakkavicchedam katvā assāsapassāsārammaṇe sati saṇ-
 ṭhapanattham yeva hi gaṇanā ti. Evaṃ gaṇanāya manasi-
 katvā anubandhanāya manasikātabbam. Anubandhanā
 nāma gaṇanam paṭisaṃharitvā satiyā nirantaram assāsa-
 passāsānam anugamanam; tañ ca kho na ādimajjhapariyo-
 sānānugamanavasena. Bahi nikkhamanavātassa hi nābhi ādi,
 hadayaṃ majjham, nābhikaggam¹ pariyosānam. Abbhā-
 taram pavisanavātassa nābhikaggam ādi, hadayaṃ maj-
 jham, nābhi pariyosānam, tañ c' assa anugacchato vikkhe-
 pagatam cittam sāraddhāya ceva hoti iñjanāya ca. Yath'
 āha²:—*assāsādimajjhapariyosānam satiyā anugacchato ajjhat-
 tam vikkhepagatena cittaṇa kāyo pi cittaṇa pi sāraddhā ca honti
 iñjitā ca phanditā ca. Passāsādimajjhapariyosānam satiyā
 anugacchato bahiddhā³ vikkhepagatena cittaṇa kāyo pi cittaṇa
 pi sāraddhā ca honti, iñjitā ca phanditā cā ti. Tasmā anu-
 bandhanāya manasikarontena ādimajjhapariyosānavasena na
 manasikātabbam, api ca kho phusanāvasena ca ṭhapanā-
 vasena ca manasikātabbam. Gaṇanānubandhanāvasena
 viya hi phusanāṭhapanāvasena visum manasikāro natthi;
 phutṭhaphutṭhāne yeva pana gaṇento gaṇanāya ca phusa-
 nāya ca manasikāroti; tatth' eva gaṇanam paṭisaṃharitvā te
 satiyā anubandhanto appanāvasena ca cittaṇa ṭhapanā
 anubandhanāya ca phusanāya ca ṭhapanāya ca manasika-
 rotī ti vuccati.*

Svāyam attho Aṭṭhakathāsu vutta-Pangula-Dovārikūpa-
 māhi,⁴ Paṭisaṃbhidāyaṃ vutta-Kakacūpamāya⁵ ca vedi-
 tabbo. Tatrāyaṃ pangulopamā:—seyyathā pi pangulo dolāya
 kilatam mātāputtānam dolam khipitvā, tatth' eva dolā
 thambhamūle nisinno kamena āgacchantassa ca gacchantas-

¹ B^{hm} nābhikā.

² P^{ts.} i, 165. S^h prints this citation as if it were ten lines of verse.

³ B^{hm} bahi-.

⁴ P^{ts.} Comy. called Sadhammappakāsinī. It is yet unedited.

⁵ This form here in all editions.

sa ca dolāphalakassa ubho koṭiyo majjhañ ca passati, na ca ubho-koṭi-majjhānaṃ dassanattamaṃ vyāvaṭo hoti, evaṃ eva bhikkhu sativasena upanibandhanattambhamūle tathā assāsapassāsadolaṃ khipitvā tatth' eva nimitte satiyā nīdanto kamena āgacchantānañ ca gacchantānañ ca phutṭhaṭṭhāne assāsapassāsānaṃ ādimajjhapariyosānaṃ satiyā anugacchanto, tattha ca cittaṃ tṭhapento passati, na ca tesāṃ dassanattamaṃ vyāvaṭo hoti:—ayaṃ pangulopamā.

Ayaṃ pana dovārikūpamā:—seyyathāpi dovāriko nagarassa anto ca bahi ca purise: ko tvaṃ? kuto vā āgato? kuhiṃ vā gacchasi? kiṃ vā te hatthe ti na vīmamsati,—na hi tassa te bhārā,—dvārappattaṃ dvārappattaṃ yeva pana vīmamsati, evaṃ eva imassa bhikkhuno anto pavittṭhavatā ca bahi nikkhantavatā ca na bhārā honti, dvārappattā dvārappattā yeva bhārā ti ayaṃ dovārikūpamā.

Kakacūpamā pana ādito paṭṭhāya evaṃ veditabbā. Vuttaṃ h' etaṃ¹:—

*Nimittaṃ assāsapassāsā anārammaṇaṃ ekacittassa,
ajānato ca tayo dhamme bhāvanānupalabbhati.
nimittaṃ assāsapassāsā anārammaṇaṃ ekacittassa,
jānato va tayo dhamme bhāvanā upalabbhati ti.*

Kathaṃ ime tayo dhammā ekacittassa ārammaṇā na honti, na c' ime tayo dhammā aviditā honti, na ca cittaṃ vikkhepaṃ gacchati, padhānañ ca paññāyati, payogañ ca sādheti, visesaṃ adhigacchati? Seyyathā pi rukkho same bhūmibhāge nikkhitto. Tam enaṃ puriso kakacena chindeyya. Rukkhe phutṭhakakacadantānaṃ vasena purisassa sati upaṭṭhitā hoti, na āgate vā gate vā kakacadante manasikāroti, na ca āgatā vā gatā vā kakacadantā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesaṃ adhigacchati. Yathā rukkho same bhūmibhāge nikkhitto, evaṃ upanibandhananimittaṃ.² Yathā kakacadantā, evaṃ assāsapassāsā. Yathā rukkhe phutṭhakakacadantānaṃ vasena purisassa sati upaṭṭhitā hoti, na āgate vā gate vā kakacadante manasikāroti, na ca āgatā vā gatā vā kakacadantā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesaṃ

¹ Pts. i, 170f.

² Bhm °dhanānimittam.

adhigacchati, evam eva bhikkhu nāsikagge vā mukhanimitte vā satim upaṭṭhapetvā nisinno hoti, na āgate vā gate vā assāsapassāse manasikāroti, na ca āgatā vā gatā vā assāsāpassāsā aviditā honti, padhānañ ca paññāyati payogañ ca sādheti, visesam adhigacchati.

Padhānan ti katamaṃ padhānaṃ? Āraddhaviriyassa kāyo pi cittaṃ pi kammaniyamaṃ hoti, idaṃ padhānaṃ. Katamo payogo? Āraddhaviriyassa upakkilesā pahīyanti, vitakkā vūpasamanti, ayaṃ payogo. Katamo viseso? Āraddhaviriyassa saṃyojanā pahīyanti, anusayā vyanṭi honti, ayaṃ viseso. Evaṃ ime tayo dhammā ekacittassa ārammaṇā na honti, na c' ime tayo dhammā aviditā honti, na ca cittaṃ vikkhepaṃ gacchati, padhānañ ca paññāyati, payogañ ca sādheti, visesam adhigacchati.

*Ānāpānasati yassa paripuṇṇā subhāvitā,
anupubbaṃ paricitā yathā Buddhena desitā :—*

So imaṃ lokaṃ pabhāseti abbhāmutto va candimā ti.¹

Ayam kakacūpamā.

Idha pun' assa āgatāgatavasena amanasikāramattaṃ eva payojanaṃ ti veditabbam. Idaṃ kammaṭṭhānaṃ manasikāroto kassaci na ciren' eva nimittañ ca uppajjati, avasesajhānangapaṭimaṇḍitā appanā-sankhātā ṭhapanā ca sampajjati. Kassaci pana gaṇanāvasen' eva manasikārakālato pabhuṭi² anukkamato olārika-assāsapassāsanirodhavasena kāyadarathe vūpasante kāyo pi cittaṃ pi lahuṃ hoti, sarīraṃ ākāse langhanākārappattaṃ viya hoti. Yathā sāraddhakāyassa mañce vā piṭhe vā nisīdato mañcapīṭhaṃ oṇamati vikūjati, paccattharaṇaṃ valim gaṇhāti, asāraddhakāyassa pana nisīdato neva mañcapīṭhaṃ oṇamati, na vikūjati, na paccattharaṇaṃ valim gaṇhāti, tūlapicupūritaṃ viya mañcapīṭhaṃ hoti.

Kasmā? Yasmā asāraddho kāyo lahuṃ hoti, evam eva gaṇanāvasena manasikārakālato pabhuṭi² anukkamato olārika-assāsapassāsanirodhavasena kāyadarathe vūpasante

¹ Cf. *Dhp.* 173.

² *Sbh* °kālatoppabhuṭi.

kāyo pi cittam pi lahukam hoti, sarīram ākāse langhanākā-rappattam viya hoti. Tassa olārike assāsapassāsā niruddhe sukhumassāsapassāsanimittārammaṇam cittam pavattati, tasmim pi niruddhe aparāparam tato sukhumataram sukhumataram nimittārammaṇam pavattati yeva.

Katham? Yathā puriso mahatiyā lohasalākāya kamsa-thālam ākoṭeyya, ekappahārena mahāsaddo uppajjeyya, tassa olārikasaddārammaṇam cittam pavatteyya, niruddhe olārike sadde atha pacchā sukhumasaddanimittārammaṇam, tasmim pi niruddhe aparāparam tato sukhumataram sukhumataram saddanimittārammaṇam pavattat' eva, evan ti veditabbam.

Vuttam pi c' etaṃ: *seyyathā pi kamse ākoṭite* ti¹ vitthāro. Yathā hi aññāni kammaṭṭhānāni uparūparivibhūtāni honti, na tathā idam. Idam pana uparūparibhāventassa sukhumattam gacchati, upaṭṭhānam pi na gacchati. Evaṃ anupaṭṭhahante pana tasmim tena bhikkhunā utṭhāyāsanaṃ cammakhaṇḍam papphotetvā [na²] gantabbam. Kim katabbam? Ācariyaṃ pucchissāmi ti vā, natṭham dāni me kammaṭṭhānan ti vā na vuṭṭhātabbam. Iriyāpatham vikopetvā gacchato hi kammaṭṭhānam nava-navam eva hoti; tasmā yathā nisinnen' eva desato āharitabbam.

Tatrāyaṃ āharaṇūpāyo:—tena bhikkhunā kammaṭṭhānassa anupaṭṭhānabhāvaṃ ñatvā iti paṭisañcikkhitabbam:—ime assāsapassāsā nāma kattha atthi, kattha natthi, kassa vā atthi, kassa vā natthi ti? Ath' evaṃ paṭisañcikkhato ime anto mātukucchiyaṃ natthi, udae nimuggānam natthi, tathā asaññibhūtānam, matānam, catutthajjhānasamāpannānam, rūpārūpabhavasamangīnam, nirodhasamāpannānam ti ñatvā evaṃ attanā va attanā paṭicodetabbo:—nanu tvam paṇḍita! neva mātukucchigato, na udae nimuggo, na asaññibhūto, na mato, na catutthajjhānasamāpanno, na rūpārūpabhavasamangī, na nirodhasamāpanno, atthi yeva te assāsapassāsā, mandapaññatāya pana pariggahetuṃ na sakko-si ti. Athā 'nena pakati-phuṭṭhavasena cittam ṭhapetvā manasikāro pavattetabbo. Ime hi dīghanāsikassa nāsapuṭam

¹ See above, p. 276. Cf. *Mil.* 62.

² *Sbh omitt.*

ghaṭṭentā pavattanti, rassanāsikassa uttarotṭham. Tasmā 'nena imam nāma ṭhānam ghaṭṭenti ti nimittam ṭhapetabham. Imam eva hi atthavasam paṭicca vuttam Bhagavatā:—*Nāham, bhikkhave, mutṭhassatissa āsampajānassa ānāpānasatibhāvanam vadāmi* ti.¹ Kiñcāpi hi yaṃ kiñci kammaṭṭhānam satassa sampajānass' eva sampajjati, ito aññam pana manasikarontassa pākaṭam hoti. Idam pana ānāpānasatikammaṭṭhānam garukam garukabhāvanam Buddha-paccakabuddha-buddhaputtānam mahāpurisānam yeva manasikārabhūmibhūtam, na ceva ittaram, na ittarasattasamāsevitam. Yathā yathā manasikariyati,² tathā tathā santañ ceva hoti sukhumañ ca, tasmā ettha balavatī sati ca paññā ca icchitabbā. Yathā hi maṭṭhasātakassa³ tunnakaraṇakāle sūci pi sukhumā icchitabbā, sūcipāsavedhanam pi tato sukhumataram, evam eva maṭṭhasātakasadisassa³ imassa kammaṭṭhānassa bhāvanākāle sūcipaṭibhāgā sati pi sūcipāsavedhanapaṭibhāgā tam-sampayuttā paññā pi balavati icchitabbā. Tā hi ca pana sati-paññāhi samannāgatena bhikkhunā na te assāsapassāsā aññatra pakati-phuṭṭhokāsā pariyesitabbā.

Yathā pana kassako kasim kasitvā, balivadde⁴ muñcitvā, gocaramukhe⁵ katvā, chāyāya nisinnō vissameyya, ath' assa te balivaddā⁴ vegena aṭavim paviseyyum, yo hoti cheko kassako, so puna te gahetvā yojetukāmo na tesam anupadam gantvā aṭavim āhiṇḍati, atha kho rasmiñ ca patodañ ca gahetvā ujukam eva tesam nipātanatittham gantvā nisidati vā nipajjati vā; atha te goṇe divasabhāgam caritvā nipātanatittham otaritvā, nahātvā ca pivitvā ca paccutaritvā, ṭhite disvā rasmiyā bandhitvā patodena vijjhanto ānetvā yojetvā, puna kammam karoti, evam eva tena bhikkhunā na te assāsapassāsā aññatra pakati-phuṭṭhokāsā pariyesitabbā, sati-rasmiṃ pana paññā-patodañ⁶ ca gahetvā pakati-phuṭṭhokāse cittam ṭhapetvā manasikāro pavatte-

¹ S. v, 337; cf. 330. *The text* (P.T.S. ed.) *reads* ānāpānasatisamādhībhāvanam.

² B^{hm} °kariyati.

³ S^{bh} paṭṭha°.

⁴ B^{hm} °badde.

⁵ S^h gocarābhīmukhe.

⁶ Dhs. § 16.

tabbo. Evaṃ hi 'ssa manasikaroto na cirass' eva te upaṭṭhahanti, nipātanatitthe viya gonā. Tato 'nena sati-rasmiyā bandhivā, tasmim yeva ṭhane yojetvā, paññā-patodena vijjhantena punappunaṃ kammaṭṭhānaṃ anuyuñjitabbam. Tass' evaṃ anuyuñjato na cirass' eva nimittam upaṭṭhāti.

Taṃ pan' etaṃ na sabbesaṃ ekasadisam hoti; api ca kho kassaci sukhasamphassaṃ uppādayamāno, tūlapicu viya, kappāsapicu viya, vātadhārā viya ca upaṭṭhāti ti ekacce āhu. Ayaṃ pana Aṭṭhakathāsu vinicchayo:—idaṃ hi kassaci tāra-karūpaṃ viya, maṇigulikā viya, muttāgulikā viya ca, kassaci kharasamphassaṃ hutvā kappāsaṭṭhi viya, dārusārasūci viya ca, kassaci dighapāmangasuttam¹ viya, kusumadāmaṃ viya, dhūmasikhā viya ca, kassaci vitthataṃ makkatākasuttam viya, valāhakapaṭalaṃ viya, padumapupphaṃ viya, rathacakkaṃ viya, candamaṇḍalaṃ viya, suriyamaṇḍalaṃ viya ca upaṭṭhāti. Tañ ca pan' etaṃ yathā sambahulesu bhikkhūsu suttantaṃ sajjhāyitvā nisinnesu, ekena bhikkhunā: tumhākaṃ kīdisaṃ hutvā idaṃ suttaṃ upaṭṭhāti ti vutte, eko:—mayhaṃ mahatī pabbateyyā nadī viya hutvā upaṭṭhāti ti āha; aparo:—mayhaṃ ekā vanarājī viya; añño:—mayhaṃ eko sītacchāyo sākhasampanno phalabhārabharita rukkho viyā ti. Tesam hi taṃ ekam eva suttaṃ saññānānatāya nānato upaṭṭhāti. Evaṃ ekam eva kammaṭṭhānaṃ saññānānatāya nānato upaṭṭhāti, saññajam hi etaṃ saññānidānaṃ saññāpabhavaṃ; tasmā saññānānatāya nānato upaṭṭhāti ti veditabbam.

Ettha ca aññaṃ eva assāsārammaṇaṃ cittaṃ, aññaṃ passāsārammaṇaṃ, aññaṃ nimittārammaṇaṃ. Yassa hi ime tayo dhammā natthi, tassa kammaṭṭhānaṃ neva appanaṃ, na upacāraṃ pāpuṇāti. Yassa pana ime tayo dhammā atthi, tass' eva kammaṭṭhānaṃ upacāraṇ ca appanaṇ ca pāpuṇāti. Vuttaṃ h' etaṃ:—

*Nimittam assāsapassāsā anārammaṇam ekacittassa,
ajānato ca tayo dhamme bhāvanā nūpalabbhati.
nimittam assāsapassāsā anārammaṇam ekacittassa,
jānato va tayo dhamme bhāvanā upalabbhati ti.²*

¹ *Vin. Texts*, iii, 69, n. 2.

² *Pts.* i, 170 f.

Evam upatṭhite pana nimitte tena bhikkhunā ācariyassa santikam gantvā ārocetabbam:—mayham, bhante, evarū-pam nāma upatthātī ti. Ācariyena pana:—etam nimittan ti vā na vā nimittan ti na vattabbam; evam hoti, āvuso ti vatvā, punappunam manasikaroḥi ti vattabbo. Nimittan ti hi vutte vosānam āpajjeyya; na nimittan ti vutte nirāso visīdeyya. Tasmā tadubhayam pi avatvā manasikāre yeva niyojetabbo ti:—evam tāva Dīghabhānakā. Majjhimabhā-nakā pan' āhu: nimittam idam, āvuso, kammaṭṭhānam pu-nappunam manasikaroḥi sappurisā ti vattabbo ti. Athā 'nena nimitte yeva cittaṃ ṭhapetabbam; evam assā 'yaṃ ito-pabhuti¹ ṭhapanāvasena bhāvanā hoti. Vuttam h' etam Porāṇehi:—

*Nimitte ṭhapaṃ cittaṃ nānākāraṃ vibhāvayaṃ,
Dhīro assāsapassāse sakaṃ cittaṃ nibbandhatī ti.*

Tass' evam nimittupatṭhānato pabhuti² nīvaraṇāni vikkham-bhitān' eva honti, kilesā sannisinnā va, sati upatṭhitā yeva,³ cittaṃ upacārasamādhinā samāhitam eva.

Athā 'nena tam nimittam neva vaṇṇato manasikātabbam, na lakkhaṇato paccavekkhitabbam. Api ca kho, khattiya-mahesiyā cakkavattigabbho viya, kassakena sāli-yava-gabbho viya ca, āvāsādini satta asappāyāni vajjetvā tān' eva satta sappāyāni sevantena sādhuṃ rakkhitaṃ.

Atha nam evam rakkhitvā punappunam manasikāra-vasena vuddhiṃ virūhiṃ gamayitvā dasavidham appanā-kosallam sampādetabbam, viriyasamatā yojetabbā. Tass' evam ghaṭantassa pathavikasine vuttānukkamen' eva tas-mim nimitte catukka-paṇcākajjhānāni nibbattanti. Evam nibbattacatukka-paṇcākajjhāno pan' ettha bhikkhu sallak-khaṇa-vivaṭṭanā vasena kammaṭṭhānam vadḍhetvā pārisud-dhiṃ pattukāmo tad-eva jhānam pañcaḥ' ākārehi visip-pattam paṇaṃ katvā nāmarūpam vavatthapetvā vipassa-nam paṭṭhāpeti.

Katham? So hi samāpattito vuṭṭhāya:—assāsapassāsā-

¹ Sh itoppa°.

² Sh(2) °ṭhānatoppa°.

³ Sb omits this clause.

nam samudayo karajakāyo¹ ca cittañ cā ti passati. Yathā hi kammāragaggariyā dhamamānāya bhastañ² ca purisassa ca tajjaṃ vāyāmaṃ paṭicca vāto sañcarati, evam eva kāya ñca cittañ ca paṭicca assāsapassāsā ti. Tato assāsapassāse ca kāyañ ca rūpan ti cittañ ca taṃ-sampayuttadhamme ca arūpan ti vavatthapeti.

Ayam ettha sankhepo. Vitthārato pana nāmarūpavavatthānaṃ parato āvibhavissati. Evaṃ nāmarūpaṃ vavatthapetvā tassa paccayaṃ pariyesati, pariyesanto ca naṃ disvā tisu pi addhāsu nāmarūpassa pavattim ārabba kaṅkhaṃ vitarati. Vitiṇṇakankho kalāpasammasanavasena ti-lakkhaṇaṃ āropetvā, udayabbayānupassanāya pubba-bhāge uppanne obhāsādayo dasa vipassanupakkilese pahāya, upakkilesavimuttam paṭipadāñānaṃ maggo ti vavatthapetvā, udayaṃ pahāya, bhaṅgānupassanaṃ patvā, niranta-raṃ bhaṅgānupassanaṃ vayo upaṭṭhitesu sabbasankhāresu nibbindanto virajjanto vimuccanto, yathākkamena cattāro ariyamagge pāpuṇitvā, arahattaphale patitṭhāya ekūnavīsati bhedaṃ paccavekkhaṇā-ñānaṃ pariyantaṃ patto, sadevakassa lokassa aggadakkhiṇeyyo hoti.

Ettāvatā c' assa gaṇanaṃ ādim katvā paṭipassanā³-pariyosānā ānāpānassatisamādhībhāvanā samattā hoti ti ayaṃ sabbākārato paṭhamacatukkavaṇṇanā.

Itaresu pana tisu catukkesu yasmā visum kammaṭṭhāna-bhāvanānayo nāma natthi, tasmā anupadavaṇṇanāyena' eva tesam evam attho veditabbo:—*Pītipatisamvedī* ti—pītim paṭisaṃviditaṃ karonto, pākaṭaṃ karonto—*assasis-sāmi pgsasissāmī ti sikkhati*.⁴

Tattha dvihākārehi pīti paṭisaṃviditā hoti: ārammaṇato ca asammoḥato ca. Kathaṃ ārammaṇato pīti paṭisaṃviditā hoti? Sappitike dve jhāne samāpajjati; tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti paṭisaṃviditā hoti, ārammaṇassa paṭisaṃviditattā. Kathaṃ asammoḥato? Sappitike dve jhāne samāpajjitvā vuṭṭhāya jhāna-

¹ Cf. *Sum.* V. i, 221.

² Bhm bhattañ.

³ Bhm vipassanā°.

⁴ *Pts.* i, 186.

sampayuttam pītim khayato vayato sammāsati, tassa vipassanākkhane lakkhaṇapaṭivedhena asammohato pīti paṭisaṃviditā hoti. Vuttam h' etam¹ Paṭisambhidāyaṃ:—*Dīgham assāsavasena cīttassa ekaggatam avikkhepaṃ pajānato sati upatthitā hoti, tāya satiyā, tena nānena sā pīti paṭisaṃviditā hoti. Dīgham passāsavasena . . . rassam assāsavasena . . . rassam passāsavasena . . . sabbakāyapaṭisaṃvedī assūsapassāsavasena . . . passambhayaṃ kāyasankhāram assāsa . . . passāsavasena cīttassa ekaggatam avikkhepaṃ pajānato sati upatthitā hoti, tāya satiyā tena nānena sā pīti paṭisaṃviditā hoti; āvajja[na²]to sā pīti paṭisaṃviditā hoti, jānato, passato, paccavekkhato, cīttam adhitthahato, saddhāya adhimuccato, viriyaṃ paggaṇhato, satim upatthāpayato, cīttam samādahato, paññāya pajānato, abhiññeyyam . . . pariññeyyam . . . pahātabbam . . . bhāvetabbam,³ sacchikātabbam sacchikaroto sā pīti paṭisaṃviditā hoti. Evaṃ sā pīti paṭisaṃviditā hoti ti.*

Eten' eva nayena avasesapadāni pi atthato veditabbāni. Idam pan' ettha visesamattam:—tiṇṇam jhānānam vasena *sukhapāṭisaṃviditā*,⁴ catunnam pi vasena *cīttasankhārapaṭisaṃveditā*⁵ veditabbā. *Cīttasankhāro* ti vedanādayo dve khandhā. *Sukhapāṭisaṃvedī*-pade c'ettha vipassanābhūmi dassanattham:—*sukhan ti dve sukhāni:—kāyikaṇ ca sukham cetasikaṇ cū* ti Paṭisambhidāyaṃ vuttam.⁶ *Passambhayaṃ cīttasankhāran* ti olārikam cīttasankhāram passambhento, nirodhento ti attho. So vitthārato kāyasankhāre vuttanayen' eva veditabbo. Api c' ettha pītipade pītisīsenā vedanā vuttā, sukhapade sarūpen' eva vedanā, dvīsu cīttasankhārapadesu:—*saññā ca vedanā ca cetasikā. Ete dhammā cīttapaṭibaddhā cīttasankhārā* ti vacanato saññā-sampayuttā

¹ S^b Vuttam hi c' etam; S^h B^{hm} Vuttañ h' etam.

² S^b, B^{hm}, P.T.S. ed. omit.

³ So S^b B^{hm} without marking the lacunae. Cf. P.T.S. ed. — abhiññeyyam abhijānato, pariññeyyam parijānato, etc. Pts. i, 187. S^h excises nothing.

⁴ Pts. *ibid.*

⁵ *Ibid.*, p. 188.

⁶ *Ibid.*

vedanā ti evam vedanānupassanāyena idam catukkam bhāsitan ti veditabbam.

Tatīyacatukke pi catunnam jhānānam vasena cittapaṭi-samveditā veditabbā. *Abhippamodayaṃ cittaṃ* ti¹—cittam modento pamodento hāsento pahāsento—*assasissāmi passasissāmī ti sikkhatī*. Tattha dvih' ākārehi abhippamodo hoti: samādhivasena ca vipassanāvasena ca. Katham samādhivasena? Sappīlike dve jhāne samāpajjati, so samāpattikhāṇe sampayuttapītiyā cittaṃ āmodeti, pamodeti. Katham vipassanāvasena? Sappīlike dve jhāne samāpajjitvā vuṭṭhāya jhānasampayuttam pītiṃ khayato vayato sammāsati. Evam vipassanākkhāṇe jhānasampayuttam pītiṃ ārammaṇam katvā cittaṃ āmodeti pamodeti. Evam paṭipanno: *abhippamodayaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī* ti vuccati.

Samādahaṃ cittaṃ ti¹ paṭhamajjhānādivasena ārammaṇe cittaṃ samam ādahanto,² samam ṭhapento, tāni vā pana jhānāni samāpajjitvā vuṭṭhāya, jhānasampayuttam cittaṃ khayato vayato sampassato vipassanākkhāṇe lakkhaṇapaṭivedhena uppajjati khaṇikacitt' ekaggaṭā. Evam uppannāya khaṇikacitt' ekaggaṭāya vasena pi ārammaṇe cittaṃ samam ādahanto,² samam ṭhapento: *samādahaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī* ti vuccati.

Vimocayaṃ cittaṃ ti³ paṭhamajjhānena nīvaraṇehi cittaṃ mocento vimocento, dutiyena vitakkavicārehi, tatiyena pītiyā, catutthena sukhadukkhehi cittaṃ mocento vimocento, tāni vā pana jhānāni samāpajjitvā vuṭṭhāya jhānasampayuttam cittaṃ khayato vayato sammāsati. So vipassanākkhāṇe aniccānupassanāya nīcassaññato cittaṃ mocento vimocento, dukkhānupassanāya sukhasaññato, anattānupassanāya attasaññato, nibbidānupassanāya nandito, virāgānupassanāya rāgato, nirodhānupassanāya samudayato, paṭinissaggānupassanāya ādānato cittaṃ mocento vimocento,⁴ assasati ceva passasati ca; tena vuccati: *vimoca-*

¹ *Pts.* i, 176, 190.

² *Bhm* cittaṃ samādahanto.

³ *Pts.* i, 176, 191.

⁴ *Bhm* omit.

yaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī ti. Evaṃ cittānupassanāvasena idaṃ catukkaṃ bhāsitaṃ ti vedittabbam.

Catutthacatukke pana *aniccānupassī* ti¹ ettha tāva aniccaṃ vedittabbam, aniccataṃ vedittabbā, aniccānupassanā vedittabbā, aniccānupassī vedittabbo. Tattha *aniccan* ti pañcakkhandhā. Kasmā? Uppādavayaññathatthabhāvā. *Aniccataṃ* ti tesam yeva uppādavayaññatthattam hutvā, abhāvo vā nibbattānam; ten' ev' ākārena aṭṭatvā² khaṇabhangena bhedo ti attho. *Aniccānupassanā* ti tassā aniccataṃ vasena rūpādisu aniccan ti anupassanā. *Aniccānupassī* ti tāva anupassanāya samannāgato; tasmā evambhūto assasanto passasanto ca idha *aniccānupassī assasissāmi passasissāmī ti sikkhatī* ti vedittabbo.

Virāgānupassī ti³ ettha pana dve virāgā:—khayavirāgo ca accantavirāgo ca. Tattha khayavirāgo ti sankhārānaṃ khayabhango. Accantavirāgo ti nibbānaṃ. Virāgānupassanā ti tad-ubhayadassanavasena pavattā, vipassanā ca maggo ca, tāva duvidhāya pi anupassāya samannāgato hutvā assasanto passasanto ca *virāgānupassī assasissāmi passasissāmī ti sikkhatī* ti vedittabbo.

Nirodhānupassī-pade⁴ pi es' eva nayo.

Paṭinissaggānupassī ti etthā pi dve paṭinissaggā: pariccāgapāṭinissaggo ca pakkhandanapaṭinissaggo ca. Paṭinissaggo yeva anupassanā, paṭinissaggānupassanā: vipassanāmaggaṇaṃ etam adhivacanam. Vipassanā hi tad-angavasena saddhim khandhābhisankhārehi kilese pariccajati. Sankhatadosadassanena ca tabbiparīte⁵ nibbāne taṃ-ninnatāya pakkhandatī ti pariccāgapāṭinissaggo ceva pakkhandanapaṭinissaggo ti ca vuccati. Maggo samucchedavasena saddhim khandhābhisankhārehi kilese pariccajati:—ārammaṇakaraṇena ca nibbāne pakkhandatī ti pariccāgapāṭinissaggo ceva pakkhandanapaṭinissaggo ti ca vuccati. Ubhayam pi pana purimaññānaṃ⁶ anu-anupassanato⁵ anupassanā ti vuccati.

¹ *Pts. loc. cit. and 191.*

³ *Pts. i, 176, 192.*

⁵ *So all editions.*

² *Bhm aṭṭatvā.*

⁴ *Pts. loc. cit.*

⁶ *Sh purimapurimaṇa°.*

Tāya duvidhāya pi paṭinissaggānupassanāya samannāgato hutvā assasanto passasanto ca *patinissaggānupassī assasis-sāmi passasissāmī ti sikkhatī* ti veditabbo.

Idam catutthacatukkam suddhavipassanā vasen' eva vuttam. Purimāni pana tīṇi samathavipassanā vasena. Evaṃ catunnam catukkānam vasena soḷasavattukāya¹ ānāpānasatiyā bhāvanā veditabbā.

Evaṃ soḷasavattuvasena ca pana ayaṃ ānāpānasati mahapphalā hoti mahānisamsā. Tatr' assā:—*ayam pi kho, bhikkhave, ānāpānasatisamādhī bhāvito bahulīkato santo ceva paṇīto cā* ti² adivacanato santabhāvādivasenā pi mahānisamsatā veditabbā, vitakkupacchedasamatthatāyā pi. Ayaṃ hi santa-paṇīta-asecanaka-sukhavihārattā samādhī antarāyakarānam vitakkānam vasena ito c' ito ca cittassa vidhāvanam vicchinditvā, ānāpānārammaṇābhimukham eva cittam karoti. Ten' eva vuttam: *ānāpānasati bhāvetabbā vitakkupacchedāyā* ti.³

Vijjā-vimuttipāripūriyā mūlabhāvenā pi c' assā mahānisamsatā veditabbā. Vuttam h' etam⁴ Bhagavatā:—*ānāpānasati, bhikkhave, bhāvitā bahulīkatā cattāro satipatthāne paripūreti, cattāro satipatthānā bhāvitā bahulīkatā satta bojjhange paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti* ti.⁵

Api ca carimakānam assāsapassāsānam viditabhāvakarānato pi 'ssā mahānisamsatā veditabbā. Vuttam h' etam Bhagavatā:—*evaṃ bhāvitāya kho, Rāhula, ānāpānasatiyā, evaṃ bahulīkatāya, ye pi te carimakā assāsapassāsā, te pi viditā va nirujjhanti, no aviditā* ti.⁶ Tattha nirodhavasena tayo carimakā: bhavacarimakā, jhānacarimakā, cuticarimakā ti. Bhavesu hi kāmabhave assāsapassāsā pavattanti, rūpārūpabhavesu nappavattanti, tasmā te bhavacarimakā. Jhānesu purime jhānattaye pavattanti, catutthe nappavattanti, tasmā te jhānacarimakā. Ye pana cuti-cittassa purato

¹ *Pts.* i, 162.

² *S.* v, 321.

³ *A.* iv, 353.

⁴ *So also S^h*; cf. *above*, 288, n. 1; *S.* v, 335.

⁵ *M.* iii, 82; cf. *S.* v, 329 ff., *slightly different at first*.

⁶ *M.* i, 425 f.

solasamena cittena saddhim uppajjitvā, cuti-cittena saha nirujjhanti, ime cuti-carimakā nāma. Ime¹ idha carimakā ti adhippetā. Imam kira² kammatthānam anuyuttassa bhikkhuno ānāpānārammaṇassa suṭṭhu pariggahitattā, cuti-cittassa³ purato solasamassa cittassa uppādakkhane uppādam āvajjayato uppādo pi nesam pākaṭo hoti, tthitīm āvajjayato tthiti pi nesam pākaṭā hoti, bhangaṃ āvajjayato ca bhango⁴ nesam pākaṭo hoti.

Ito aññaṃ kammatthānam bhāvetvā arahattaṃ pattassa bhikkhuno hi āyu antaram paricchinnam vā hoti, aparicchinnam vā. Idam pana solasavatthukam ānāpānasatim bhāvetvā arahattaṃ pattabhikkhuno āyu⁵ antaram paricchinnam eva hoti. So: ettakam dāni me āyusankhārā pavattissanti, na ito paran ti nātvā, attano dhammatāya eva sarīrapatijaggananiṇvāsanapārūpanādīni' sabbakiccāni katvā akkhīni nimmileti, Koṭapabbatavihāravāsī Tissatthero viya, Mahākaraññiyavihāravāsī Mahā-Tissatthero viya, Devaputtamahāratthe Piṇḍapātika-Tissatthero viya, Cittalapabbatavihāravāsino dve bhātiyattherā viya ca.

Tatridam ekavatthudīpanam:—dve bhātiyattherānam kir' eko puṇṇamuposathadivase Pātimokkham osāretvā, bhikkhusanghaparivuto attano vasanaṭṭhānam gantvā cankame tthito candālokaṃ oloketvā attano āyusankhāre upadhāretvā bhikkhusangham āha: tumhehi katham parinibbāyantā bhikkhū diṭṭhapubbā ti? Tatra keci āhaṃsu: amhehi āsane nisinnakā va parinibbāyantā diṭṭhapubbā ti. Keci amhehi ākāse pallankam ābhujitvā nisinnakā ti. Thero āha: aham dāni vo cankamantam eva parinibbāyamānam dassessāmī ti tato cankame lekham katvā: aham ito cankamakoṭito parakoṭim gantvā nivattamāno imam lekham patvā va parinibbāyissāmī ti vatvā cankamam orūyha parabhaḡam gantvā nivattamāno ekena pādena lekham akkantakkhane yeva parinibbāyi.

¹ Sh adds cuticarimakā.

² Sh Ime kira imam.

³ Bm inserts hi.

⁴ Sh āvajjayato bhango pi.

⁵ Bhm pattassa āyu . . .

*Tasmā have appamatto anuyuñjetha paṇḍito
evam anekānisamsam ānāpānasatiṃ sadā ti.*

Idam ānāpānassatiyaṃ vitthāarakathāmukhaṃ.

4. *Upasamānussati*

Ānāpānasatiyā anantaram uddiṭṭhaṃ pana upasamānussatiṃ bhāvetukāmena rahogatena patisallīnena: *yāvatā*,¹ *bhikkhave*, *dhammā sankhatā vā asankhatā vā virāgo tesam dhammānaṃ aggam akkhāyati*, *yadidaṃ mada-nimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo*² *taṇhākkhayo virāgo nirodho nibbānan* ti evaṃ sabbadukkhūpasamasankhātassa nibbānassa guṇā anussaritabbā.

Tattha *yāvatā* ti yattakā. *Dhammā* ti sabhāvā. *Sankhatā vā asankhatā vā* ti sangamma-samāgammappaccayehi katā vā akatā vā. *Virāgo tesam dhammānaṃ aggam akkhāyati* ti tesam sankhatāsankhatadhammānaṃ virāgo aggam akkhāyati seṭṭho, uttamo ti vuccati.

Tattha *virāgo* ti na rāgābhāvamattam eva, atha kho *yadidaṃ mada-nimmadano . . . pe . . . nibbānan* ti yo so mada-nimmadano ti ādīni nāmāni asankhatadhammo labhati, so virāgo ti paccetabbo. So hi yasmā tam āgama sabbe pi mānamada-purisaamadādayo madā nimmadā amadā honti vinassanti, tasmā *mada-nimmadano* ti vuccati. Yasmā ca tam āgama sabbā pi kāmapiṇḍā vinayaṃ abbatthanti, tasmā *pipāsavinayo* ti vuccati. Yasmā pana tam āgama pañcakāmaguṇālayā samugghātā gacchanti, tasmā *ālayasamugghāto* ti vuccati. Yasmā ca tam āgama tebhūmakam vaṭṭam upacchijjati, tasmā *vaṭṭupacchedo* ti vuccati. Yasmā pana tam āgama sabbaso taṇhākkhayaṃ gacchati, virajjati, nirujjhati ca, tasmā *taṇhākkhayo virāgo nirodho* ti vuccati. Yasmā pan' esa catasso yoniyo, pañcagatiyo, satta-viññāṇaṭṭhitiyo, nava ca sattāvāse aparāparabhāvāya vinanato, ābandhanato, saṃsibbanato *vānan* ti laḍdhavohārāya taṇhāya nikkhanto, nissaṭo, visamyutto, tasmā *nibbā-*

¹ A. ii, 34.

² So all editions. P.T.S. ed. vaṭṭupacchedo.

nan ti vuccatī ti. Evam eva tesam mada-nimmadanatādinam guṇānam vasena nibbānasankhāto upasamo anussaritabbo.

Ye vā pan' aññe pi Bhagavatā: asankhatañ ca vo, bhikkhave, desessāmi . . . saccañ ca pārañ ca sududdasañ ca ajarañ ca dhuvañ ca nippapañcañ ca amatañ ca sivañ ca khemañ ca abohutañ ca anītikañ ca avyāpajjañ ca visuddhiñ ca dīpañ ca tānañ ca leñañ ca vo bhikkhave desessāmī ti¹ ādisu suttesu upasamaguṇā vuttā, tesam pi vasena anussaritabbo yeva.

Tass' evam mada-nimmadanatādiguṇavasena upasamam anussarato neva tasmim samaye rāgapariyutthitam cittam hoti, na dosa-, . . . na moha-pariyutthitam cittam hoti. Ujugaṭam ev' assa tasmim samaye cittam hoti upasamam ārabbhā ti² Buddhānussati-ādisu vuttanayen' eva vikkhambhitānīvaraṇassa ekakkhaṇe jhānangāni uppajjanti. Upasamaguṇānam pana gambhīratāya nānappakāraguṇānussaraṇādhi-muttatāya vā appanam appatvā upacārappattajjhānam eva hoti. Tad-etam upasamaguṇānussaraṇavasena upasamānussaticc' eva sankhyam gacchati.

Cha anussatiyo viya ca ayam pi ariyasāvakass' eva ijjhati; evam sante pi upasamagarukena puthujjanenā pi manasikātabbā; sutavasenā pi hi upasame cittam pasidati. Imañ ca pana upasamānussatim anuyutto bhikkhu sukham supati, sukham paṭibujjhati, santindriyo hoti, santamānaso hiro-tappasamannāgato pāsādiko, paṇitādhimuttiko, sabrahma-cārinam garu ca bhāvanīyo ca; uttarim appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamatto bhāvayetha vicakkhaṇo evam anekānisamsam ariye upasame satī ti.

Idam upasamānussatiyam vitthārakathāmukham.

Iti sādhujanapāmojjaṭṭhāya kate Visuddhi Magge samādhībhāvanādhikāre Anussati-kammatthānaniddeso nāma atthamo paricchedo.

¹ S. iv, 362, 369 ff.

² A. v, 329 ff. *Upasama* is substituted for the six orthodox Anussati's. Cf. above 197.

IX

NAVAMA-PARICCHEDO

BRAHMAVIHĀRANIDDESO

Anussatikammaṭṭhānānantaram uddiṭṭhesu pana mettā-karuṇā-muditā-upekkhā ti imesu catūsu brahmavihāresu mettam bhāvetukāmena tāva ādikammikena yogāvacarena upacchinnapalibodhena¹ gahitakammaṭṭhānena bhattakiccam katvā bhattasammadam paṭivinodetvā vivitte padese supaññatte āsane sukhanisinnena ādito tāva dose ādinavo khantiyañ ca ānisamso paccavekkhitabbo.

Kasmā? Imāya hi bhāvanāya doso pahātabbo, khanti adhigantabbā, na ca sakkā kiñci adiṭṭhādinavam pahātuṃ aviditānisamsam vā adhigantuṃ; tasmā: duṭṭho kho, āvuso, dosena abhibhūto pariyādiṇṇacitto paṇam pi hantī ti² ādinam vasena dose ādinavo daṭṭhabbo.

*Khanti paramam tapo titikkhā nibbānam paramam vadanti Buddhā;*³

*Khantibalam balānīkam, tam aham brūmi brāhmaṇam.*⁴

*Khantiyā bhiyyo na vijjatī ti*⁵

ādinam vasena khantiyam ānisamso veditabbo.

Ath' evam diṭṭhādinavato dosato cittam vivecanatthāya viditānisamsāya ca khantiyā samyojanatthāya mettābhāvanā ārabhitabbā. Ārabhantena ca ādito va puggalabhedo jānitabbo,⁶ imesu puggalesu mettā paṭhamam [na⁷] bhāve-

¹ B^{hm} pali°.

² Not traced. Sⁿ refers vaguely to Anguttara-Ni. (sic), but it does not appear to occur there.

⁴ Sn. 623; Dh. 399.

⁶ B^{hm} puggaladosā jānitabbā.

³ D. ii, 49; Dh. 184.

⁵ S. i, 226.

⁷ Sⁿ omits.

tabbā, imesu te va¹ bhāvetabbā ti. Ayam hi mettā appiypuggale atippiyasahāyake majjhatte veripuggale ti imesu catūsu paṭhamam na bhāvetabbā; lingavisabhāge odhiso na bhāvetabbā, kālankate na bhāvetabbā va. Kimkāraṇā appiyādisu paṭhamam na bhāvetabbā? Appiyam hi piyaṭṭhāne ṭhapento kilamati, atippiyasahāyakam majjhataṭṭhāne ṭhapento kilamati, appamattake pi c' assa dukkhe uppanne ārodanākārapatto viya hoti. Majjhattam garuṭṭhāne ca piyaṭṭhāne ca ṭhapento kilamati. Verim samanussarato² kodho uppajjati, tasmā appiyādisu paṭhamam na bhāvetabbā. Lingavisabhāge pana tam eva ārabba odhiso bhāventassa rāgo uppajjati. Aññataro kira amaccaputto Kulūpakattheram pucchi: bhante, kassa mettā bhāvetabbā? ti. Thero: piyapuggale ti āha. Tassa attano bhariyā piyā hoti, so tassā mettam bhāvento sabbarattim bhittiyuddham akāsi. Tasmā lingavisabhāge odhiso na bhāvetabbā. Kālankate pana bhāvento neva appanam, na upacāram pāpuṇāti. Aññataro kira daharabhikkhu ācariyam ārabba mettam ārabhi. Tassa mettā nappavattati. So mahātherassa santikam gantvā: bhante, paṇṇā va me mettājhānasamāpatti, na ca nam samāpajjitum sakkomi. Kim nu kho kāraṇa? ti āha. Thero: nimittam, āvuso, gavesāhi ti āha. So gavesanto ācariyassa matabhāvam ñatvā aññaṃ ārabba mettāyanto samāpattim appesi. Tasmā kālankate na bhāvetabbā va.

Sabbapaṭhamam pana: aham sukhito homi, niddukkho ti vā avero avyāpajjo anīgho sukhī attānam pariharāmi ti vā evam punappunam attani yeva bhāvetabbā. Evam santeyam Vibhange vuttam: *kathaṇ ca, bhikkhave, bhikkhu mettāsahagatena cetasā ekam disaṃ pharitvā viharati? Seyyathā pi nāma ekam puggalam piyam manāpam disvā mettāyeyya, evam eva sabbasatte³ mettāya pharati ti;*⁴ *yaṇ ca Paṭisambhidāyam: katamehi pañcah' ākārehi anodhiso pharaṇā mettā-cetovimutti? Sabbe sattā averā [hontu], avyāpajjhā, anīghā, sukhī attānam pariharantu. Sabbe pānā, sabbe*

¹ B^{bm} neva.² B^{hm} Verim anuss^o.³ B^m sattesu.⁴ Vibh. 272.

bhūtā, sabbe puggalā, sabbe attabhāva-pariyāpannā averā, avyā-pajjhā, anāghā, sukhā attānaṃ pariharantū ti¹ ādi vuttam; yañ ca Mettāsutte: *sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā* ti² ādivuttam, taṃ virujjhati, na hi tattha attani bhāvanā vuttā ti ce, tañ ca na virujjhati. Kasmā? Taṃ hi appanāvasena vuttam, idaṃ sakkebhāva-vasena. Sace pi hi vassasatam vassasahassam vā: ahaṃ sukhito ho-mī ti ādinā nayena attani mettam bhāveti, nev' assa appanā uppajjati.

Ahaṃ sukhito homī ti bhāvayato pana: yathā ahaṃ sukha-kāmo dukkhapaṭikūlo jīvitukāmo amaritukāmo ca, evaṃ aññe pi sattā ti attānaṃ sakkebhāvaṃ katvā aññasattesu hita-sukhakāmatā uppajjati. Bhagavatā pi

*Sabbā disā anuparigamma cetasā,
Nev' ajjhagā piyātaram attanā kvaci;
Evaṃ piyo puthu attā paresam,
Tasmā na himse param atthakāmo ti*³

vadatā ayaṃ nayo dassito, tasmā sakkebhāvattham patha-mam attānaṃ mettāya pharitvā tad-anantaram sukhappa-vattanattham yvāyaṃ piyo manāpo garubhāvanīyo ācariyo vā ācariyamatto vā, upajjhāyo vā upajjhāyamatto vā, tassa tāni piyavacanādini piyamanāpattakāraṇāni silasutā-dini garubhāvanīyattakāraṇāni ca anussaritvā: esa [sap⁴]-puriso sukhi hotu niddukkho ti ādinā nayena mettā bhāve-tabbā. Evarūpe ca puggale kāmaṃ appanā sampajjati. Iminā pana bhikkhunā tāvataken' eva tuṭṭhiṃ anāpajjitvā sīmasambhedam kattukāmena tad-anantaram atippiyasa-hāyake, atippiyasahāyakato majjhatte, majjhattato veripug-gale mettā bhāvetabbā. Bhāventena ca ekekasmim koṭṭhāse muduṃ kammaniyam cittam katvā tad-anantare upasamharitabbam. Yassa pana veripuggalo vā natthi mahāpurisajātikattā vā anattam karonte pi pare verisaññā va nuppajjati, tena: majjhatte me mettā-cittam kamma-niyam jātam, idāni naṃ verimhi upasamharāmī ti vyāpāro

¹ *Pts.* ii, 130.

² *Sn.* ver. 145; *Khp.* IX.

³ *S.* i, 75; *Ud.* V. i.

⁴ *Sh omits.*

va na kātabbo. Yassa pana atthi, taṃ sandhāya vuttam: majjhataṭṭo veripuggale mettā bhāvetabbā ti. Sace paṇ'assa verimhi cittaṃ upasamharato tena katāparādhānussaraṇena paṭighaṃ uppajjati, athā 'nena purimapuggalesu yattha katthaci punappunam mettā samāpajjitvā vuṭṭa-hitvā punappunam taṃ puggalaṃ mettāyantaṃ paṭighaṃ vinodetabbam. Sace evaṃ pi vāyamato na nibbāti, atha

*Kakacūpama-ovāda ādinaṃ anussarato
paṭighassa pahānāya ghatitabbam punappunam,¹*

tañ ca kho iminā ākārena attānaṃ ovaḍantaṃ eva:—are! kujjhanapurisa! nanu vuttam Bhagavatā: ubhato dandakena ce pi bhikkhave kakacena corā ocarakā angamangāni okanteyyūṃ, tatā pi yo mano padoseyya, na me so tena sāsanaḥkaro ti² ca.

*Tass' eva tena pāpiyo yo kuddhaṃ patikujjhati,
kuddhaṃ appatikujjhanto, sangāmaṃ jeti dujjayaṃ.*

*Ubhinnaṃ atthaṃ carati, attano ca parassa ca,
paraṃ sankupitaṃ natvā yo sato upasammā³ ti*

ca;—Satt' ime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha, bhikkhave, sapatto sapattassa evaṃ icchati:—Aho vatāyaṃ dubbaṇṇo assā ti! Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa vinnavatāya nandati. Kodhano 'yaṃ, bhikkhave, purisapuggalo kodhābhībhūto kodhapareto. Kiñcāpi so hoti sunahāto⁴ suvilitto kappitakesamassu odātavattavasano, atha kho so dubbaṇṇo va hoti kodhābhībhūto. Ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā.

Puna ca paraṃ, bhikkhave, sapatto sapattassa evaṃ icchati:—aho vatāyaṃ dukkhaṃ passeyyā ti! . . . pe . . . na pa-curattho assā ti . . . pe . . . na bhogavā assā ti . . . pe . . . na yasavā assā ti . . . pe . . . na mittavā assā ti . . . pe . . .

¹ Not traced.

² M. i, 129. Cf. Thag. 445.

³ S. i, 62 f.; 222; Thag. ver. 441-44.

⁴ Bhm sunhāto.

na kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā ti. Tam kissa hetu? Na, bhikkhave, sapatto sapat-tassa sugatigamanena nandati. Kodhano 'yaṃ, bhikkhave, purisapuggalo kodhābhikkhūto kodhapareto kāyena duc-caritaṃ carati, vācāya, manasā duc-caritaṃ carati, so kāyena vācāya manasā duc-caritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati kodhābhikkhūto ti¹ ca: Seyyathāpi, bhikkhave, chavālātāṃ ubhato padit-taṃ majjhe gūthagataṃ neva gāme kaṭṭhatthaṃ pharati, na araṇṇe kaṭṭhatthaṃ pharati . . . tathūpamāhaṃ, bhikkhave, imaṃ [purisa-]puggalaṃ vadāmi ti ca,² so dāni tvaṃ evaṃ kujjhanto na ceva Bhagavato sāsana-karo bhavissasi, paṭi-kujjhanto ca kuddhapurisato pi pāpiyo hutvā na dujjayaṃ sangāmaṃ jessasi. Sapattakaraṇe ca dhamme attā va attano karissasi. Chavālātūpamo ca bhavissasi ti. Tass' evaṃ ghaṭayato vāyamato sace taṃ paṭighaṃ vūpasammati, icc' etaṃ kusalam. No ce vūpasammati, atha yo yo dhammo tassa puggalassa vūpasanto hoti parisuddho, anussariya-māno pasādaṃ āvahati, taṃ taṃ anussaritvā āghāto paṭi-vinetabbō.

Ekaccassa hi kāyasamācāro va upasanto hoti. Upasanta-bhāvo c' assa bahuṃ vattapaṭipattim karontassa sabbajana-na ñāyati. Vacīsamācāra-manosamācārā pana avūpa-santā honti, tassa te acintetvā kāyasamācāravūpasamo yeva anussaritaḥ. Ekaccassa vacīsamācāro va upasanto hoti, upasantabhāvo c' assa sabbajanena ñāyati. So hi pakatiyā ca paṭisanthārakusalo hoti sakhilo sukkasambhāso sammo-dako uttānamukho pubbabhāsī madhurena sarena dham-maṃ qsāreti, parimaṇḍalehi padavyañjanehi dhammakathaṃ katheti. Kāyasamācāra-manosamācārā pana avūpa-santā honti, tassa te acintetvā vacīsamācāravūpasamo yeva anussaritaḥ. Ekaccassa manosamācāro va upasanto hoti, upasantabhāvo c' assa cetiyavandanādisu sabbajanassa pākaṭo hoti. Yo hi avūpasantacitto hoti, so cetiyaṃ vā bo-dhim vā there vā vandamāno na sakkaccaṃ vandati, dham-

¹ A. iv, 94-6.

² A. ii, 95; Itv. § 91; S^{bh} cāti.

masavaṇamaṇḍape¹ vikkhittacitto vā pacalāyanto vā nisi-dati; upasantacitto pana okappetvā sakkaccam² vandati, ohitasoto aṭṭhiṃkatvā kāyena vā vācāya vā cittappasādam karonto dhammam suṇāti. Iti ekaccassa manosamācāro va upasanto hoti, kāyavacīsamācārā avūpasantā honti, tassa te acintetvā manosamācāravūpasamo yeva anussaritabbo. Ekaccassa pana imesu tisu dhammesu eko pi avūpasanto hoti, tasmim puggale: kiñcāpi esa idāni manussaloke carati atha kho katipāhassa accayena aṭṭha mahāniraya-solasa-us-sadanirayaparipūrako bhavissatī ti kārūñṇam ṭhapetabbam. Kārūñṇam pi hi paṭicca āghāto vūpasammati. Ekaccassa tayo pi 'me dhammā vūpasantā honti, tassa nam yaṃ ic-chati, tam tam anussaritabbam, tādise hi puggale na duk-karā hoti mettābhāvanā ti. Imassa ca atth' assa āvibhāvat-tham: pañc 'ime āruso āghātapāṭivīnaya, yattha bhikkhuno uppanno āghāto sabbaso paṭivīnodelabbo ti³ idam Pañcakani-pāte Āghātapāṭivīnayasuttam vitthāretabbam.

Sace pan' assa evam pi vāyamato āghāto uppajjati yeva, athā 'nena evam attā ovaditabbo:—

*Attano visaye dukkham katan te yadi verinā,
kim tassā visaye dukkham sacitte kattum icchasi ?
Bahūpakāraṃ hitvāna nātivaggaṃ rudaṃ mukhaṃ
mahānatthakaraṃ kodhaṃ saputtaṃ na jahāsi kim ?
Yāni rakkhasi sūlāni, tesam mūlanikantanaṃ
kodhaṃ nāma' upalālesi⁴—ko tayā sadiso jaḷo ?
Kataṃ anariyaṃ kammaṃ parena iti kujjhasi :
kin⁵ nu tvaṃ tādisaṃ yeva so⁶ sayam kattum icchasi ?
Dosetukāmo yadi tam, amanāpaṃ paro kari :
dosuppādena tass' eva kim pūresi manorathaṃ ?
Dukkham tassa ca nāma tvaṃ, kuddho kāhasi vā na vā,
attānaṃ pan' idān' eva kodhadukkhena bādhasi ?
Kodhaṃ vā ahitaṃ maggaṃ arūḷhā yadi verino,
kasmā tuvaṃ pi kujjhanto tesam yevā 'nusikkhasi ?
Yaṃ dosaṃ tava nissāya sattunā appiyaṃ kataṃ,
tam eva dosaṃ chindassu kim atthāne vihaññasi ?*

¹ Bhm °savana°.

² Bhm omit.

³ A. iii, 185 f.

⁴ Cf. *Jāt.* ii, 267.

⁵ Bhm kim.

⁶ Bhm yo.

*Khaṇikattā ca dhammānaṃ, yehi khandhehi te kataṃ
amanāpaṃ niruddhā te kassa dānī 'dha kujjhasi ?
Dukkhaṃ karoti yo yassa, taṃ vinā kassa so kare ;
sayam pi dukkhaheṭu tvam iti kiṃ tassa kujjhasi ti ?*

Sace paṇ' assa evaṃ attānaṃ ovadato pi paṭighaṃ neva vūpasammati, athā 'nena attano ca parassa ca kammassa katā paccavekkhitabbā. Tattha attano tāva ekaṃ paccavekkhitabbā: ambho! tvam tassa kuddho kiṃ karissasi? nanu tav' eva c' etaṃ dosanidānaṃ kammaṃ anathāya saṃvattissati? *Kammassako* hi tvam, *kammaḍāyādo*, *kamma-yoni*, *kammabandhu* *kammappatisarāṇo*,¹ yaṃ kammaṃ karissasi tassa dāyādo bhavissasi, idaṇ ca te kammaṃ neva sammāsambodhiṃ, na paccakabodhiṃ, na sāvaka bhūmiṃ, na brahmattasakkattacakkavattipadesarājādi-sampattinaṃ aññataraṃ sampattiṃ sādhetuṃ samatthaṃ, atha kho sāsanaṭo cāvetvā vighāsādādibhāvassa ceva nerayikādi dukkhavisesānaṇ ca te saṃvattanikaṃ idaṃ kammaṃ, so tvam idaṃ karonto ubhohi hatthehi vītaccike² vā angāre gūthaṃ vā gahetvā paraṃ paharitukāmo puriso viya attānaṃ eva paṭhamam dahasi ceva duggandhaṇ ca karosī ti. Evaṃ attano kammassa kataṃ paccavekkhitvā parassa pi evaṃ paccavekkhitabbā:—so pi tava kujjhitvā kiṃ karissati? Nanu etass' ev' etaṃ anathāya saṃvattissati? *kammassako* hi ayam āyasmā *kammaḍāyādo* . . . pe³ . . . ? Yaṃ kammaṃ karissati, tassa dāyādo bhavissati? Idaṇ c' assa kammaṃ neva sammāsambodhiṃ, na paccakabodhiṃ, na sāvaka bhūmiṃ, na brahmattasakkattacakkavattipadesarājādisampattinaṃ aññataraṃ sampattiṃ sādhetuṃ samatthaṃ, atha kho sāsanaṭo cāvetvā vighāsādādibhāvassa ceva nerayikādi dukkhavisesānaṇ c' assa saṃvattanikaṃ idaṃ kammaṃ. Svāyaṃ idaṃ karonto paṭivāte ṭhatvā paraṃ rajena okiritukāmo puriso viya attānaṃ yeva okirati ti.⁴

Vuttaṃ h' etaṃ Bhagavatā:—

*Yo appadutthassa narassa dussati,
suddhassa posassa anangaṇassa,*

¹ *M.* iii, 203.

² *Bhm* vītaccite. Cf. *Jāt.* i, 153 f.

³ See n. 1.

⁴ *Bhm* okirati.

*tam eva bālaṃ pacceṭi pāpaṃ
sukhumo rajo paṭivātaṃ va khitto ti*¹.

Sace paṇ' assa evaṃ kammaṣṣa katam pi paccavekkhato neva vūpasammati, athā 'nena Satthu pubbacariyaṇā anussaritabbā.² Tatrāyaṃ paccavekkhanānayo:—' Ambho pabbajita! nanu te Satthā pubb' eva sambodhā anabbhisambuddho Bodhisatto pi samāno cattāri asankheyyāni kappasatasahassaṇ ca pāramiyo pūrayamāno tattha tattha vadhakesu pi paccatthikesu cittaṃ nappadūsesi? Seyyathīdam Silavajātake³ tāva attano deviyā paduṭṭhena pāpamaccena ānītaṣṣa paṭirañño tiyojanasataṃ rajjaṃ gaṇhantassa nisedhanatthāya uṭṭhitānaṃ amaccānaṃ āvudham pi chupitum na adāsi.⁴ Puna saddhiṃ amaccasahassena āmakasūsaṇe gaḷappamānaṃ bhūmiṃ khaṇitvā nikhaññaṃ māno cittappadosamattam pi akatvā kuṇapakhādanattham āgatānaṃ singālānaṃ paṃsuviyūhanam nissāya purisakāraṃ katvā paṭiladdhajivito yakkhānubhāvena attano sirigabbham orūyha sirisayane sayitam paccatthikaṃ disvā kopam akatvā va aññaṃ aññaṃ sapatham katvā tam mittatṭhāne ṭhapayitvā āha:—

*Asiṃseth' eva puriso na nibbindeyya paṇḍito,
Passāmi vo 'ham attānaṃ yathā icchīṃ tathā ahun ti.*

Khantivādi-jātake⁵ dummedhena Kāsi-rañña:—kim vādītvam, samaṇa ti puṭṭho: khantivādi nāma 'han ti vutte sakaṇṭakāhi kasāhi tāletvā hatthapādesu chijjamānesu kopamattam pi na akāsi.⁶

Anacchariyaṇ c' etaṃ, yaṃ mahallako pabbajūpagato evaṃ kareyya, Cūladhammapāla-jātake⁷ pana uttānaseyyako pi samāno:—

*Candanarasānulittā bāhā chijjanti Dhammapālassa,
dāyādassa pathavyā, pāṇā me, deva, rujjhanti ti.*

Evaṃ vippalapamānāya mātuyā pitarā Mahāpatāpena nāma rañña vamsakalīresu viya catūsu hatthapādesu chedāpitesu,

¹ Sn. 662; S. i, 13; Dh. 125. ² S^{bh} paccavekkhitabbā.

³ Mahā silava-jātaka, vol. i, p. 128. ⁴ S^{bh} nādāsi.

⁵ No. 313, vol. iii, p. 39 f. ⁶ B^{hm} nākāsi. ⁷ Jāt. iii, 178 f.

tāvata pi santuṭṭhiṃ anāpajjitvā: sīsam assa chindathā ti ānatte: ayam 'dāni te cittasanniggaṇṇanākālo,¹ idāni, ambho ! Dhammapālasīśacchedānāpake pitari, sīśacchedake purise, paridevamānāya mātari, attani cā ti imesu catūsu samacitto hotī ti dalhaṃ samādānam adhiṭṭhāya paduṭṭhā-kāramattam pi na akāsi.

Idaṇ cā pi anacchariyam eva, yaṃ manussabhūto evam akāsi; tiracchānabhūto pi pana chaddanto nāma vāraṇo hutvā² visappītena sallena nābhiyaṃ viddho pi tāva anat-thakārimhi luddake cittaṃ nappadūsesi. Yath' āha:—

*Samappito³ puthusallena nāgo,
aduṭṭhacitto luddakam ajjhabhāsi :
kim atthiyaṃ, kassa vā, samma ! hetu
mamaṃ vadhi ? kassa vā 'yaṃ payogo ? ti.*

Evam vatvā ca: Kāsi-rañño mahesiyā tava dantānam atthāya pesito 'mhi, bhadante ! ti vutte tassā manorathaṃ pūrento chabbaṇṇarasminiccharaṇasamujjalitacārusobhe attano dante chetvā adāsi.

Mahākapi hutvā,⁴ attanā yeva pabbatapapātato uddhari-tena purisena:—

*Bhakkho ayam manussānaṃ yath' ev' aññe vane miḡā,
yannūn' imaṃ vadhitvāna chāto, khādeyya vānaraṃ.
Asito⁵ va gamissāmi maṃsam ādāya sambalaṃ,
kantāraṃ nittharissāmi pātheyyaṃ me bhavissatī ti.*

Evam cintetvā silaṃ ukkhipitvā matthake sampadālite, assupunṇehi nettehi taṃ purisaṃ udikkhamāno:—

*Mā ayyosi me, bhadante ! tvaṃ nāma' etādisaṃ kari !
tvaṃ kho 'si nāma dīghāvu aññaṃ vāretum arahasī ti*

vatvā tasmim purise cittaṃ appadūsetvā attano ca dukkhaṃ acintetvā taṃ eva purisaṃ khemantabhūmiṃ sampāpesi.

Bhūridatto nāma nāgarājā hutvā uposathangāni adhiṭ-

¹ Bh °pariggaṇhana°. ² Jāt. v, 36 f. ³ B^r samappito.

⁴ Jāt. iii, 369 f. 'Mahākapi Jātaka.'

⁵ B^{hm} āhito. So Ṭikā: āhito ti suhito (Burmese ed.).

ṭhāya vammikamuddhanisayamāno kappuṭṭhānaggisadisena
osadhena sakalasarīre siñcayamāno pi, pelāya pakkhipitvā
sakala-Jambudīpe kilāpiyamāno pi tasmim̐ brāhmaṇe mano-
padosamattam pi na akāsi. Yath' āha:—

*Pelāya pakkhipante pi maddante pi ca pāṇinā,
alampāne na kuppāmi sīlakhaṇḍabhayā mamā ti.*

Campeyyo pi nāgarājā hutvā¹ ahitundikena viheṭṭhiyamāno
manopadosamattam pi na uppādesi. Yath' āha:—

*Tadā pi maṃ dhammacāriṃ upavuttaṃ uposathaṃ
ahitundiko gahetvāna rājadvāram pi kilāti.*

*Yam so vaṇṇaṃ cintayati nīlaṃ pītañ ca lohitaṃ,
tassa cittaṇuvattanto homi cintitasannibho.*

*Thalaṃ kareyyaṃ udakaṃ, udakaṃ pi thalaṃ kare ;
yadī 'haṃ tassa kuppeyyaṃ khaṇena chārikaṃ kare.*

*Yadi cītavasī hessaṃ,² parihāyissāmi sīlato,
sīlena parihīnassa uttamatto na sijjhatī ti.*

Sankhapālanāgarājā hutvā tikhināhi sattīhi aṭṭhasu ṭhā-
nesu ovijjhivā pahāramukhehi sakaṇṭakālatāyo³ pavesetvā
nāsāya daḥhaṃ rajjūṃ pakkhipitvā soḷasahi bhojaputtehi
kājenādāya vayhamāno dharaṇītale ghaṃsiyamānasarīro⁴
mahantaṃ dukkhaṃ paccanubhonto kujjhivā olokitamat-
ten' eva sabbe bhojaputte bhasmaṃ kātuṃ samatto pi sa-
māno cakkhuṃ unimūletvā paduṭṭhākāramattam pi na akāsi.
Yath' āha:

*Cātuddasaṃ pañcadasaṃ, Alāra ! uposathaṃ niccam upa-
vasāmi ;*

*ath' āgamaṃ soḷasa bhojaputtā rajjūṃ gahetvāna daḥhañ
ca pāsāṃ.*

*Chetvāna nāsaṃ atikassa rajjūṃ, nayimsu maṃ sampa-
riggayha luddā ;*

*Etādisaṃ dukkhaṃ ahaṃ titikkhaṃ uposathaṃ appatiko-
payanto ti.*

¹ *Jāt.* iv, 454 f. (No. 506). ² Cf. *Jāt.* iv, 415⁸⁵.

³ *Jāt.* has sakaṇṭakākālavettamaṭṭhiyo; Sⁿ °kala°.

⁴ S^{bh} nighaṃ°.

Na kevalañ ca etān' eva, aññāni pi Mātuposakajātakā-disu¹ anekāni acchariyāni akāsi. Tassa te idāni sabbaññutam pattaṃ sadevake loke² kenaci appaṭṭisamakhaṇṭigunam taṃ Bhagavantam satthāraṃ apadisato paṭighacittam nāma uppādetum ativiya ayuttam appatirūpan ti.

Sace pan' assa evam satthu pubbacaritagunam pacca-vekkhato pi dīgharattam kilesānam dāsavyam upagatassa neva taṃ paṭigham vūpasammati, athā 'nena anamataggiyāni paccavekkhitabbāni. Tatra hi vuttam:—*na so, bhikkhave, satto sulabharūpo, yo na mātā bhūtapubbo, yo na pitā bhūtapubbo, yo na bhātā, yo na bhaginī, yo na putto, yo na dhītā bhūtapubbo* ti.³ Tasmā tasmim puggale evam cittam uppādetabbam:—ayam kira me atīte mātā hutvā dasamāse kucchiyā pariharitvā muttakarīsakheḷasinghāṇikādīni haricandanam viya ajigucchamānā⁴ apanetvā, ure nacchāpentī,⁵ ankena pariharamānā⁴ posesi; pitā hutvā ajapathasankupathādīni gantvā vāṇijjam payojayamāno mayham atthāya jīvitam pi pariccajītvā ubhato vyūlhe sangāme pavisitvā nāvāya mahāsamuddam pakkhanditvā aññāni ca dukkārāni karitvā: puttake posessāmi ti tehi tehi upāyehi dhanam samharitvā mam posesi; bhātā bhaginī putto dhītā ca hutvā [pi⁶], idaṇ c' idaṇ ca upakāram akāsi ti tatra me nappatirūpaṃ manam padūsetun ti.

Sace pana evam pi cittam nibbāpetum na sakkoti yeva, athā 'nena evam mettānisamsā paccavekkhitabbā:—*ambho pabbajita! nanu vuttam Bhagavatā:—mettāya kho, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahutikatāya yaṇīkatāya vatthukatāya anuttīhitāya paricitāya susamāraddhāya ekādas' ānisamsā pātikankhā. Katame ekādasā? Sukham supati, sukham paṭibujjhati, na pāpakam supinaṃ passati, manussānam piyo hoti, amanussānam piyo hoti, devatā rakkhanti, nāssa aggi vā visam vā sattham vā kamati, tuvaṭam⁷ cittam samadhiyati, mukhavanno pasīdati, asamūlho kālam karoti, uttarim appatīvijjhanto brahmalokūpago*

¹ Jāt. iv, 90 f.

² Bhm sadevaloke.

³ Not traced.

⁴ Bhm °māno.

⁵ Bhm nacchādento.

⁶ S^b omits.

⁷ Bhm tuvaṭṭam.

hoti ti.¹ Sace tvam idam cittam na nibbāpessasi, imehi ānisamsehi paribāhiro bhavissasi ti.

Evam pi nibbāpetum asakkontena pana dhātuvinibbhogo kātabbo:—Katham, ambho pabbajita ! tvam pana etassa kujjhamāno kassa kujjhasi, kim kesānam kujjhasi, udāhu lomānam, nakhānam . . . muttassa kujjhasi, athavā pana kesādisu pathaviḍhātuyā kujjhasi, āpodhātuyā, tejodhātuyā, vāyodhātuyā kujjhasi, ye vā pañcakkhandhe, dvādasāyatanāni, aṭṭhārassa dhātuyo upādāya ayam āyasmā itthannāmo ti vuccati, tesu kim rūpakkhandhassa kujjhasi, udāhu vedanā-, saññā-, sankhāra-, viññāṇakkhandhassa kujjhasi, kim vā cakkhāyatanassa kujjhasi, kim rūpāyatanassa kujjhasi . . . *pe* . . . kim manāyatanassa kujjhasi, kim dhammāyatanassa kujjhasi, kim vā cakkhudhātuyā kujjhasi, kim rūpadhātuyā, kim cakkhuviññāṇadhātuyā . . . *pe* . . . kim manodhātuyā, kim dhammadhātuyā, kim manoviññāṇadhātuyā ti. Evam hi dhātuvinibbhogam karoto āragge sāsapassa viya ākāse cittakammassa viya ca kodhassa patitṭhānaṭṭhānam na hoti.

Dhātuvinibbhogam pana kātum asakkontena dānasamvibhāgo kātabbo, attano santakam parassa dātabbam, parassa santakam attanā gahetabbam. Sace pana paro bhinnājivo hoti aparibhogārahaparikkhāro, attano santakam eva dātabbam. Tass' evam karoto ekanten' eva tasmim puggale āghāto vūpasammati. Itarassa ca atītajātito paṭṭhāya anubandho pi kodho tam khaṇaṇi yeva vūpasammati, Cittalapabbatavihāre tikkhattum vuṭṭhāpitāsenāsanena² piṇḍapātikattherena³: ayam, bhante, aṭṭha-kahāpaṇagghanako patto mama mātarā upāsikāya dinno dhammiyalābho mahā-upāsikāya puññalābham karoṭhā ti vatvā dinnam pattam laddhamahātherassa viya. Evam mahānubhavam h' etam dānam nāma. Vuttam pi c' etam:—

*Adantadamanam dānam, dānam sabbattha sādhakam ;
Dānena piyavācāya, unnamanti namanti cā ti.*⁴

¹ *A.* v, 342; *Pts.* ii, 130; cf. *Jāt.* ii, 60 f. (Araka-Jātaka); i, 81 f. ² *Sh* utṭhā.^o ³ *Bhm* piṇḍipāti^o.

⁴ *Not traced.* *Ṭikā*:—unnamanti dāyakā, namanti paṭig-gāhakā.

Tass' evaṃ veripuggale vūpasantapaṭighassa yathā piyā-tippiyasahāyakamajjhatesu, evaṃ tasmim pi mettāvasena cittaṃ pavattati.

Athā 'nena punappunam mettāyantena attani piyapuggale majjhate veripuggale ti catūsu janesu samacittatam sampādentena sīmasambhedo kātabbo. Tass' idaṃ lakkhaṇam:—sace imasmim puggale piya-majjhata-veriḥi saddhim attacatutthe ekasmim padese nisinne corā āgantvā:—bhante, ekaṃ bhikkhuṃ amhākaṃ dethā ti vatvā:—kim kāraṇā tī vutt' etaṃ: māretvā galalohitaṃ gahetvā balikaraṇatthā-vā ti vadeyyuṃ,¹ tatra c' eso bhikkhu: asukaṃ vā asukaṃ vā gaṇhantū ti cinteyya, akato va hoti sīmasambhedo. Sace pi:—maṃ gaṇhantu, mā ime tayo ti pi cinteyya, akato va hoti sīmasambhedo. Kasmā? Yassa yassa hi gahaṇam icchati, tassa tassa ahitesī hoti, itaresaṃ yeva hitesī hoti. Yadā pana catunnaṃ janānaṃ antare ekaṃ corānaṃ dātabbaṃ na passati attani ca tesu ca tīsu janesu samam eva cittaṃ pavatteti, kato hoti sīmasambhedo. Ten' āhu Porāṇa:—

*Attani hitamajjhate ahite ca catubbidhe
yadā passati nānattaṃ hitacitto va pañinaṃ,
Na nikāmalābhī mettāya kusaṭi ti pavuccati
yadā catasso sīmāyo sambhinnā honti bhikkhuno.
Samam pharati mettāya, sabbaṃ lokaṃ sadevakaṃ,
mahāviseso purimena yassa sīmā na nāyatī ti.²*

Evaṃ sīmāsambhedasamakālam³ eva ca iminā bhikkhunā nimittaṇ ca upacāraṇ ca laddhaṃ hoti. Sīmāsambhede³ pana kate taṃ eva nimittaṃ āsevanto bhāvento bahulikaronto appakasiren' eva pathavī-kasiṇe vuttanayen' eva appanaṃ pāpuṇāti. Ettāvata 'nena adhigataṃ hoti pañcangavippahinaṃ pañcangasamannāgataṃ tividhakalyāṇaṃ dasalakhaṇasampannaṃ paṭhamajjhānaṃ mettāsahagataṃ. Adhigate ca tasmim tad eva nimittaṃ āsevanto bhāvento bahulikaronto anupubbena catukkanaye dutiyatatiyajjhānāni,

¹ Cf. *Jāt.* i, 384; ii, 149; *Pss. of the Brethren*, p. 291.

² B^{hm} nāyatīti; T. nāyatīti.

³ B^{hm} sīmasam°.

pañcakanaye dutiyatatiyacatutthajjhānāni ca pāpunāti. So hi paṭhamajjhānādinam aññataravasena mettāsahagatena cetasā ekam disam pharitvā viharati. Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjena pharitvā viharati.¹ Paṭhamajjhānādivasena appanāppattacittass' eva hi ayam vikubbanā sampajjati.

Ettha ca mettāsahagatenā ti mettāya samannāgatena.

Cetasā ti cittaena.

Ekam disam ti ekam ekissā disāya paṭhamapariggahitam sattam upādāya ekadisāpariyāpannasattapharaṇavasena² vuttam.

Pharitvā ti phusitvā ārammaṇam katvā.

Viharati ti brahmavihārādhiṭṭhitam iriyāpathavihāram pavatteti.

Tathā dutiyaṃ ti yathā puratthimādisu disāsu yaṃ kiñci ekam disam pharitvā viharati, tath' eva tadanantaram dutiyaṃ tatiyaṃ catutthaṃ cā ti attho.

Iti uddham ti eten' eva nayena purimam disam ti vuttam hoti.

Adho tiriyaṃ ti adhodisam pi tiriyaṃ disam pi. Evam evam³ tattha ca adho ti heṭṭhā. Tiriyaṃ ti ānudiśāsu. Evam sabba-disāsu assamaṇḍale assam iva mettāsahagatam cittam sāreti pi paccāsāreti pi ti. Ettāvata ekamekam⁴ disam pariggahetvā odhiso mettāpharaṇam dassitam.

Sabbadhī ti ādi pana anodhiso dassanattam vuttam.

Tattha sabbadhī ti sabbattha.

Sabbattatāyā ti sabbesu hīnamajjhimukkaṭṭhamittasapat-tamajjhattādippabhedesu attatāya. Ayam parasatto ti vibhāvaṃ akatvā attasamatāyā ti vuttam hoti. Athavā sabbattatāyā ti sabbena cittabhāgena⁵ isakam pi bahi avik-hipamāno ti vuttam hoti.

¹ D. ii, 186; S. v, 115 f.

² B^{hm} °disa°.

³ So Sh. B^m, B^m ending °eva. S^b disampi evamevaṃ. So B^h ending °eva.

⁴ B^{hm} ekam.

⁵ Sh cītes °bhāvena from Sammoha-vinodanī.

Sabbāvantā ti sabbasattavantam, sabbasattayuttan ti attho.

Loka ti sattalokaṃ.

Vipulenā ti evaṃ ādipariyāyadassanato pan' ettha puna mettāsahagatenā ti vuttam. Yasmā vā ettha odhiso pharaṇe viya puna tathā-saddo vā iti-saddo vā na vutto, tasmā puna mettāsahagatena cetasā ti vuttam, nigamavasena¹ vā etaṃ vuttam. *Vipulenā* ti ettha ca pharaṇavasena vipulatā daṭṭhabbā.

Bhūmivasena pana etaṃ mahaggatam.

Pagaṇavasena ca appamāṇasattārammaṇavasena ca ap-pamāṇam.

Vyāpādapaccatthikappahānena averam.

Domanassappahānato avyāpajjam niddukkhan ti vuttam hoti.

Ayaṃ mettāsahagatena cetasā ti ādinā nayena vuttāyā vikubbanāya attho. Yathā cā 'yaṃ appanāppattacittass' eva vikubbanā sampajjati, tathā yaṃ pi Paṭisambhidā-yaṃ²:—*pañcah' ākārehi anodhiso pharaṇā mettā-cetaso vimutti, sattah' ākārehi odhiso pharaṇā mettā-cetovimutti, dasah' ākārehi disāpharaṇā³ mettā-cetovimutti* ti vuttam, tam pi appanāp-pattacittass' eva sampajjati ti veditabbam.

Tattha ca sabbe sattā averā avyāpajjā anīghā sukhī attānam pariharantu, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva-pariyāpannā averā . . . pe . . . pariharantū ti² imehi pañcah' ākārehi anodhiso pharaṇā mettācetovimutti veditabbā. *Sabbā itthiyo averā . . . pe . . . attānam pariharantu, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā . . . pe . . . pariharantū ti⁴* imehi sattah' ākārehi odhiso pharaṇā mettācetovimutti veditabbā.

Sabbe puratthimāya disāya sattā averā . . . pe . . . attānam pariharantu. Sabbe pacchimāya disāya, sabbe uttarāya disāya, sabbe dakkhiṇāya disāya, sabbe puratthimāya anudisāya, sabbe pacchimāya anudisāya, sabbe uttarāya anudisāya, sabbe

¹ T.: *nigaman* ti āha nigamanavasena vā etaṃ vuttan ti.

² Pts. ii, 130 (2).

³ So all.

⁴ Ibid., p. 131.

dakkhiṇāya anudisāya. Sabbe hetthimāya disāya, sabbe uparimāya disāya sattā averā . . . pe . . . pariharantu. Sabbe puratthimāya disāya pāṇā, bhūtā, puggalā, attabhāvapariyāpannā averā . . . pe . . . pariharantu. Sabbā puratthimāya disāya itthiyo, sabbe purisā, ariyā, anariyā, devā, manussā, vinipātikā averā . . . pe . . . pariharantu. Sabbā pacchimāya disāya, uttarāya, dakkhiṇāya, puratthimāya anudisāya, pacchimāya, uttarāya, dakkhiṇāya anudisāya, hetthimāya disāya, uparimāya disāya itthiyo . . . pe . . . vinipātikā averā avyāpajjā anīghā sukhī attānaṃ pariharantū ti¹ imehi dasah' ākārehi disāpharaṇā mettācetovimutti veditabbā.

Tattha sabbe ti anavasesapariyādānam etaṃ.

Sattā ti rūpādisu khandhesu chandarāgena sattā visattā ti sattā. Vuttaṃ h' etaṃ Bhagavatā: Rūpe kho, Rādha, yo chando yo rāgo yā nandī,² yā tanhā, tatra satto, tatra visatto, tasmā satto ti vuccati, vedanāya, saññāya, sankhāresu, viññāṇe yo chando yo rāgo yā nandī yā tanhā, tatra satto, tatra visatto, tasmā satto ti vuccatī ti.³ Rūhīsaddena pana vitarāgesu pi ayam vohāro vattati yeva, vilivamaye pi vijanivisesse⁴ tālavaṇṭavohāro viya. Akkharacintakā⁵ pana atthaṃ avicāretvā nāmamattam etaṃ ti icchanti. Ye pi atthaṃ vicārenti, te satvā-yogena⁶ sattā ti icchanti.

Pāṇanatāya pāṇā; assāsapassāsāyattavuttitāyā ti attho.

Bhūtattā bhūtā; sambhūtattā abhinibbattattā ti attho. Pun ti vuccati nirayo, tasmim galantī ti puggalā; gacchan-ti ti attho.

Attabhāvo vuccati sarīraṃ, khandhapañcakam eva vā, tam upādāya paññattimattasambhāvato. Tasmim attabhāve pariyāpannā ti attabhāvapariyāpannā.

Pariyāpannā ti paricchinnā antogadhā ti attho. Yathā ca sattā ti vacanam, evaṃ sesāni pi rūhīvasena āropetvā sabbān' etāni sabbasattavevacanāni ti veditabbāni. Kāmañ

¹ *Pts.* ii, 131.

² *Bhm* nandī.

³ *S.* iii, 190.

⁴ *Bhm* bijanī^o.

⁵ *Cf. P.V.A.* 120.

⁶ *That is 'satvaṃ ayogato.' So the T. which defines 'satvaṃ' (cf. the term in Sāṅkhyā) as 'buddhiviriyaṃ tejo vā.' S^{bh} have sa ttayogena.*

ca aññāni pi:—*sabbe jantū, sabbe jīvā* ti ādini sabbasatta-
vevacanāni atthi; pākatavasena pana imān' eva pañca ga-
hetvā *pañcah' ākārehi anodhiso pharaṇā mettācetovimuttī* ti
vuttam.

Ye pana *sattā, pāṇā* ti ādinaṃ na kevalaṃ vacanamattato
va, atha kho atthato pi nānattam eva iccheyyumaṃ, tesam
anodhiso pharaṇā virujjhati. Tasmā tathā attham agahetvā
imesu pañcasu ākāresu aññataravasena anodhiso mettā
pharitaḥ. Ettha ca *sabbe sattā averā* hontū ti ayam ekā
appanā; *avyāpajjā* hontū ti ayam ekā appanā; *avyāpajjā* ti
vyāpādarahitā. *Anīghā* hontū ti ayam ekā appanā, *anīghā*
ti niddukkhā. *Sukhī attānaṃ pariharantū* ti ayam ekā ap-
panā, tasmā imesu pi padesu yaṃ yaṃ pākataṃ hoti, tassa
tassa vasena mettā pharitaḥ. Iti pañcasu ākāresu catun-
naṃ appanānaṃ vasena anodhiso pharaṇe vīsati appanā
honti. Odhiso pharaṇe pana sattasu ākāresu catunnaṃ
vasena atthavīsati.

Ettha ca *itthiyo purisā* ti lingavasena vuttam.

Ariyā anariyā ti ariyaputhujjanavasena.

Devā manussā vinipātikā ti upapattivāsena.

Disā-pharaṇe pana:—*sabbe puratthimāya disāya, sattā* ti
ādinā nayena ekam ekissāya disāya vīsati vīsati kat ā dve
satāni, sabbā puratthimāya disāya itthiyo ti ādinā nayena
ekam ekissāya disāya atthavīsati atthavīsati katvā asīti
dve satāni ti cattāri satāni asīti ca appanā. Iti sabbāni pi
Paṭisambhidāyaṃ vuttāni atthavīsādhikāni pañca appanā-
satāni ti.

Iti etāsu appanāsu yassa kassaci vasena mettā-cetovi-
muttiṃ bhāvetvā ayaṃ yogāvacaro *sukhaṃ supatī* ti ādinā
nayena vutte ekādas' ānisaṃse paṭilabhati.

(1) Tattha *sukhaṃ supatī* ti yathā sesā janā samparivatta-
mānā kākacchamānā dukkhaṃ supanti, evaṃ asupitvā
sukhaṃ supatī. Niddam okkanto pi samāpattim samāpanno
viya hoti.

(2) *Sukhaṃ paṭibujjhati* ti yathā aññe nitthunantā vijam-
bhantā samparivattantā dukkhaṃ paṭibujjhanti, evaṃ
appaṭibujjhitvā vīkasamānam iva padumaṃ sukhaṃ nibbi-
kāraṃ paṭibujjhati.

(3) *Na pāpakam supinam passati* ti supinam passanto pi bhaddakam eva supinam passati, cetiyam vandanto viya pūjam karonto viya dhammam suṇanto viya ca hoti. Yathā pana aññe attānam corehi samparivāritam viya, vaḷehi upaddutam viya, papāte patantam viya ca passanti evam pāpakam supinam na passati.

(4) *Manussānam piyo hoti* ti ure āmuttamuttāhāro viya, sise pilandhamālā viya ca manussānam piyo hoti manāpo.

(5) *Amanussānam piyo hoti* ti yath' eva manussānam, evam amanussānam pi piyo hoti, Visākhathero viya. So kira Pāṭaliputte kuṭumbiyo ahosi. So tatth' eva vasamāno assosi, Tambapaṇṇidīpo kira cetiyamālālankatokāsā va pajjoto, icchiticchitatthāne yeva ettha sakkā nisīditum vā nipajjitum vā, utusappāyam senāsanasappāyam puggala-sappāyam dhammasavaṇasappāyan ti sabbam ettha sulaḥhan ti. So attano bhogakkhandham puttadārassa niyyādetvā dusante bandhena ekakahāpanen' eva gharā nikkhamitvā samuddatire nāvam uddikkhamāno ekamāsam vasi. So vohārakusalatāya imasmim thāne bhaṇḍam kiṇitvā asukasmim vikkipanto dhammikāya vāṇijjāya, ten' ev' antaramāsenā saḥassam abhisamhari.¹ Anupubbena Mahāvihāram āgantvā pabbajjam yāci. So pabbājanatthāya sīmam nīto tam saḥassatthavikam ovaṭṭikantarena bhūmiyam pātesi. Kim etan? ti ca vutte:—kahāpaṇasahassam, bhante ti vatvā:—upāsaka! pabbajitakālato patthāya na sakkā vicāretum. Idān' ev' etaṃ vicārehī ti vutte Visākhassa:—pabbajaṭṭhānam āgatā mā rittahatthāgamimsū ti muñcitvā sīmamālāke vippakiritvā pabbajitvā upasampanno. So pañca vasso hutvā dve mātikā paṇṇaṃ² katvā pavāretvā attano sappāyam kammaṭṭhānam gahetvā ekekaṃ vihāre cattāro māse katvā samappavattavāsam vasamāno cari. Evam caramāno:—

Vanantare thito thero Visākho gajjamānako,

attano guṇam esanto imam attham abhāsatha:

Yāvatā upasampanno, yāvatā idha āgato,

etth' antare khalitam natthi. aho! lābhā te mārīsā ti.

So Cittalapabbatavihāraṃ gacchanto dvedhāpathaṃ patvā:—ayaṃ nu kho maggo udāhu ayaṃ ? ti cintayanto aṭṭhāsi. Ath' assa pabbate adhivatthā devatā hatthaṃ pasāretvā:—esa maggo ti vatvā dassesi. So Cittalapabbatavihāraṃ gantvā tattha cattāro māse vasitvā:—paccūse gamissāmi ti cintetvā nipajji. Cankamasīse maṇilarukkhe adhivatthā devatā sopānaphalake nisīditvā parodesi. Thero:—ko esā ? ti āha. Ahaṃ, bhante, Maṇiliyā ti. Kissa rodasi ti ? Tumhākaṃ gamanaṃ paṭiccā ti. Mayi idha vasante tumhākaṃ ko guṇā ti ? Tumhesu, bhante, idha vasantesu amanussā añña-maññaṃ mettaṃ paṭilabhanti, te dāmi tumhesu gatesu kalahaṃ karissanti, duṭṭhullaṃ pi kathayissanti ti. Thero:—sace mayi idha vasante tumhākaṃ phāsu vihāro hoti, sundaraṃ ti vatvā aññe pi cattāro māse tatth' eva vasitvā, puna tath' eva gamanacittaṃ uppādesi. Devatā pi puna tath' eva rodi. Eten' evūpāyena thero tath' eva vasitvā tatth' eva parinibbāyī ti. Evaṃ mettāvihārī bhikkhu amanussānaṃ piyo hoti.

(6) *Devatā rakkhanti* ti puttā iva mātāpitāro devatā rakkhanti.

(7) *Nāssa aggī vā viṣaṃ vā satthaṃ vā kamatī* ti mettā-vihārassa kāye, Uttarāya upāsikāya¹ viya aggī vā, Saṃyuttabhāṇaka-Cūla-Sivattherass' eva² viṣaṃ vā, Sankicca-sāmaṇerass' eva³ satthaṃ vā na kamati, na pavisati. *Nāssa kāyaṃ vikopetī* ti vuttaṃ hoti. Dhenuvatthum pi c'ettha kathayanti. Ekā kira dhenu vacchakassa khīradhāraṃ muñcamānā aṭṭhāsi. Eko luddako:—taṃ vijjhissāmi ti hatthena samparivattetvā dīghadaṇḍasattim muñci.⁴ Sā tassā sarīraṃ āhacca tālapaṇṇaṃ viya pavatṭamānā gatā, neva upacārabalena, na appanābalena, kevalaṃ vacchake balavapiyacittatāya; evaṃ mahānubhāvā mettā ti.

(8) *Tuvaṇṇaṃ cittaṃ samādhiyati* ti mettāvihārino khippaṃ eva cittaṃ samādhiyati, natthi tassa dandhāyitattaṃ.

¹ *Dhp. Comy.* iii, 302-14.

² *Not yet met with elsewhere.*

³ *Dhp. Comy.* ii, 240-52; cf. *Pss. of the Brethren*, p. 266.

⁴ S^{bh} khipi.

(9) *Mukhavanno vippasidatī ti bandhanāpamuttam¹ tālapakkaṃ viya c' assa vippasannavaṇṇaṃ mukhaṃ hoti.*

(10) *Asammūlho² kālaṃ karotī ti mettāvihārino sammohamaraṇaṃ nāma natthi, asammūlho² va niddaṃ okkamanto viya kālaṃ karoti.*

(11) *Uttarim appativijjhanto ti mettāsamāpattito uttarim arahattaṃ adhigantaṃ asakkonto, ito cavitvā suttappa-buddho viya brahmalokaṃ upapajjati ti.*

Ayaṃ mettābhāvanāya³ vitthārakathā.

2. *Karuṇābhāvanā*

Karuṇaṃ bhāvetukāmena pana nikkaruṇatāya ādīnaṃ karuṇāya ca ānisaṃsaṃ paccavekkhitvā karuṇābhāvanā ārabhitabbā. Tañ ca pana ārabhantena paṭhamam piyapuggalādisu na ārabhitabbā; piyo hi piyaṭṭhāne yeva tiṭṭhati. Atippiyasahāyako atippiyasahāyakaṭṭhāne yeva, majjhatto majjhaṭṭhāne yeva, appiyo appiyaṭṭhāne yeva, verī veriṭṭhāne yeva tiṭṭhati. Lingavisabhāga-kālankatā akhettaṃ eva.

Kathaṇ ca bhikkhu karuṇāsahagatena cetasā ekaṃ disaṃ pharutvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durūpetam disvā karuṇāyeyya, evameva sabbasatte karuṇāya pharati ti Vibhange pana vuttattā⁴ sabbapaṭhamam tāva kiñci-d-eva karuṇāyitabbam virūpaṃ paramakicchappattaṃ duggataṃ durūpetam kapaṇapurisaṃ chinnāhāraṃ kapallaṃ purato ṭhapetvā anāthasālāya nisinnaṃ hatthapādehi paggharantakimigaṇaṃ aṭṭassaraṃ karontaṃ disvā:— kiccaṃ vatāyaṃ satto āpanno! App' eva nāma⁵ imamhā dukkhā mucceyyā ti karuṇā pavattetabbā.

Taṃ alabhantena sukhito pi pāpakārī puggalo vajjhena upametvā karuṇāyitabbo. Kathaṃ? Seyyathā pi saha bhaṇḍena gahitacoraṃ:—vadhetha nan! ti rañño ānāya rājapurisā bandhitvā catukke catukke pahārasatāni dentā āghātaṇaṃ nenti. Tassa manussā khādanīyaṃ pi bhojanīyaṃ pi mālāgandhavilepanatambūlāni⁶ pi denti. Kiñcāpi

¹ Bhm °pavuttam. ² Bhm Asammūlho. ³ Bhm °nāyaṃ.

⁴ Vibh. 273. ⁵ T. sādhu vata. ⁶ Bhm °tambulāni.

so tāni khādentō ceva paribhuñjanto ca sukhito bhogasam-appito¹ viya gacchati, atha kho tam neva² koci:—sukhito vatāyam mahābhogo ti maññati:—aññadatthu ayam va-rāko idāni marissati, yaṃ yad eva hi ayam padaṃ nikkhi-pati, tena tena santike maraṇassa hoti ti tam jaṇo karuṇā-yati, evam eva karuṇā-kammaṭṭhānikena bhikkhunā sukhito pi puggalo evam karuṇāyitabbo. Ayam varāko kiñcāpi idāni sukhito susajjito bhoge paribhuñjati, atha kho tisu dvāresu ekenā pi katassa kalyāṇakammassa abhāvā idāni apāyesu anappakaṃ dukkhaṃ domanassaṃ paṭisaṃvedis-sati ti evam tam puggalaṃ karuṇāyitvā tato paraṃ eten' evūpāyena piyapuggale, tato majjhatte, tato verimhi ti anukkamena karuṇā pavattetabbā.

Sace paṇ' assa pubbe vuttanayen' eva verimhi paṭigham uppajjati, tam mettāya[m] vuttanayen' eva vūpasametab-baṃ. Yo pi c' ettha katakusalo hoti, tam pi ñātiroga-bho-gavyāsanādinam aññatarena vyaśanena samannāgataṃ disvā vā sutvā vā, tesam abhāve pi vaṭṭadukkhama anatikkantat-tā: dukkhito va ayaṃ ti evam sabbathā pi karuṇāyitvā vuttanayen' eva attani piyapuggale majjhatte verimhi ti catūsu janesu sīmasambhedam katvā tam nimittam āsevan-tena bhāventena bahulikarontena mettāya[m] vuttanayen' eva tika-catukkajjhānavasena appanā vadḍhetabbā.

Anguttaraṭṭhakathāyaṃ pana paṭhamam verī puggalo karuṇāyitabbo, tasmim cittaṃ mudum katvā duggato, tato piyapuggalo, tato attā ti ayam kamo vutto. So duggataṃ durūpetan ti pāliya na sameti, tasmā vuttanayen' ev' ettha bhāvanam ārabhitvā sīmasambhedam katvā appanā vadḍhetabbā.

Tato paraṃ pañcah' ākārehi anodhiso pharaṇā, sattaḥ' ākārehi odhiso pharaṇā, dasaḥ' ākārehi disāpharaṇā ti ayam vikubbanā. Sukhaṃ supatī ti ādayo ānisaṃsā ca mettāyaṃ² vuttanayen' eva veditabbā ti.

Ayam karuṇābhāvanāya vitthārakathā.

¹ Bhm °samam[m]pito.

² Sic all editions.

3. *Muditābhāvanā*

Muditābhāvanam ārabhantenā pi na paṭhamam piyapuggalādisu ārabhitabbā. Na hi piyo piyabhāvamatten' eva muditāya padaṭṭhānam hoti, pag' eva majjhatta-verino. Lingavisabhāga-kālankatā akhettam eva.

Atippiyasahāyako pana siyā padaṭṭhānam. Yo Aṭṭhaka-thāyam soṇḍasahāyo ti vutto, so hi muditamudito va hoti. Paṭhamam hasitvā pacchā katheti, tasmā so vā paṭhamam muditāya pharitabbo, piyapuggalam vā sukhitaṃ sajjitaṃ modamānam disvā vā sutvā vā:—modati vatāyam satto aho sādhu! aho suṭṭhū ti! muditā uppādetabbā. Imam eva hi atthavasam paṭicca Vibhange vuttam:—*kathaṃ ca bhikkhu muditāsahagatena cetasū ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalam piyaṃ manāpaṃ disvā mudito assa, evam eva sabbasatte muditāya pharati* ti.¹

Sace pi 'ssa so soṇḍasahāyo vā piyapuggalo vā atīte sukhito ahosi, sampati pana duggato durūpeto, atītam eva c' assa² sukhitaḥbhāvam anussarivā: esa atīte evaṃ mahābhogo mahāparivāro niccamudito ahosī ti tam ev' assa muditākāram gahe tvā muditā uppādetabbā.

Anāgate vā pana puna taṃ sampattim labhitvā hatthikkhandha-assapiṭṭhi-suvaṇṇasivikādihi vicarissatī ti anāgatam pi 'ssa muditākāram gahe tvā muditā uppādetabbam. Evaṃ piyapuggale muditaṃ uppādetvā atha majjhatte, tato verimhi ti anukkamena muditā pavattetabbā.

Sace pan' assa pubbe vuttanayen' eva verimhi paṭigham uppajjati, taṃ mettāyaṃ vuttanayen' eva vūpasametvā, imesu ca tīsu janesu, attani cā ti catūsu janesu samacittāya sīmāsambhedam katvā taṃ nimittam āsevantena bhārentena bahulīkarontena mettāyaṃ vuttanayen' eva tika-catukkajjhānavasen' eva appanā vaddhetabbā. Tato paṃ:—pañca' ākārehi anodhiso pharaṇā, sattah' ākārehi odhiso pharaṇā, dasah' ākārehi disāpharaṇā ti ayaṃ vikubbanā sukham supatī ti ādayo ānisamsā ca mettāyaṃ vuttanayen' eva veditabbā ti.

Ayaṃ muditābhāvanāya vitthārakathā.

¹ *Vibh.* 274.

² *Sbh* ev' assa.

4. Upekkhābhāvanā

Upekkhābhāvanam bhāvetukāmena pana mettādisu paṭiladdhatika-catukkajjhānena paṇaṭatīyajjhānā vuṭṭhāya: sukhitā hontū ti ādivasena sattakelāyana-¹manasikārayuttattā paṭighānūnayasamīpacārittā somanassayogenā olārikattā ca purimāsu ādinavam, santasabhāvattā upekkhāya ānisamsaṇṇaṃ ca disvā yvāyaṃ² pakatimajjhatto puggalo, taṃ ajjhupekkhitvā upekkhā uppādetabbā. Tato piyapuggalādisu. Vuttam h' etaṃ: *kathaṃ ca bhikkhu upekkhāsahagatena cetasaṃ ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ neva manāpam amanāpam disvā upekkhako assa, evam eva sabbe satte upekkhāya pharati* ti,³ tasmā vuttanayena majjhattapuggale upekkham uppādetvā atha: piyapuggale tato soṇḍasahāyake, tato verimhī ti evaṃ: imesu ca tīsu janesu attani cā ti sabbattha majjhattavasena sīmā-sambhedam katvā taṃ nimittaṃ āsevitabbaṃ bhāvetabbaṃ bahulikatabbaṃ.

Tass' evaṃ karoto pathavīkasiṇe vuttanayen' eva catutthajjhānam uppajjati. Kiṃ pan' etaṃ pathavīkasiṇādisu uppannatīyajjhān' assā pi uppajjati, nupparajjati?⁴ Nupparajjati.⁵ Kasmā? Ārammaṇavisabhāgatāya. Mettādisu uppannatīyajjhān' ass' eva pana uppajjati, ārammaṇasabhāgatāyā ti.

Tato parā⁶ pana vikubbanā ca ānisamsapaṭilābho ca mettāyaṃ vuttanayen' eva vedītabbo ti.

Ayaṃ upekkhābhāvanāya vitthārakathā.

5. Pakiṇṇakakathā⁷

Brahmuttamena kathite brahmavihāre ime iti viditvā bhiyyo etesu ayaṃ pakiṇṇakakathā pi viññeyyā.

Etāsu hi mettā-karuṇā-muditā-upekkhāsu atthato tāva mejjati ti mettā, siniyhati ti attho. Mitte vā bhavā, mittassa

¹ T. : sattesu mamāyanam mamattakaraṇam.

² Sbh yvāssa.

³ Vibh. 275.

⁴ Sbh omīti.

⁵ Sbh Nūpp^o.

⁶ Sbh param.

⁷ Asl. pp. 192-7.

vā esā pavattī ti pi mettā. Paradukkhe sati sādhūnaṃ hada-
yakampanaṃ karotī ti *karuṇā*. Kiṇāti vā paradukkhaṃ,
himsati vināsetī ti *karuṇā*. Kiriyaṭi vā dukkhitesu phara-
nāvasena pasāriyaṭi ti *karuṇā*. Modanti tāya taṃ-samangino,
sayam vā modati, modanamattam eva vā taṃ ti *muditā*
Averā hontū ti ādivyāpārappahānena majjhattabhāvūpa-
manena ca upekkhaṭi ti *upekkhā*.

Lakkhaṇādito pan' ettha hitākārappavatti-lakkhaṇamettā,
hitūpasamhārarasā, āghātaṇṇāpaccupatṭhānā, sattānaṃ
manāpabhāvadassanapadaṭṭhānā. Vyāpādūpasamo etissā
sampatti. Sinehasambhavo vipatti.

Dukkhaṇāyanākārappavatti-lakkhaṇā *karuṇā*, paradu-
kkhāsahanarasā, avihiṃsā paccupatṭhānā, dukkhābhībhūta-
naṃ anāthabhāvadassanapadaṭṭhānā. Vihiṃsūpasamo tassā
sampatti. Sokasambhavo vipatti.

Pamodanalakkhaṇā *muditā*, anissāyanarasā, arativighā-
tapaccupatṭhānā, sattānaṃ sampattidassanapadaṭṭhānā.
Arativūpasamo tassā sampatti. Pahāsasambhavo vipatti.

Sattesu majjhattākārappavatti-lakkhaṇā *upekkhā*, sattu-
sambhāvadassanarasā; paṭighānūyavūpasamapaccupa-
tṭhānā, kammassakā sattā, te kassa ruciyaṃ sukhitaṃ vā bhavi-
santi: dukkhato vā muccissanti, pattasampattito vā na pa-
rīhāyissanti ti evaṃ pavattakammassakatādassanapadaṭṭhānā.
Paṭighānūyavūpasamo tassā sampatti. Gehasitāya añña-
nupekkhāya sambhavo vipatti.

Catunnaṃ pi pan'etesam brahmavihāraṇaṃ vipassanā-
sukhaṃ ceva bhavasampatti ca sādhāraṇappayojanaṃ, vyā-
pādādiṇṇāpaccupatṭhānā āvenikaṃ. Vyāpādapaṭighātaṇṇāpaccupa-
tṭhānā hitāmettā, vihiṃsā-aratirāgapaṭighātaṇṇāpaccupa-
tṭhānā itarā. Vuttam pi c' etaṃ:—*Nissaraṇaṃ h' etaṃ, āvuso, vyāpādassa
yadidaṃ mettā-cetovimutti. . . . Nissaraṇaṃ h' etaṃ, āvuso,
vihesā yadidaṃ karuṇā-cetovimutti. . . . Nissaraṇaṃ h' etaṃ
āvuso aratiyā yadidaṃ muditā-cetovimutti. . . . Nissaraṇaṃ
h' etaṃ, āvuso, rāgassa yadidaṃ upekkhā-cetovimutti ti.*¹

Ekekassa c' ettha āsannadūravasena dve dve paccatthikā.
Mettā-brahmavihāraṇassa hi samīpacāro viya purisassa sapatto

guṇadassanasabhāgatāya rāgo āsannapaccatthiko. So lahum otāram labhati, tasmā tato suṭṭhu mettā rakkhitaḥ. Pabbatādigahananissito viya purisassa sapatto sabhāgavisabhāgatāya, vyāpādo dūrapaccatthiko, tasmā tato nibbhayena mettāyitabbam. Mettāyissati ca nāma kopaṇ ca karissati ti aṭṭhānam etaṃ.

Karuṇābrahmavihārassa:—*cakkhuvīññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ piyānaṃ manāpānaṃ manoramānaṃ lokāmisapatisamyuttānaṃ appatīlābhaṃ vā appatīlāhato samanupassato pubbe vā patīladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ, yam evarūpaṃ domanassaṃ, idaṃ vuccati gehasitaṃ domanassan ti*¹ *ādinā nayena āgataṃ gehasitaṃ domanassaṃ vipattidassanasabhāgatāya āsannapaccatthikam. Sabhāgavisabhāgatāya viḥimsā dūrapaccatthikā; tasmā tato nibbhayena karuṇāyitabbam. Karuṇā ca nāma karissati paṇi-ādihi ca viheṭhissati ti aṭṭhānam etaṃ.*

Muditābrahmavihārassa *cakkhuvīññeyyānaṃ rūpānaṃ itthānaṃ . . . pe . . . lokāmisapatisamyuttānaṃ patīlābhaṃ vā patīlāhato samanupassato pubbe vā patīladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ, yam evarūpaṃ somanassaṃ, idaṃ vuccati gehasitaṃ somanassan ti* *ādinā nayena āgataṃ gehasitaṃ somanassaṃ sampattidassanasabhāgatāya āsannapaccatthikam, sabhāgavisabhāgatāya arati dūrapaccatthikā, tasmā tato nibbhayena muditā bhāvetabbā. Pamudito ca nāma bhavissati pantasenāsanesu ca adhikusalesu dhammesu vā ukkanṭhissati ti aṭṭhānam etaṃ.*

Upekkhābrahmavihārassa pana:—*cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhasa puthujjanassa, anodhiḥinassa avipākajinassa anādināvadassāvino assutāvato puthujjanassa, yā evarūpā upekkhā,*¹ *rūpaṃ sā nātivattati, tasmā sā upekkhā gehasitā ti vuccatī ti* *ādinā nayena āgatā gehasitā aññānupekkhā dosaguṇāvicāraṇavasena sabhāgattā āsannapaccatthikā. Sabhāgavisabhāgatāya rāgapatighā dūrapaccatthikā; tasmā tato nibbhayena upekkhitabbam. Upek-*

¹ Cf. *M. i.*, 364-7; *Vibh.* 382.

khissati ca nāma rajjissati ca paṭihaññissati cā ti aṭṭhānam etaṃ.

Sabbesam pi ca etesaṃ kattukamyatā¹ chando-ādi, nīvaraṇādi vikkhambhaṇaṃ majjhaṃ, appanā pariyosānaṃ. Paññattidhammavasena eko vā satto, aneke vā sattā āramaṇaṃ. Upacāre vā appanāya vā pattāya ārammaṇavaḍḍhanaṃ.

Tatrāyaṃ vaḍḍhanakkamo, yathā hi kusalo kassako kasi-tabbatṭhānaṃ paricchinditvā kasati, evaṃ pathamaṃ eva ekaṃ āvāsaṃ paricchinditvā tattha sattesu imasmiṃ āvāse: sattā averā hontū ti ādinā nayena mettā bhāvetabbā. Tattha cittaṃ muduṃ kammaniyaṃ katvā dve āvāsā paricchinditabbā. Tato anukkamena tayo, cattāro, pañca, cha, satta, aṭṭha, nava, dasa, ekā racchā, upaḍḍhagāmo, gāmo, janapado, rajjaṃ, ekā disā ti evaṃ yāva ekaṃ cakkavālaṃ tato vā pana bhiyyo tattha tattha sattesu mettā bhāvetabbā. Tathā karuṇādayo ti. Ayam ettha ārammaṇavaḍḍhanakkamo.

Yathā pana kasiṇānaṃ nissando āruppā, samādhinissando nevasaññānāsaññāyatanāṃ vipassanānissando phalasamāpatti, samathavipassanānissando nirodhasamāpatti, evaṃ purimabrahmavihārataya-nissando ettha upekkhābrahmavihāro. Yathā hi thambhe anussāpetvā talāsanghātaṃ anāropetvā na sakkā ākāse kūṭagopānasiyo ṭhapetuṃ, evaṃ purimesu tatiyajjhānaṃ vinā na sakkā catuttham bhāvetuṃ ti.

Ettha siyā:—kasmā pan' etā mettā, karuṇā, muditā, upekkhā brahmavihārā ti vuccanti? Kasmā ca catasso va? ko ca etāsaṃ kamo? Abhidhamme ca kasmā appamañña ti vuttā ti?

Vuccate seṭṭhatṭhena tāva niddosabhāvena c' ettha brahmavihāratā veditabbā. Sattesu sammāpaṭipattibhāvena hi seṭṭhā ete vihārā. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi sampayuttā yogino brahmasamā hutvā viharanti ti seṭṭhatṭhena niddosabhāvena ca brahmavihārā ti vuccanti.

Kasmā ca catasso ti ādipaṇhassa pana idam vissajjanam:—

Visuddhimaggādivasā catasso
hitādi-ākāravasā panāyam,
kamo pavattanti ca appamāṇe
tā gocare yena tad¹-appamañña.

Etāsu hi, yasmā mettā vyāpādabahulassa, karuṇā vihesā-bahulassa, muditā aratibahulassa, upekkhā rāgabahulassa Visuddhi-Maggo, yasmā ca hitūpasamhāra-ahitāpanayana-sampattimodana-anābhogavasena² catubbidho yeva sattesu manasikāro,—yasmā ca yathā mātā dahara-gilāna-yobbanap-patta³-sakiccapasutesu catūsu puttesu daharassa abhivud-dhikāmā hoti, gilānassa gelaññāpanayanakāmā, yobbanap-pattassa³ yobbanasampattiyā³ ciratṭhitikāmā, sakiccapa-sutassa kismiñci pariyāye avyāvaṭṭa hoti, tathā appamañ-ñāvihārikenā pi sabbasattesu mettādivasena bhavitabbam, tasmā ito Visuddhi-Maggādivasā catasso va appamañña, yasmā catasso p' etā bhavetukāmena paṭhamam hitākārap-pavattivasena sattesu paṭipajjitabbam, hitākārappavatti-lakkhaṇā ca mettā. Tato evam patthitahitānam sattānam dukkhābhibhavam disvā vā sutvā vā sambhāvetvā vā duk-khāpanayanākārappavattivasena, dukkhāpanayanākārappa-vattilakkhaṇā ca karuṇā. Ath' evam patthitahitānam patthi-tadukkhāpagamañña ca nesam sampattim disvā sampatti-pamodanavasena, pamodanalakkhaṇā ca muditā. Tato param pana kattabbābhāvato ajjhupekkhakattasankhātena majjhataṭṭakārena paṭipajjitabbam, majjhataṭṭakārappavatti-lakkhaṇā ca upekkhā. Tasmā ito hitādi-ākāravasā pan' ayam paṭhamam mettā vuttā, atha karuṇā, muditā, upekkhā ti ayam kamo veditabbo.

Yasmā pana sabbā p' etā appamāṇe gocare pavattanti, appamāṇā hi sattā etāsam gocarabhūtā, ekasattassā pi ca ettake padese mettādayo bhāvetabbā ti evam pamāṇam agahetvā sakalapharaṇavasen' eva pavattā ti. Tena vuttam:—

¹ Tan ti tasmā. *T.*

² Cf. *Points of Controversy*, p. 221, n. 4.

³ Bhm yobbanna°.

Visuddhi-Maggādivasā catasso
hitādi-ākāravasā panāyam,
kamo pavattanti ca appamañe
tā gocare yena tadappamaññā ti.

Evam appamañagocaratāya ekalakkhaṇāsu cā pi etāsu purimā tisso tika-catukkajjhānikā va honti. Kasmā? Somanassāvippayogato. Kasmā panā 'yam somanassena avippayogo ti? Domanassasamuṭṭhitānam vyāpādādīnam nissaranattā. Pacchimā pana avasesa-ekajjhānikā va. Kasmā? Upekkhāvedanāsampayogato, na hi sattesu majjhattākā-rappavattā brahmavihārupekkhā upekkhāvedanam vinā vatati ti.

Yo pan' evam vadeyya:—yasmā Bhagavatā Aṭṭhakani-pāte catūsu pi appamaññāsu avisesena vuttam:—*tato traṃ bhikkhu imaṃ samādhin savitakkam pi savicāraṃ bhāveyyāsi, avitakkam pi vicāramattaṃ bhāveyyāsi, avitakkam pi avicāraṃ bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi bhāveyyāsi, sātasaḥagatam pi bhāveyyāsi, upekkhāsahagatam pi bhāveyyāsi* ti,¹ tasmā catasso appamaññā pi catukka-paṇcakajjhānikā ti, so: mā h' evan ti 'ssa vacanīyo. Evam hi sati, kāyānupassanādayo pi catukkapaṇcakajjhānikā siyumu. Vedanādisu ca paṭhamajjhānam pi natthi, pageva dutiyādini. Tasmā vyañjanacchāyāmattam gahetvā mā Bhagavantam abbhācikkhi, gambhīraṃ hi Buddhavacanam; tam ācariye payirupāsivā adhippāyato gahetabbam. Ayam hi tatrā 'dhippāyo:—*sādhū me bhante Bhagavā sankhittena dhammaṃ desetu, yam ahaṃ Bhagavato dhammaṃ sutvā eko rūpakatṭho appamatto ātāpi pahitatto vihareyyan* ti² evam āyācitadhammadesanam kira tam bhikkhum, yasmā so pubbe pi dhammam sutvā tatth' eva vasati, na samānadhammam kātum gacchati, tasmā nam Bhagavā:—*evam eva pan' idh' ekacce moghapurisā mañ ceva ajjhesanti, dhamme ca bhāsīte mamañ ceva anubandhitabbam maññanti* ti² apasādetvā puna yasmā so arahattassa upanissayasampanno, tasmā nam ovadanto

¹ A. iv, 300. *The four are not here 'called' either Appamaññāyo, or Brahmavihārā; simply Mettā-cetovimutti, etc.*

² *Ibid.* 299.

āha: *tasmātiha te bhikkhu evaṃ sikkhitabbam*:—*ajjhattam me cittaṃ thitaṃ bhavissati susanthitaṃ, na c' uppannā pāpakā akusalā dhammā cittaṃ pariyādāya thassanti ti. Evaṃ hi te, bhikkhu, sikkhitabban ti.*¹ Iminā pan' assa ovādena niyakaj-jhattavasena cित्तेkaggaṭāmatto mūlasamādhi vutto.

Tato ettaken' eva santuṭṭhim anāpajjitvā evaṃ so samā-dhi vadḍhetabbo ti dassetum:—*yato kho te, bhikkhu, ajjhat-tam cittaṃ thitaṃ hoti susanthitaṃ, na c' uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tittanti, tato te, bhikkhu, evaṃ sikkhitabbam*:—*mettā me cetovimuttī bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anutṭhitā puricīta susamārad-dhā ti. Evaṃ hi te bhikkhu sikkhitabban ti*² *evaṃ assa mettā-vasena bhāvanam vatvā puna*:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ [mūla-³]samādhim savitakkam pi savicāraṃ bhāveyyāsi . . . pe . . . upekkhā sahaḡatam pi bhāveyyāsi ti*⁴ *vuttam. Tass' attho: yadā te, bhikkhu, ayaṃ mūlasamādhi evaṃ mettāvasena bhāvito hoti, tadā tvaṃ tāvatakenā pi tuṭṭhim anāpajjitvā va imaṃ mūlasamādhim aññesu pi ārammaṇesu catukkapañcākajjhānāni pāpayamāno savitakkam pi savi-cāraṇ ti ādinā nayena bhāveyyāsi ti. Evaṃ vatvā ca puna karuṇādi-avasesabrahmavihārapubbangamam pi 'ssa añ-ñesu ārammaṇesu catukkapañcākajjhānavasena bhāvanam kareyyāsi ti dassento*⁵:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato te, bhikkhu, evaṃ sikkhitab-bam*: *karuṇā me cetovimuttī ti*⁶ *ādim āha.*

Evaṃ mettā dipubbangamam catukkapañcākajjhānava-sena bhāvanam dassetvā puna kāyānupassanādipubbaṅga-mam dassetum:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato te, bhikkhu, evaṃ sikkhitabbam*:—*kāye kāyānupassī viharissāmī ti*⁷ *ādim vatvā: yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito bhavissati subhāvito, tato tvaṃ, bhikkhu, yena yen' eva gacchasi, phāsu yeva*⁸ *gacchasi, yattha yatth' eva thassasi, phāsu yeva thassasi, yattha yatth'*

¹ A. iv, 299.

² Ibid. f.

³ P.T.S. ed. omits.

⁴ Ibid. 300.

⁵ Bhm dassentā.

⁶ Ibid.

⁷ Ibid.

⁸ Sbh phāsuññeva throughout.

eva nisīdissasi, phāsu yeva nisīdissasi, yattha yatth' eva seyyaṃ kappessasi, phāsu yeva seyyaṃ kappessasi ti¹ arahattanikūṭena desanaṃ samāpesi.² Tasmā tika-catukkajjhānikā va mettādayo, upekkhā pana avasesa-ekajjhānikā vā ti veditabbā.

Tath' eva ca Abhidhamme vibhattā ti.

Evam tika-catukkajjhānavasena ceva avasesa-ekajjhānavasena ca dvidhā-thitānam pi etāsaṃ subhaparamādivasena aññamaññaṃ asadisso ānubhāvaviseso veditabbo. Haliddavasana-Suttasmim³ hi etā subhaparamādibhāvena visesetvā vuttā. Yath' āha:—*Subhaparamā 'haṃ, bhikkhave, mettaṃ cetovimuttiṃ vadāmi . . . Ākāśanañcāyatanaparamā 'haṃ, bhikkhave, karuṇaṃ cetovimuttiṃ vadāmi. . . Viññānañcāyatanaparamā 'haṃ, bhikkhave, muditaṃ cetovimuttiṃ vadāmi. Ākiñcaññāyatanaparamā 'haṃ, bhikkhave, upekkhaṃ cetovimuttiṃ vadāmi* ti.

Kasmā pan' etā evaṃ vuttā ti? Tassa tassa upanissayattā. Mettāvihāriṣṣa hi sattā appaṭikūlā honti. Ath' assa appaṭikūlaparicayā appaṭikūlesu parisuddhavañnesu nīlādisu cittaṃ upasaṃharato appakasiren' eva tattha cittaṃ pakkhandati. Iti mettā subhavimokkhasa upanissayo hoti, na tato paraṃ, tasmā subhaparamā ti vuttā.

Karuṇāvihāriṣṣa daṇḍābhighātādirūpanimittam pattadukkhā⁴ samanupassantassa karuṇāya pavattisambhavato rūpe ādīnavo superividito hoti. Ath' assa superividitarūpādīnavattā⁵ pathavikasīnādisu aññataram ugghaṭetvā rūpanissaraṇe ākāse cittaṃ upasaṃharato appakasiren' eva tattha cittaṃ pakkhandati. Iti karuṇā ākāśanañcāyatanassa upanissayo hoti, na tato paraṃ, tasmā ākāśanañcāyatanaparamā ti vuttā.

Muditāvihāriṣṣa pana tena tena pāmojjakāraṇena uppannapāmojjasattānaṃ viññānaṃ samanupassantassa muditāya pavattisambhavato viññānaggahanaparicitam cittaṃ hoti. Ath' assa anukkamādhigataṃ ākāśanañcāyatanam atikkamma ākāśanimittagocare viññāne cittaṃ upasaṃharato appa-

¹ A. iv, 301.

² B^{hm} samādapeti.

³ Called in P.T.S. ed. Mettam; S. v. 119 f.

⁴ B^m satta°.

⁵ S^{bh} omīti su-.

kasiren' eva tattha cittaṃ pakkhandatī ti muditā viññāṇaṇ-
cāyatanassa upanissayo hoti, na tato paraṃ, tasmā viñ-
ñāṇaṇcāyatanaparamā ti vuttā.

Upekkhāvihāriṣṣa pana:—*sattā sukhitā vā hontu, dukkhato
vā vimuccantu, sampattasukhato vā mā vimuccantu* ti ābho-
gābhāvato, sukhadukkhādiparamatthagāhavimukhabhāvato
avijjamānaggahaṇadukkhāṃ cittaṃ hoti. Ath' assa para-
matthagāhato vimukhabhāvaparicitacittassa paramatthato
avijjamānaggahaṇadukkhacittassa ca anukkamādhigataṃ
viññāṇaṇcāyatanam samatikkamma sabhāvato avijjamāne
paramatthabhūtassa viññāṇassa abhāve cittaṃ upasaṃha-
rato appakasiren' eva tattha cittaṃ pakkhandatī. Iti upek-
khā ākiñcaṇṇāyatanassa upanissayo hoti, na tato paraṃ,
tasmā ākiñcaṇṇāyatanaparamā ti vuttā ti.

Evam subhāparamādivasena etāsaṃ ānubhāvaṃ veditvā
puna sabbā p'etā dānādīnaṃ sabbakalyāṇadhammānaṃ pari-
pūrikā ti veditabbā. Sattesu hi hitajjhāsayatāya, sattānaṃ
dukkhāsahanatāya, sattasampattivisesānaṃ¹ ciratṭhitikāma-
tāya, sabbasattesu ca pakkhapātābhāvena samappavatta-
cittā mahāsattā:—imassa dātabbam, imassa na dātabban ti
vibhāgaṃ akatvā sabbasattānaṃ sukhanidānaṃ dānaṃ
denti. Tesam upaghātaṃ parivajjayantā silam samādhi-
yanti, silapari-pūraṇatthaṃ nekkhammaṃ bhajanti, sattā-
naṃ hitāhitesu asammohatthāya paññaṃ pariyodapenti,
sattānaṃ hitasukhatthāya niccaṃ viriyam ārabhanti, utta-
maviriyavasena vīrabhāvaṃ pattā pi ca sattānaṃ nānappa-
kāraṃ aparādhaṃ khamanti:—idaṃ vo dassāma karissā-
mā ti katam paṭiññaṃ na visamvādenti, tesam hitasukhāya
avicalādhitṭhānā honti, tesu avicalāya mettāya pubbakārino
honti, upekkhāya paccupakāraṃ nāsimsanti ti² evam pāra-
miyo pūretvā yāva Dasabala-catuvesāraja-cha-asādhāraṇa-
ñāna-aṭṭhārasa-Buddha-Dhammapabhede sabbe pi kalyā-
ṇadhamme paripūrentī ti evam dānādi sabbakalyāṇadham-
mapari-pūrikā etā va hontī ti.

*Iti sādhujanapāmojjatthāya kate Visuddhi Magge samādhibhā-
vanādhikāre Brahmavihāraniddeso nāma navamo paricchedo.*

X

DASAMA-PARICCHEDO

ĀRUPPA-NIDDESO

1. *Ākāsānañcāyatanakammuttihānaṃ*

Brahmavihārānantaraṃ uddiṭṭhesu pana catūsu āruppesu, ākāsānañcāyatanam tāva bhāvetukāmo: dissante kho pana rūpādhikaraṇaṃ daṇḍādāna-satthādānā-kalahaviggahavivā-dā¹ natthi kho pan' etaṃ sabbaso āruppe ti so iti paṭisaṅkhāya rūpānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hoti ti vacanato² etesaṃ daṇḍādānādinaṃ ceva cakkhusotarogādinaṃ ca ābādhasahassānaṃ vasena karajarūpe ādinavaṃ disvā, tassa samatikkamāya, thapetvā paricchin-nākāsakasiṇaṃ, navasu paṭhavīkasiṇādisu aññaratasmiṃ catutthajjhānaṃ uppādeti.

Tassa kiñcāpi rūpāvacaracatutthajjhānavasena karajarūpaṃ atikkantaṃ hoti, atha kho kasiṇarūpaṃ pi yasmā tappatibhāgaṃ eva, tasmā tam pi samatikkamitukāmo hoti. Kathaṃ? Yathā ahiḍḍhīruko puriso araññe sappena anubandho vegena palāyitvā palātaṭṭhāne lekhācittaṃ³ tāla-panṇaṃ vā vallīṃ vā rajjūṃ vā phalitāya vā pana pathaviyā phalitantaraṃ disvā bhāyat' eva uttasat' eva, neva naṃ dukkhitukāmo hoti;—yathā ca, anattakārinā veripurisena saddhiṃ, ekagāme vasamāno puriso, tena vadhābandhagehājhāpanādihi upadduto, aññaṃ gāmaṃ vasanattāya gantvā, tatrā pi verinā samānarūpa-saddasamudācāraṃ⁴ purisaṃ disvā bhāyat' eva uttasat' eva, neva naṃ dakkhitukāmo hoti:—tatr' idaṃ opamma-saṃsandanaṃ:—tesaṃ hi purisānaṃ ahinā verinā vā upaddutakālo viya bhikkhuno

¹ Cf. *D.* iii, 289 (iv); *A.* iv, 400 f.

² *Not traced.* S^h makes this and the previous quotation continuous, but gives no reference.

³ *So all editions.* See below.

ārammaṇavasena karajarūpasamangikālo, tesam vegena palāyana-aññagāmagamanāni viya bhikkhuno rūpāvacaracatutthajjhānavasena karajarūpasamatikkamanakālo; tesam palātaṭṭhāne ca aññagāme ca iekhācitta¹-tālapaṇṇādini ceva verisadisam purisañ ca disvā bhayasantāsa-adassanakāmatā viya bhikkhuno: kasiṇarūpaṃ pi tappaṭibhāgam eva idan ti sallakkhetvā, tam pi samatikkamitukāmatā. Sūkarā-bhihata-sunakha-pisāca-bhīrukādikā pi c' ettha upamā veditabbā.

Evam so tasmā catutthajjhānassa ārammaṇabhūtā kasiṇarūpā nibbijja pakkamitukāmo pañcah' ākārehi ciñṇavasī hutvā, paṇṇarūpāvacaracatutthajjhānato vuṭṭhāya:-- tasmim jhāne idaṃ mayā nibbiṇṇaṃ rūpaṃ ārammaṇaṃ karoti ti ca: āsannasomanassapaccatthikaṃ ti ca: santa-vimokkhato olarikaṃ ti ca ādīnavaṃ passati.

Angolārikatā pañ' ettha natthi. Yath' eva h' etaṃ rūpaṃ duvagikāṃ, evaṃ āruppāni pi ti. So tattha evaṃ ādīnavaṃ disvā nikantiṃ pariyādāya ākāśānañcāyatanam santato anantato manasikarivā, cakkavālapariyantaṃ vā yattakaṃ icchati tattakaṃ vā kasiṇaṃ pattharivā, tena phuṭṭhokāsaṃ: ākāso! ākāso! ti: ananto ākāso ti vā ti manasikaronto ugghaṭeti kasiṇaṃ. Ugghaṭento² hi neva kilañjaṃ viya samvelleti, na kapālato pūvaṃ viya uddharati, kevalaṃ pana taṃ neva āvajjeti³ na manasikaroti na paccavekkhati. Anāvajjento amanasikaronto apaccavekkhanto ca aññad-atthu tena phuṭṭhokāsaṃ: ākāso! ākāso! ti manasikaronto kasiṇaṃ ugghaṭeti nāma.

Kasiṇaṃ pi ugghāṭiyamānaṃ neva ubbaṭṭati⁴ na vivatṭati. Kevalaṃ imassa amanasikāraṇ ca ākāso! ākāso! ti manasikāraṇ ca paṭicca ugghāṭitaṃ nāma hoti. Kasiṇugghāṭim-ākāsamattaṃ paññāyati. Kasiṇugghāṭim-ākāsaṃ ti vā kasiṇaphuṭṭhokāso ti vā kasiṇavivittākāsaṃ ti vā sabbam etaṃ ekam eva. So taṃ kasiṇugghāṭim-ākāsanimittam

¹ Bhm °citra°. Cf. *above*.

² Bhm ugghaṭeti. Kasiṇaṃ ugghaṭento.

³ Bhm avajjeti, anāvajjanto.

⁴ Bhm uppaṭṭati.

ākāso ! ākāso ! ti punappunam āvajjeti, takkāhatam vitakkāhatam karoti. Tass' evam punappunam āvajjayato takkāhatam vitakkāhatam karoto nīvaraṇāni vikkhambhenti,¹ sati santitṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittam punappunam āsevati bhāveti bahulīkaroti. Tass' evam punappunam āvajjayato manasikaroto pathavīkaṣiṇādisu rūpāvacaracittaṃ viya ākāse ākāsaṇācāyatanacittaṃ appeti. Idhā pi hi purimabhāge tīṇi cattāri vā javanāni kāmāvacarāni upekkhāvedanā-sampayuttān' eva honti, catuttham pañcamam vā arūpāvacaram.

Sesaṃ pathavīkaṣiṇe vuttanayam eva. Ayaṃ pana viaseso:—evam uppanne arūpāvacaracitte so bhikkhu, yathā nāma yānapaṭṭoli²-kumbhimukhādīnam aññataram nilapilotikāya vā pīṭalohitodātādīnam vā aññatarāya pilotikāya bandhitvā pekkhamāno puriso vātavegena vā aññena vā kenaci apanītāya pilotikāya ākāsaṃ yeva pekkhamāno tiṭṭheyya, evam eva pubbe kaṣiṇamaṇḍalam jhānacakklunā pekkhamāno viharitvā ākāso ! ākāso ! ti iminā parikkamma-manasikārena sahasā apanīte tasmim nimitte ākāsaṃ yeva pekkhamāno viharati.

Ettāvatā c' esa: *sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ atthangamā nānattasaññānaṃ amanasi-kārā*:—*ananto ākāso ti ākāsaṇācāyatanam upasampajja viharati* ti³ vuccati.

Tattha *sabbaso* ti sabbākārena; sabbāsaṃ vā anavasesānaṃ ti attho.

Rūpasaññānaṃ ti saññāsīsena vuttarūpāvacarajjhānānañ ceva tad-ārammaṇānañ ca, rūpāvacarajjhānam pi hi *rūpaṃ* ti vuccati. *Rūpī rūpāni passatī* ti⁴ ādisu, tassa ārammaṇam pi *bahiddhā rūpāni passati suvaṇṇadubbhaṇṇāni* ti⁵ ādisu, tasmā idha rūpe saññā rūpasaññā ti evam saññāsīsena vuttarūpāvacarajjhānass' etaṃ adhivacanam. Rūpaṃ saññā assā ti rūpasaññam, rūpaṃ assa nāmaṃ ti vuttaṃ hoti. Pathavīkaṣiṇādi-bhedassa tad-ārammaṇassa c' etaṃ adhivacanaṃ ti veditebbam.

¹ S^{bh} vikkhambhanti. Cf. below, 332 f. ² B^{hm} yānapputoli.

³ D. ii, 112.

⁴ *Ibid.*, 111.

⁵ *Ibid.* 110.

Samatikkamā ti¹ virāgā nirodhā ca. Kim vuttam hoti? Etāsam kusalavipākakiriyavasena pañcadāsannam jhāna-sankhātānam rūpasāññānam etesañ ca pathavīkaṣiṇādivasena navannam ārammaṇasankhātānam rūpasāññānam sabbā-kārena anavasesānam vā virāgā ca nirodhā ca virāgahetuñ ceva nirodhahetuñ ca ākāsānañcāyatanam upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasāññāna etam upasampajja viharitun ti.

Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇam samatikkantam eva hoti, tasmā, ārammaṇasamatikkamam avatvā, *tattha katamā rūpasāññā?* *Rūpāvacarasamāpattiṃ samāpannassa vā upapannassu vā dīṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattam: imā vuccanti rūpasāññāyo. Imā rūpasāññāyo atikkanto hoti vītikkanto samatikkanto, tena vuccati: sabbaso rūpasāññānam samatikkamā* ti evam Vibhange² saññānam yeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃ yeva ārammaṇe paṭhamajjhānādini viya, tasmā ayam ārammaṇasamatikkamavasenā pi atthavaṇṇanā katā ti veditabbā.

Paṭighasaññānam atthangamā ti cakkhādīnam vatthūnam, rūpādīnam ārammaṇānañ ca paṭighātena samuppannā saññā paṭighasaññā. Rūpasāññādīnam etam adhivacanam. Yath' āha: *tattha katamā paṭighasaññā?*³ *Rūpasāññā sad-dasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā:—imā vuccanti paṭighasaññāyo* ti.⁴

Tāsam kusalavipākānam pañcannam, akusalavipākānam *prācannam* ti sabbaso dasannam pi paṭighasaññānam atthangamā pahānā asamuppādā appavattiṃ katvā ti vuttam hoti. Kāmañ c' etā paṭhamajjhānādini samāpannassā pi na santi. Na hi tasmīṃ samaye pañcadvāravasena cittam pavattati. Evam sante pi aññattha pahīnānam sukhadukkhānam catutthajjhāne viya, sakkāyadīṭṭhādīnam tatiyamagge

¹ With the following cf. *Asl.* 201 f.

² *Vibh.* 261.

³ So all editions. *Vibh.* °saññāyo.

⁴ So all editions. *Vibh.* *ibid.*

viya ca imasmim̐ jhāne ussāhajananattham̐ imassa jhānassa pasamsāvasena etāsam ettha vacanam̐ veditabbam̐. Atha vā kiñcāpi tā rūpāvacaram̐ samapannassā pi na santi. Atha kho nappahinattā¹ na santi, na hi rūpavirāgāya rūpāvacarabhāvanā samvattati, rūpāyattā ca etāsam pavatti; ayam̐ pana bhāvanā rūpavirāgāya samvattati, tasmā tā ettha pahinā ti vattum vaṭṭati. Na kevalaṇ ca vattum; ekamsen' eva evam̐ dhāretum pi vaṭṭati. Tāsam̐ hi ito pubbe appahinattā yeva paṭhamam̐ jhānam̐ samāpannassa saddo kantako ti² vutto Bhagavatā. Idha ca pahinattā yeva arūpasamāpattinam̐ āneñjatā santavimokkhatā ca vuttā. Ālāro ca Kālāmo arūpasamāpanno pañcamattāni sakata-satāni nissāya nissāya atikkamantāni neva addasa, na pana saddam̐ assosī ti.³

Nānattasaññānam̐ amanasikārā ti nānatte vā gocare pavat-tānam̐ saññānam̐, nānattānam̐ vā saññānam̐. Yasmā hi etā: *iattha⁴ katamā nānattasaññā?* *Asamāpannassa⁵ mano-dhātusamangissa vā manoviññānadhātusamangissa vā saññā sañjānānā sañjānīlittam̐*:—*imā vuccanti nānattasaññāyo* ti evam̐ Vibhange vibhajitvā vuttā idha adhippetā asamā-pannassa manodhātu-manoviññānadhātusangahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti. Yasmā c' etā aṭṭha kāmāvacarakusalasaññā, dvādasākusalasaññā, ekādasakamāvacarakusalavipākasaññā, dve kusalavi-pākasaññā, ekādasā kāmāvacarakiriyāsaññā ti evam̐ catu-cattālīsam̐ pi saññā nānattā nānāsabhāvā aññamaññam̐ asadisā, tasmā nānattasaññā ti vuttā.

Tāsam̐ sabbaso nānattasaññānam̐ amanasikārā anāvajjanā asamannāhārā appaccavekkhanā, yasmā tā nāvajjeti⁶ na manasikaroti na paccavekkhati, tasmā ti vuttam̐ hoti. Yasmā c' ettha purimā rūpasaññā paṭighasaññā ca iminā jhānena nibbatte bhava pi na vijjanti, pageva tasmim̐ bhava imam̐ jhānam̐ upasampajja viharanākāle, tasmā tāsam̐ samatik-

¹ Bhm napah°.

² Cf. *A.* v, 133; *K.V.* 203.

³ *D.* ii, 130; *Asl.* 202 f.

⁴ *Vibh.* 261 f.

⁵ *So all editions.* P.T.S. *ed.*:—°saññāyo? Yā asamā-pannassa.

⁶ *Asl.* (P.T.S. *ed.*) °jjati.

kamā atthangamā ti dvedhā pi abhāvo yeva vutto. Nānatta-saññāsu pana yasmā attha kāmāvacarakusalasaññā, navakiriyasaññā, dasākusalasaññā ti imā sattavīsati saññā iminā jhānena nibbatte bhavē vijjanti, tasmā tāsāṃ *amanasikārā* ti vuttan ti veditabbam. Tatrā pi hi imāṃ jhānaṃ upasampajja viharanto tāsāṃ *amanasikārā* yeva upasampajja viharati, tā pana manasikaronto asamāpanno hoti ti. Sankhepato c' ettha *rūpasaññānaṃ samatikkamā* ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttam.

Patighasaññānaṃ atthangamā nānattasaññānaṃ amanasikārā ti iminā sabbesaṃ kāmāvacaracittacetāsikānaṃ pahānaṃ ca *amanasikāro* ca vutto ti veditabbo.

Ananto ākāso ti ettha nā'ssa uppādanto vā vayanto vā paññāyati ti ananto. *Ākāso* ti kasiṇugghāṭim-ākāso vuccati. *Manasikāravasenā* pi c' ettha anantā veditabbā. Ten' eva Vibhange vuttam¹:—*tasmim ākāse cittaṃ thapeti saṇṭhapeti anantaṃ pharati, tenu vuccati ananto ākāso* ti.

Ākāsānañcāyatananaṃ upasampajja viharati ti ettha pana nāssa anto ti anantaṃ. *Ākāsaṃ anantaṃ ākāsānantaṃ. Ākāsānantaṃ* eva *ākāsānañcam*. Tam *ākāsānañcam* adhiṭṭhānaṭṭhena āyatanam assa sasampayuttadhammassa jhānassa, devānaṃ devāyatanam ivā ti *ākāsānañcāyatanam*.

Upasampajja viharati ti tam *ākāsānañcāyatanam* patvā nipphādetvā tad-anurūpena iriyāpathaviihārena viharati.

Ayaṃ ākāsānañcāyatanakammattihāne vitthārakathā.

2. *Viññāṇañcāyatanakammattihānaṃ*

Viññāṇañcāyatanam bhāvetukāmena pana pañcah' ākārehi *ākāsānañcāyatanasamāpattiyam* ciṇṇavasābhāvena āsannarūpāvacarajjhānapaccatthikā ayaṃ samāpatti, no ca *viññāṇañcāyatanam* iva santāti *ākāsānañcāyatane ādīnavam* disvā, tattha nikantiṃ pariyādāya, *viññāṇañcāyatanam* santato manasikaritvā tam *ākāsaṃ* pharitvā pavattaviññāṇam:—*viññāṇam! viññāṇam!* ti punappunam āvajjitabbam, manasikātabbam, paccavekkhitabbam, takkāhatam vitakkāhatam kātabbam.

Anantaṃ anantaṃ ti pana na manasikātabbam. Tass' evaṃ tasmim nimitte punappunam cittaṃ cārentassa nīvaraṇāni vikkhambhenti,¹ sati santiṭṭhati, upacārena cittaṃ samādhīyati. So taṃ nimittam punappunam āsevati bhāveti bahulikaroti. Tass' evaṃ karoto ākāse ākāśānañcāyatanam viya ākāśaphuṭṭhe viññāṇe viññāṇaṇcāyatanacittam appeti. Appanānayo pan' ettha vuttanāyena' eva veditabbo.

Ettāvatā c' esa: *sabbaso ākāśānañcāyatanam samatikkamma* : —*anantaṃ viññāṇan ti viññāṇaṇcāyatanam upasampajja viharatī* ti² vuccati. Tattha *sabbaso* ti idam vuttanāyam eva.

Ākāśānañcāyatanam samatikkammā ti ettha pana pubbe vuttanāyena jhānam pi ākāśānañcāyatanam ārammaṇam pi. Ārammaṇam pi hi purimanāyena' eva ākāśānañcañ ca tam paṭhamassa āruppajjhānassa ārammaṇattā devānam devāyatanam viya adhiṭṭhānatṭhena āyatanañ cā ti ākāśānañcāyatanam. Tathā ākāśānañcañ ca tam tassa jhānassa sañjāti hetuttā. Kambojā assānam āyatanan ti ādini viya sañjāti desatṭhena āyatanañ cā ti ākāśānañcāyatanam; evaṃ etaṃ jhānañ ca ārammaṇaṃ cā ti ubhayam pi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvā va, yasmā idam viññāṇaṇcāyatanam upasampajja vihātabbam, tasmā ubhayam p' etaṃ ekajjham katvā ākāśānañcāyatanam samatikkammā ti idam vuttan ti veditabbam.

Anantaṃ viññāṇan ti taṃ yeva: ananto ākāso ti evaṃ pharitvā pavattaviññāṇam: *anantaṃ viññāṇam ! anantaṃ viññāṇan !* ti evaṃ manasikaronto ti vuttam hoti. Manasikāravasena vā *anantaṃ*; so hi tam ākāśārammaṇam viññāṇam anavasesato manasikaronto: *anantaṃ* ti manasikaroti.

Yaṃ pana Vibhange vuttam:—*anantaṃ viññāṇan ti, taṃ yeva ākāsaṃ viññāṇena phuṭṭam manasikaroti anantaṃ pharati ; tena vuccati anantaṃ viññāṇan* ti.³ Tattha *viññāṇenā* ti upayogatthe karaṇavacanam veditabbam; evaṃ hi Atthakathācariyā tassa attham vaṇṇayanti:—*anantaṃ pharati taṃ yeva ākāsaṃ phuṭṭam viññāṇam manasikaroti ti vuttam hoti.*

Viññāṇaṇcāyatanam upasampajja viharatī ti ettha pana

¹ S^{bh} B^m vikkhambhanti. Cf. above, p. 328.

² D. ii, 112.

³ Vibh. 262.

nā'ssa anto ti anantaṃ. Anantaṃ eva ānañcaṃ. Viññāṇaṃ ānañcaṃ, viññāṇānañcaṃ ti avatvā, viññāṇaṇcaṃ ti vuttaṃ. Ayam h' ettha rūlhisaddo.

Taṃ viññāṇaṇcaṃ adhiṭṭhānaṭṭhena āyatanam assa sa-sampayuttadhammassa jhānassa devānaṃ devāyatanam ivā ti viññāṇaṇcāyatanam. Sesam purimasadisam evā ti.

Ayam viññāṇaṇcāyatanakammattḥāne vitthārakathā.

3. *Ākiñcaññāyatanakammattḥānaṃ*

Ākiñcaññāyatanam bhāvetukāmena pana pañcah' ākārehi viññāṇaṇcāyatanasamāpattiyam cinnavasābhāvena:—āsanna-ākāsānaṇcāyatanapaccatthikā ayam samāpatti, no ca ākiñcaññāyatanam iva santāti viññāṇaṇcāyatane ādīnavam disvā, tattha nikantiṃ pariyādāya, ākiñcaññāyatanam santato manasikaritvā tass' eva viññāṇaṇcāyatanārammaṇabhūtassa ākāsānaṇcāyatanaviññāṇassa abhāvo suññatā vivittākāro manasikātabbo. Kathaṃ? Taṃ viññāṇam amanasikaritvā: natthi! nathī ti! vā suññam! suññan! ti vā vivittam! vivittan! ti vā punappunam āvajjitabbam, manasikātabbam, paccavekkhitabbam, takkāhatam vitakkāhatam kātabbam. Tass' evaṃ tasmim nimittacittam cārentassa nīvaraṇāni vikkhambhenti,¹ sati santiṭṭhati, upacārena cittam samādhiyati. So taṃ nimittam punappunam āsevati bhāveti bahulīkaroti. Tass' evaṃ karoto ākāse phuṭe mahaggataviññāṇe viññāṇaṇcāyatanam viya tass' eva ākāsam pharitvā pavattassa mahaggataviññāṇassa suñña-vivitta-natthibhāve ākiñcaññāyatanacittam appeti.

Etthā pi ca appanānayo vuttanāyena' eva veditabbo. Ayam pana viseso:—tasmim hi appanācittē uppanne, so bhikkhu, yathā nāma puriso maṇḍalamālādisu kenacideva karaṇīyena sannipatitam bhikkhusangham disvā, katthaci gantvā, sannipātakiccāvasāne va utṭhāya pakkantesu bhikkhūsu āgantvā, dvāre ṭhatvā, puna taṃ ṭhānam olovento suññam eva passati, vivittam eva passati, nā'ssa evaṃ hoti: ettakā nāma bhikkhū kālankatā vā, disāpakkantā vā ti, atha kho: suññam idaṃ

vivittan ti natthibhāvam eva passati, evam eva pubbe ākāse pavattitaviññānam viññānañcāyatanajjhānacakkhunā passanto viharitvā: natthi ! natthi ti ādinā parikammamanasikārena antarahite tasmim viññāne tassa apagamasankhātam abhāvam eva passanto viharati.

Ettāvatā c' esa: *sabbaso viññānañcāyatanam samatikkamma natthi kiñcī ti ākiñcaññāyatanam upasampajja viharatī* ti¹ vuccati.

Idhā pi *sabbaso* ti idam vuttanayam eva.

Viññānañcāyatanam ti etthā pi ca pubbe vuttanayen' eva jhānam pi viññānañcāyatanam ārammaṇam pi, ārammaṇam pi hi purimanayen' eva viññānañcañ ca tam dutiyassa ārupajjhānassa ārammaṇattā devānam devāyatanam viya adhiṭṭhānaṭṭhena āyatanañ cā ti viññānañcāyatanam. Tathā viññānañcañ ca tam tass' eva jhānassa sañjātibetuttā. Kambojā assānam āyatanam ti ādini viya sañjāti desaṭṭhena āyatanañ cā ti viññānañcāyatanam; evam etam jhānañ ca ārammaṇañ cā ti ubhayam pi appavatti karaṇena ca amanasikareṇa ca samatikkamitvā, yasmā idam ākiñcaññāyatanam upasampajja vihātābbam, tasmā ubhayam p' etam ekajjham katvā viññānañcāyatanam samatikkammā ti idam vuttan ti vedittābbam.

Natthi kiñcī ti natthi ! natthi ! suññam ! suññam ! vivittam ! vivittan ! ti evam manasikaronto ti vuttam hoti. Yam pi Vibhange vuttam: *natthi kiñcī ti tam yeva viññānam abhāveti, vibhāveti, antaradhāpeti, natthi-kiñcī ti passati, tena vuccati natthi kiñcī* ti.² Tam kiñcāpi khayato sammasanam viya vuttam, atha khvassa evam eva attho daṭṭhabbo. Tam hi viññānam anāvajjento, amanasikaronto, appaccavekkhanto, kevalam assa natthibhāvam, suññabhāvam, vivittabhāvam eva manasikaronto abhāveti, vibhāveti, antaradhāpeti ti vuccati na aññathā ti.

Ākiñcaññāyatanam upasampajja viharatī ti ettha pana nā 'esa kiñcanan ti ākiñcanam, antamaso bhangamattam pi assa avasiṭṭham natthi ti vuttam hoti. Ākiñcanassa bhāvo ākiñcaññam; ākāsañcāyatanaviññānāpagamass' etam adhiva-

¹ D. ii, 112.

² Vibh. 262.

canam. Tam ākiñcaññaṃ adhiṭṭhānaṭṭhena āyatanaṃ assa jhānassa devānaṃ devāyatanaṃ ivā ti ākiñcaññāyatanaṃ. Sesam purimasadisam evā ti.

Ayam ākiñcaññāyatana-kammaṭṭhāne vitthārakathā.

4. *Nevasaññā-nāsaññāyatana-kammaṭṭhānaṃ*

Nevasaññā-nāsaññāyatanaṃ bhāvetukāmena pana pañcah' ākārehi ākiñcaññāyatana-samāpattiyaṃ cīṇavasibhāvena: āsannaviññānañcāyatanapaccatthikā ayam samāpatti, no ca nevasaññā-nāsaññāyatanaṃ viya santāti vā saññā rogo, saññā gaṇḍo, saññā sallam;¹ etam santam, etam paṇītam yadidaṃ nevasaññā-nāsaññā ti vā evaṃ ākiñcaññāyatane ādīnavam upari ānisaṃsañ ca disvā, ākiñcaññāyatane nikantiṃ pariyādāya, nevasannā-nāsaññāyatanaṃ santato manasika-ritvā sā va abhāvaṃ ārammaṇaṃ katvā, pavattitā ākiñcaññāyatana-samāpatti santa! santā! ti punappunaṃ āvajjitabbā, manasikātabbā, paccavekkhitabbā, takkāhatā vitakkāhatā kātabbā. Tass' evaṃ tasmim nimitte punappunaṃ mānaṣaṃ cārentassa nīvaraṇāni vikkhambhenti,² sati santiṭṭhati, upa-cārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati, bhāveti, bahulīkaroti. Tass' evaṃ karoto, viññāṇa-pagame ākiñcāyatanaṃ viya, ākiñcaññāyatana-samāpatti sankhātesu catūsu khandhesu nevasaññā-nāsaññāyatana-cittaṃ appeti. Appanānayo pan' ettha vuttanayen' eva veditabbo.

Ettāvatā c' esa:—*sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññā-nāsaññāyatanaṃ upasampajja viharatī* ti³ vuccati.

Idhā pi *sabbaso* ti idaṃ vuttanayaṃ eva.

Ākiñcaññāyatanaṃ samatikkammā ti etthā pi pubbe vuttanayen' eva jhānaṃ pi ākiñcaññāyatanaṃ ārammaṇaṃ pi. Ārammaṇaṃ pi hi purimanayen' eva ākiñcaññañ ca taṃ tatiyassa āruppajjhānassa ārammaṇattā devānaṃ devāyatanaṃ viyā adhiṭṭhānaṭṭhena āyatanañ cā ti ākiñcaññāyatanaṃ. Tathā ākiñcaññañ ca taṃ tass' eva jhānassa sañjātihetuttā

¹ Cf. *M.* i, 435 ff.; *A.* iv, 422 ff.

² S^{bh} B^m °bhanti. Cf. p. 332.

³ *D.* ii, 112.

Kambojā assānaṃ āyatanaṃ ti ādini viya sañjāti desaṭṭhena āyatanañ cā ti pi ākiñcaññāyatanaṃ; evaṃ etaṃ jhānañ ca ārammaṇaṃ cā ti ubhayam pi appavattikaraṇena ca amanasikaraṇena samatikkamitvā va, yasmā idaṃ nevasaññā-nāsaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayam p' etaṃ ekajjhaṃ katvā ākiñcaññāyatanaṃ samatikkammā ti idaṃ vuttan ti veditabbaṃ.

Nevasaññānāsaññāyatanaṃ ti ettha pana yāya saññāya bhāvato taṃ nevasaññā-nāsaññāyatanaṃ ti vuccati. Yathā paṭipannassa sā saññā hoti, taṃ tāva dassetuṃ Vibhange: *nevasaññī nāsaññī* ti uddharitvā *taṃ yeva ākiñcaññāyatanaṃ santato manasikaroti sankhārāvasesasamāpattim bhāveti*, *ena vuccati nevasaññī nāsaññī* ti¹ vuttam.

Tattha *santato manasikaroti* ti santā vatā 'yaṃ samāpatti. Yatra hi nāma natthibhāvam pi ārammaṇaṃ karitvā ṭhassatī ti evaṃ santārammaṇatāya taṃ santā ti manasikaroti. Santato ce manasikaroti, kathaṃ samatikkamo hoti ti? Asamāpajjitukāmatāya. So hi kiñcāpi taṃ santato manasikaroti, atha khvassa: ahaṃ etaṃ āpajjissāmi, samāpajjissāmi, adhiṭṭhahissāmi, vuṭṭhahissāmi, paccavekkhissāmi ti esa ābhogo, samannāhāro. manasikāro na hoti. Kasmā? Akiñcaññāyatanaṃ nevasaññā-nāsaññāyatanaṃ santataraṇitataratāya. Yathā hi rājā mahacca rājānubhāvena hatthikkhandhavaragato nagaravīthiyaṃ vicaranto dantakārādayo sippike ekaṃ vatthaṃ dāhaṃ nivāsetvā, ekena sīsaṃ veṭhetvā, danta-cuṇṇādīhi samokiṇṇagatte anekāni dantavikati ādini sippāni karonte disvā:—aho vata re! chekā ācariyā idisāni pi nāma sippāni karissanti ti evaṃ tesam chekatāya tussati, na c' assa evaṃ hoti:—aho vatā 'haṃ rajjaṃ palāya evarūpo sippiko bhaveyyan ti! Taṃ kissa hetu? Rajjasiriyā mahānisamsatāya. So sippino samatikkamitvā va gacchati, evaṃ eva c' esa, kiñcāpi taṃ samāpattim santato manasikaroti, atha khvassa:—ahaṃ etaṃ samāpattim āpajjissāmi, samāpajjissāmi, adhiṭṭhahissāmi, vuṭṭhahissāmi, paccavekkhissāmi ti neva esa ābhogo, samannāhāro, manasikāro hoti. So taṃ santato manasikaronto pubbe vuttanayena

tam paramasukhumam appanāppattam saññam pāpuṇāti, yāya neva saññī nāsaññī nāma hoti, sankhārāvasesasamāpattim bhāveti ti vuccati.

Sankhārāvasesasamāpattin ti accantasukhumabhāvappattam sankhāram catutthārūppasamāpattim.

Idāni yaṃ tam evaṃ adhigatāya saññāya vasena *nevasaññā-nāsaññāyatanaṃ* ti vuccati, tam atthato dassetum: *nevasaññā-nāsaññāyatanaṃ ti nevasaññā-nāsaññāyatanaṃ samāpannassa vā upapannassa vā ditṭhadhammasukkhavihārissa vā cittaacetasiḷā dhammā* ti¹ vuttam.

Tesu idha samāpannassa cittaacetasiḷā dhammā adhippetā. Vacanattho pan' ettha olārikāya saññāya abhāvato sukhumāya ca bhāvato nev' assa sasampayuttadhammassa jhānassa saññā nāsaññā ti² *nevasaññā-nāsaññāṃ*, *nevasaññā-nāsaññāṃ* ca tam manāyatanadhammāyatanapariyāpannattā āyatanaṃ cā ti *nevasaññā-nāsaññāyatanaṃ*. Atha vā yā yaṃ ettha saññā, sā paṭusaññākiccaṃ kātuṃ asamatthatāya neva-saññā, sankhārāvasesasukhumabhāvena vijjamānattā nāsaññā ti *nevasaññā-nāsaññā*. *Nevasaññā-nāsaññā* ca sā sesadhammānam³ adhiṭṭhānatthēna āyatanaṃ cā ti *nevasaññā-nāsaññāyatanaṃ*. Na kevalaṃ c' ettha saññā va edisī, atha kho vedanā pi neva vedanā nāvedanā, cittam pi neva cittaṃ nācittam, phasso pi neva phasso nāphasso:—esa nayo sesasampayuttadhammesu, saññā sīsena panā' yaṃ desanākatā ti veditabbā.

Pattamakkhanatelappabhūtihi ca upamāhi esa attho vibhāvetabbo. Sāmaṇero kira telena pattam makkhetvā ṭhapesi, tam yāgupānakāle therō:—pattam āharā ti āha. So:—patte telam atthi, bhante ti āha. Tato:—āhara, sāmaṇera, telam, nālim pūressāmī ti vutte:—natthi, bhante, telan ti āha. Tattha yathā anto vutthattā yāguyā saddhim akappiyatthēna telam atthi ti hoti, nālipūraṇādīnaṃ vasena natthi ti hoti, evaṃ sā pi saññā paṭusaññākiccaṃ kātuṃ asamatthatāya neva saññā, sankhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti.

Kim pan' ettha saññākiccaṃ ti? Ārammaṇasañjānanaṃ ceva vipassanāya ca visayabhāvam upagantvā nibbidājananaṃ.

¹ *Vibh.* 263.

² B^{hm} nāsannan.

³ S^h avasesa°.

Dahanakiccam iva hi sukhodake tejodhātu sañjānanakiccam p' esā paṭum kātum na sakkoti, sesasamāpattisu saññā viya vipassanāya visayabhāvaṃ¹ upagantvā nibbidājananam pi kātum na sakkoti. Aññesu hi khandhesu akatābhiniveso bhikkhu nevasaññā - nāsaññāyatanakkhandhe sammasitvā nibbidam pattum samattho nāma natthi, api ca āyasmā Sāriputto, pakativipassako pana mahāpañño Sāriputta-sadiso va sakkuṇeyya; so pi: evaṃ kira 'me² dhammā ahutvā sambhonti, hutvā paṭiventī ti evaṃ kalāpasammasanavasena' eva, no anupadadhammavipassanāvasena. Evaṃ sukhumattam gatā esā samāpatti.

Yathā ca pattamakḥhanatelūpamāya, evaṃ maggudakūpamāya pi ayam attho vibhāvetabbo. Maggappaṭipannassa kira therassa purato gacchanto sāmaṇero thokam udakaṃ disvā:—udakaṃ, bhante! upāhanā omuñcathā ti āha. Tato therena:—sace udakaṃ atthi, āhara nahānasāṭikaṃ; nahā-hissāmā ti vutte:—natthi, bhante ti āha. Tattha yathā upāhanatemanamattatṭhena udakaṃ atthi ti hoti, nahāyanaṭṭhena natthi ti hoti, evaṃ pi sā paṭusaññā-kiccam kātum asamatthatāya neva - saññā, sankhārāvesesasukhumabhāvena vijjāmānattā nāsannā hoti.

Na kevalaṃ ca etāh' eva; aññāhi pi anurūpāhi upanāhi esa attho vibhāvetabbo.

Upasampajja viharatī ti idaṃ vuttanayam evā ti.

Ayaṃ nevasaññā-nāsaññāyatanakammatthāne vitthārakathā.

5. *Pakiṇṇakakathā*

Asadisarūpo nātho āruppaṃ yaṃ catubbidham āha, tam iti ñatvā tasmim pakiṇṇakakathā pi viññeyyā.

Āruppasamāpattiyo hi:—

Ārammaṇātikkamato catasso pi bhavant' imā,
angātikkamam etāsaṃ na icchanti vibhāvino.

Etāsu hi rūpanimittātikkamato paṭhamā, ākāśātikkamato dutiyā, ākāse pavattitaviññāṇātikkamato tatiyā, ākāse pavattitaviññāṇassa apagamātikkamato catutthīti sabbathā ārammaṇātikkamato catasso pi bhavant' imā āruppasamāpattiyo veditabbā.

¹ So all. Cf. *Expositor*, 279, n.

² Bhm kir' ime.

Angātikkamam pana etāsam na icchanti paṇḍitā. Na hi rūpāvacarasamāpattisu viya etāsu angātikkamo atthi; sabbāsu pi hi etāsu upekkhā cittekaggatā ti dve eva jhānangāni honti. Evam sante pi:—

Suppanītatarā honti pacchimā pacchimā idha;
upamā tattha viññeyyā pāsādatalasāṭikā.

Yathā hi catubhūmikassa pāsādassa heṭṭhimatale dibbanaccagītavāditasurabhigandhamālābhojanasayanacchādanādivasena paṇḍitā pañcakāmaguṇā paccupaṭṭhitā assu, dutiye tato paṇītatarā, tatiye tato paṇītatarā, catutthe sabbapaṇītatarā, tattha kiñcāpi tāni cattāri pi pāsādatalān' eva, natthi nesam pāsādatalabhāvena viseso. Pañcakāmaguṇasamiddhaviseseṇa pana heṭṭhimato heṭṭhimato uparimam uparimam paṇītataram hoti,—yathā ca ekāya itthiyā kantitathūla saṇha-saṇhata-saṇhatamasuttānam catuppala-tippala-dvipala-ekapala-sāṭikā assu, āyāmena ca vitthārena ca samappamāṇā; tattha kiñcāpi tā sāṭikā catasso pi āyāmato ca vitthārato ca samappamāṇā, natthi tasam pamāṇato viseso, sukhasamphassa-sukhumabhāva-mahagghabhāvehi pana purimāya purimāya pacchimā pacchimā paṇītatarā honti, evam eva kiñcāpi catūsu etāsu upekkhā cittekaggatā ti etāni dve yeva angāni honti, atha kho bhāvanāviseseṇa tesam angānam paṇīta-paṇītatarabhāvena suppaṇītatarā honti pacchimā pacchimā idhā 'ti veditabbā.

Evam anupubbena paṇīta-paṇītatarā¹ c' etā:—

Asucimhi maṇḍape laggo eko, tam nissito paro,
aṇṇo bahi anissāya, tam tam nissāya cāparo.
ṭhito catūhi etehi purisehi yathākkamam
saṁnānatāya nātabbā catasso pi vibhāvino.

Tatrā 'yam atthayojanā:—asucimhi kira dese eko maṇḍapo. Ath' eko puriso āgantvā tam asucim jigucchamāno tam maṇḍapam hatthehi ālambitvā, tattha laggo laggito viya atṭhāsi. Athā 'paro āgantvā tam maṇḍape laggam purisam nissito; ath' aṇṇo, āgantvā cintesi: yo esa maṇḍapalaggo, yo ca tam nissito, ubho p' ete duṭṭhitā, dhuvo ca nesam maṇḍapapāte pāto.² Handāham bahi yeva tiṭṭhāmī ti. So

taṃ nissitam anissāya bahi yeva aṭṭhāsi. Athā 'paro āgantvā maṇḍapalaggassa ca tan-nissitassa ca akhemabhāvaṃ cintetvā: bahiṭṭhitaṃ ca suṭṭhitan ti mantvā taṃ nissāya aṭṭhāsi.

Tattha asucimhi dese maṇḍapo viya kaṣiṇugghāṭimākāsaṃ datṭhabbam. Asuci jigucchāya maṇḍapalaggo puriso viya rūpanimittajigucchāya ākāśārammaṇaṃ ākāśānañcāyatanam. Maṇḍapalaggam purisaṃ nissito viya ākāśārammaṇaṃ ākāśānañcāyatanam ārabba pavattaṃ viññāṇañcāyatanam. Tesam dvinnam pi akhemabhāvaṃ cintetvā anissāya taṃ maṇḍapalaggam bahiṭṭhito viya ākāśānañcāyatanam ārammaṇaṃ akatvā tad-abhāvārammaṇaṃ ākiñcaññāyatanam. Maṇḍapalaggassa tan-nissitassa ca akhemataṃ cintetvā: bahiṭṭhitaṃ ca suṭṭhito ti mantvā taṃ nissāya ṭhito viya viññāṇābhāvasankhāte bahipadese ṭhitam ākiñcaññāyatanam ārabba pavattaṃ nevasaññā-nāsaññāyatanam datṭhabbam. Evam pavattamānaṃ ca¹:—

Ārammaṇaṃ karot' eva, aññābhāvena taṃ idam.

diṭṭhadosam pi rājānaṃ vuttihetu jano yathā.²

Idam hi nevasaññā-nāsaññāyatanam āsannaviññāṇañcāyatanapaccatthikā ayaṃ samāpatti ti evaṃ diṭṭhadosam pi taṃ ākiñcaññāyatanam aññassa ārammaṇassa abhāvā ārammaṇaṃ karot' eva. Yathā kiṃ? Diṭṭhadosam pi rājānaṃ vuttihetu yathā jano. Yathā hi asaṃyatam pharusakāya-vaci-manosamācāraṃ kiñci sabbadisampatiṃ rājānaṃ pharusasamācāro ayan ti evaṃ diṭṭhadosam pi aññattha vuttiṃ alabhamāno jano vuttihetum nissāya vattati, evaṃ diṭṭhadosam pi taṃ ākiñcaññāyatanam aññaṃ ārammaṇaṃ alabhamānaṃ idam nevasaññā-nāsaññāyatanam ārammaṇaṃ karot' eva.

Evam kurumānaṃ ca:—

Arūlho dīghanissenim yathā nissenibāhukam;

pabbataggaṃ ca ārūlho yathā pabbatamatthakam;

yathā vā girim ārūlho attano yeva jaṇṇukam

olubbhati tath' ev' etaṃ jhānaṃ olubba vattati ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhībhāvanādhikāre Āruppaniddeso nāma dasamo paricchedo.

¹ B^{hm} vattamān°.

² S^{bh} yathā jano.

XI

EKĀDASAMO PARICCHEDO

SAMĀDHI - NIDDESO

1. *Āhāre paṭikūlasaññā-bhāvanā*

Idāni āruppānantaram *ekā saññā* ti evam uddiṭṭhāya āhāre paṭikūlasaññāya¹ bhāvanā-niddeso anuppatto.

Tattha āharatī ti āhāro. So catubbidho kabalinkārāhāro,² phassāhāro, manosañcetanāhāro, viññāṇāhāro ti.³ Ko pan' ettha *kim āharatī* ti? (1) Kabalinkārāhāro ojaṭṭhamakam rūpam āharati. (2) Phassāhāro tisso vedanā āharati. (3) Manosañcetanāhāro tisu bhavesu paṭisandhim āharati. (4) Viññāṇāhāro paṭisandhikkhaṇe nāmarūpam āharati.

Tesu kabalinkārāhāre nikantibhayam, phassāhāre upagamanabhayam, manosañcetanāhāre upapattibhayam, viññāṇāhāre paṭisandhibhayam. Evam sappatibhayesu ca tesu kabalinkārāhāro Puttamamsūpamena⁴ dīpetabbo, phassāhāro Niccammagāvūpamena,⁵ manosañcetanāhāro Angārakāsūpamena,⁶ viññāṇāhāro Sattisūlūpamenā ti.⁷

Imesu pana catūsu āhāresu asitapītakhāyitasāyitappabhedo kabalinkāro āhāro va imasmim atthe āhāro ti adhippeto. Tasmim āhāre paṭikūlākāraggahaṇavasena uppannā saññā āhāre paṭikūlasaññā. Tam āhāre paṭikūlasaññam bhāvetukāmena kammatṭhānam uggahetvā uggahato ekapadam pi avirajjhantena rahogatena patisallīnena⁸ asitapītakhāyitasā-

¹ Cf. *A.* iv, 46 f.; *D.* iii, 289, 291. ^{S^{bh}} paṭikkūla°.

² ^{B^{hm}} kabalikārāhāro *always*.

³ *D.* iii, 228, 276; *M.* i, 48; *S.* ii, 11; *A.* v, 52.

⁴ *S.* ii, 98.

⁵ *Ibid.* 99.

⁶ *Ibid.*

⁷ *S.* i, 128; *M.* i, 130; 364 f.

⁸ ^{B^{hm}} paṭi°.

yitappabhede kabalinkārāhāre dasah' ākārehi paṭikūlatā paccavekkhitabbā. Seyyathīdam, (1) gamanato, (2) pariyesanato, (3) paribhogato, (4) āsayato, (5) nidhānato, (6) aparipakkato, (7) paripakkato, (8) phalato, (9) nissandato, (10) sammakkha nato ti.

1. Tattha gamanato ti evaṃ mahānubhāve nāma sāsane pabbajitena sakalarattim Buddhavacanasajjhāyam vā samānadhammam vā katvā kālāssa' eva vuṭṭhāya cetiyangāṇa-bodhiyangāṇavattam katvā, pāṇiyam paribhojanīyam upaṭṭhapetvā, parivenam sammajjitvā, sarīram paṭijaggitvā, āsanam āruyha viṣa-timsa vāre kammaṭṭhānam manasikaritvā uṭṭhāya, pattacivaram gahetvā, nijanasambādhanī¹ pavivekasukhāni chāyūdakasampannāni sucīni sītālāni ramaṇiyabhūmibhāgāni tapovanāni pahāya, ariyam vivekarattim anapekkhitvā, susānābhimukhena singālena viya, āhāratthāya gāmābhimukhena gantabbam. Evaṃ gacchatā ca mañcamhā vā pīṭhamhā vā otaraṇato paṭṭhāya pādarajagharagolikavaccādi samparikiṇṇam paccattharaṇam akkamitabbam hoti. Tato appekadā mūsikajaṭukavaccādihi upahattā anto gabbhato paṭikūlataram pamukham daṭṭhabbam hoti. Tato ulūkapaṛāpatādi² paccasammakkhitattā uparimatalato paṭikūlataram heṭṭhimatalam. Tato kadāci kadāci vāteritehi purāṇaṇapaṇṇehi gilānasāmaṇerānam muttakarīsakhelasinghāṇikāhi vassakāle udakacikkhallādihi ca sankiliṭṭhattā heṭṭhimatalato paṭikūlataram parivenam. Parivenato paṭikūlatarā vihāraracchā daṭṭhabbā hoti. Anupubbenā pana bodhiṃ ca cetiyaṃ ca vanditvā vitakkamālake ṭhitena muttarāsisadisam cetiyam morapiṇṇakalāpamaroharam bodhim devavimānasampattisassirikam senāsanaṃ ca anapaloketvā:—evarūpam nāma ramaṇiyam padesam piṭṭhim katvā, āhārahetu gantabbam bhavissatī ti pakkamitvā gāmaggaṃ paṭipannena khāṇukaṇṭakamaggo pi udakavega-bhinnavisamamaggo pi daṭṭhabbo hoti. Tato, gaṇḍam paṭicchādentena viya nivāsanaṃ nivāsetvā, vaṇacolakam³ bandhantena viya kāyabandhanam bandhitvā, aṭṭhisanghātam paṭicchādentena viya cīvaram pārupitvā, bhesajjakapā-

¹ Sbh nijjana°.² Bhm °pārāvaṭādi.³ Sbh vana°.

lam nīharantena viya pattam nīharitvā; gāmadvārasamīpam pāpuṇantena hatthikuṇapa-assakuṇapa-gokuṇapa-mahimsakuṇapa-manussakuṇapa-ahikuṇapa-kukkurakuṇapāni pi daṭṭhabbāni bhavanti. Na kevalaṇ ca daṭṭhabbāni; gandho pi nesam ghānam¹ paṭihanamāno adhivāsetabbo hoti. Tato gāmadvāre thatvā caṇḍahatthi-assādi-parissayaparivajjanattham gāmaracchā oloketabbā honti. Icc' etam paccattharaṇādi anekakuṇapapariyosānam paṭikūlam āhārahetu akkamitabbaṇ ca daṭṭhabbaṇ ca ghāyitabbaṇ ca hoti:—Aho vata bho paṭikūlo āhāro ti ! evaṃ gamanato paṭikūlatā paccavekkhitabbā.

2. Katham [pana²] pariyesanato ? Evaṃ gamanapaṭikūlam adhivāsetvā pi gāmam pavitṭhena sanghātipārutena kapaṇamanussena viya kapālahatthena gharapaṭipāṭiyā gāma-vithisu caritabbam hoti. Yattha vassakāle akkanta-akkantaṭṭhāne³ yāva piṇḍikamamsā pi udakacikkhalle pādā pavisanti. Ekena hatthena pattam gahetabbam hoti, ekena cīvaram ukkhipitabbam, giṃhakāle vātavegena samuṭṭhitehi paṃsutiṇarajehi okiṇṇasarīrena caritabbam. Tam tam gehadvāram patvā macchadhovana - mamsadhovana - taṇḍuladhovana⁴ - khelasinghāṇikasunakhasūkaravaccādihi sammissāni kimikulāni nīlamakkhikaparikiṇṇāni oḷigallāni ceva candanikaṭṭhānāni ca daṭṭhabbāni honti akkamitabbāni pi. Yato tā makkhikā utṭahitvā sanghāṭiyam pi patte pi sīse pi niliyanti. Gharam pavitṭhassā pi keci denti, keci na denti, dadamānā pi ekacce hiyyo pakkabhaddam pi purāṇakhajjakam pi pūtikummāsasūpādīni pi dadanti, adadamānā pi kecid-eva:—aticchatha, bhante ti vadanti; keci pana apassamānā viya tuṇhī honti; keci añṇena mukham pi karonti; keci:—gaccha re muṇḍakā ! ti ādihi pharusavācāhi samudācaranti. Evaṃ kapaṇamanussena viya gāme piṇḍāya caritvā nikkhamitabban ti. Icc' etam gāmapavesanato paṭṭhāya yāva nikkhamanā udakacikkhallādi-paṭikūlam āhārahetu akkamitabbaṇ ceva daṭṭhabbaṇ ca adhivāsetabbaṇ ca hoti. Aho vata bho paṭikūlo āhāro ! ti evaṃ pariyesanato paṭikūlatā paccavekkhitabbā.

¹ Sbh ghānam.

² Sbh omī.

³ Sbh akkantakk^c.

⁴ Bhm kaṇḍūva^o.

3. Kathaṃ paribhogato ? Evaṃ pariyiṭṭhāhārena pana bahi gāme phāsukaṭṭhāne sukhanisinnena yāva tattha hatthaṃ na otāreti, tāva tathārūpaṃ garuṭṭhāniyaṃ bhikkhuṃ vā lajjim manussaṃ vā disvā nimantetum pi sakkā hoti; bluṇṇi-tukāmatāya pan' ettha hatthe otāritamatte: gaṇhathā ti vadantena viya lajjitabbaṃ hoti. Hatthaṃ pana otāretvā maddantassa pañcanguli-anusārena sedo paggharamāno suk-kathaddhabhattaṃ pi temento mudum karoti. Atha tasmim parimaddanamattenā pi sambhinnasobhe¹ ālopaṃ katvā mukhe ṭhapite heṭṭhimadantā udukkhalakiccaṃ sādheti, uparimā musalakiccaṃ, jivhā hatthakiccaṃ. Taṃ tattha suvāṇa-doniyam² suvāṇapiṇḍam² iva dantamusalehi koṭṭetvā, jivhāya samparivattiyamānaṃ jivhagge tanupasamakhelo makkheti, vemajjhato paṭṭhāya bahalakhelo makkheti, dantakaṭṭhena asampattatṭhāne dantagūthako makkheti. So evaṃ vicuṇ-ṇitamakkhito tan-khaṇaṃ yeva antarahitavaṇṇagandha-sankhāraviseso suvāṇadoniyam ṭhitasuvāṇavamathu viya paramajegucchabhāvaṃ upagacchati. Evarūpo pi samāno cakkhussa āpāthaṃ atitattā ajjhoharitaḥ hoti ti evaṃ paribhogato paṭikūlatā paccavekkhitabbā.

4. Kathaṃ āsayato ? Evaṃ paribhogaṃ upagato ca pan' esa anto pavisaṃāno, yasmiṃ Buddha-paccekaḥ buddhānaṃ pi raṇṇo pi cakkavattissa pittaśeṃhapubbalohitāsāyesu catūsu aññataro āsayo hoti yeva, mandapuññānaṃ pana cattāro āsayā honti, tasmā yassa pittaśāyo adhiko hoti, tassa bahala-madhukatelamakkhito viya paramajeguccho hoti. Yassa se-mhāsāyo adhiko hoti, tassa nāgabalaṇṇarasamakkhito viya. Yassa pubbāsāyo adhiko hoti, tassa pūtitakkamakkhito viya. Yassa lohitāsāyo adhiko hoti, tassa rajanamakkhito viya paramajeguccho hoti ti evaṃ āsayato paṭikūlatā paccavekkhi-tabbā.

5. Kathaṃ nidhānato ? So imesu catūsu āsayesu aññata-rena āsayena makkhito anto udaraṃ pavisitvā, neva suvaṇṇa-bhājane na maṇirajatādi-bhājanesu nidhānaṃ gacchati. Sace pana dasavassikena ajjhohariyati,³ dasa vassāni adhotavacca-

¹ Bhm sambhinda°.

² Bhm suvāna°.

³ Bhm °hariyati.

kūpasadise okāse patitṭhahati. Sace [pana¹] viṣa-, tiṃsa-, cattālisa-, paññāsa-, saṭṭhi-, sāttati-, asīti-, navuti-vassikena, sace vassasatikena ajjhohariyati,² vassasataṃ adhotavaccakūpasadise okāse patitṭhahatī ti evaṃ nidhānato paṭikūlatā paccavekkhitabbā.

6. Kathaṃ aparipakkato? So panā 'yaṃ āhāro evarūpe okāse nidhānam upagato yāva aparipakko hoti, tāva tasmim yeva yathāvuttappakāre paramandhakāratimise nānākupa-pagandhavāsitapavanavicarite atiduggandhajegucche padese, yathā nāma nidāghe akālameghena ativuṭṭhamhi caṇḍālagāmadvāre āvāṭe patitāni tiṇapaṇṇakilaṇṇajakkhaṇḍa-ahikukuramanussakupaṇāpādīni suriyātapena santattāni pheṇabubbulakācitāni³ tiṭṭhanti, evaṃ eva taṃ divasam pi hiyyo pi tato purime divase pi ajjhohaṭo sabbo ekato hutvā senhapāṭala-pariyonaddho kāyaggisantāpakuthito kuthanasañjātaphēnabubbulakācito³ paramajegucchabhāvaṃ upagantvā tiṭṭhatī ti, evaṃ aparipakkato paṭikūlatā paccavekkhitabbā.

7. Kathaṃ paripakkato? So tattakāyagginā paripakko samāno na suvaṇṇarajatādihātuyo viya suvaṇṇarajatādibhāvaṃ upagacchati. Pheṇabubbulake pana muñcanto muñcanto saṇṇhakarāṇiyam piṃsivā⁴ nālike pakkipamānapaṇḍumattikā viya karisabhāvaṃ upagantvā, pakāsayaṃ muttabhāvaṃ upagantvā, muttavatthiṇ ca pūreti ti evaṃ paripakkato paṭikūlato paṭikūlatā paccavekkhitabbā.

8. Kathaṃ phalato? Sammā paripaccamāno ca panā 'yaṃ kesalomanakhadantādīni nānākupaṇāpāni nipphādeti; asaṃmā paripaccamāno daddukaṇḍukacchukutṭhakilāsasosakāsātisā-rappabhutīni rogasatani:—idaṃ assa phalaṃ ti evaṃ phalato paṭikūlatā paccavekkhitabbā.

9. Kathaṃ nissandato? Ajjhohariyamāno c' esa ekena dvārena pavisitvā nissandamāno akkhimhā akkhigūṭhako, kaṇṇamhā kaṇṇagūṭhako ti ādinā pakārena anekehi dvārehi nissandati, ajjhoharaṇasamaye c' esa mahāparivārenā pi ajjhohariyati,² nissandanasamaye pana uccārapassāvādi-bhāvaṃ upagato ekaken' eva nīhariyati, paṭhamadivase ca

¹ Bhm omī.

² Bhm °hariyati.

³ Bhm °pupphulak°.

⁴ Bhm °karaṇiyam piṃsitvā.

nam paribhuñjanto haṭṭhapahaṭṭho pi hoti, udaggudaggo pītisomanassajāto; dutiyadivase nissandanto pihitanāsiko hoti, vikuṇṭitamukho, jegucchi mankubhūto. Paṭhamadivase ca nam ratto giddho gadhito mucchito pi ajjhoharivā, dutiyadivase ekarattivāsena viratto aṭṭiyamāno harāyamāno jigucchamāno nīharati. Ten' āhu Porāṇa:—

Annam pānam khādanīyaṃ bhojanañ ca mahārahaṃ ekadvārena pavisitvā, nava dvārehi sandati.

Annam pānam khādanīyaṃ bhojanañ ca mahārahaṃ bhuñjati saparivāro nikkhāmento niliyati.

Annam pānam khādanīyaṃ bhojanañ ca mahārahaṃ bhuñjati abhinandanto nikkhāmento jigucchati.

Annam pānam khādanīyaṃ bhojanañ ca mahārahaṃ ekarattiparivāsā: sabbam bhavati pūṭikan ti.

Evam nissandato paṭikūlatā paccavekkhitabbā.

10. Katham sammakkhanato? Paribhogakāle pi c' esa haṭṭha-oṭṭhājivhā-tālūni sammakkheti; tāni tena sammakkhitattā paṭikūlāni honti, yāni dhotāni pi gandhaharaṇattham punappunam dhovitabbāni honti. Paribhutto samāno yathā nāma odane paccamāne thusakaṇakunḍakādīni¹ uttaritvā ukkhalimukhavaṭṭi pidhāṇiyo makkhanti, evam eva sakala-sarīrānugatena kāyagginā pheṇuddehakam paccitvā uttaramāno dante dantamalabhāvena sammakkheti, jivhātāluppa-bhutini khelasemhādibhāvena, akkhikaṇṇanāsa-adho-maggā-dike akkhigūthaka-kaṇṇagūthaka-singhāṇikā-muttakarīsādi-bhāvena sammakkheti, yena sammakkhitāni imāni dvārāni, divase divase dhoviyamānāni pi neva sucīni na manoramāni honti. Yesu ekaccaṃ dhovitvā hattho puna udakena dhovitaḥ hoti, ekaccaṃ dhovitvā:—dvattikkhattum gomayena pi mattikāya pi gandhacūṇṇena pi dhovito paṭikūlyatā² na vigacchati ti evam sammakkhanato paṭikūlatā paccavekkhitabbā.

Tass' evam dasah' ākārehi paṭikūlatam paccavekkhato takkāhatam vitakkāhatam karontassa paṭikūlākāravasena kaba-

¹ B^{hm} thūsakaṇakoṇḍ°.

² So S^{bh} B^m here only. B^h °kullatā always.

linkārāhāro pākaṭo hoti. So tam nimittam punappunam āsevati bhāveti bahulikaroti. Tass' evam karoto nīvaraṇāni vikkhambhenti.¹ Kabaḷinkārāhārassa sabhāvadhammatāya gambhīrattā appanam appanattena upacārasamādhinā cittaṃ samādhīyati; paṭikūlakāraggaṇavasena pan' ettha saññā pākaṭā hoti; tasmā idaṃ kammaṭṭhānam āhāre paṭikūlasaññā icc' eva sankham gacchati.² Imañ ca pana āhāre paṭikūlasaññam anuyuttassa bhikkhuno rasataṇhāya cittaṃ paṭilīyati, paṭikuṭṭati,³ paṭivaṭṭati; so, kantāranittharaṇaṭṭhiko viya, puttamamsam vigatamado, āhāram āhāreti yāvad eva dukkhassa nittharaṇatthāya. Ath' assa appakasiren' eva kabaḷinkārāhārapariññāmukhena pañcakāmaguṇiko rāgo pariññam gacchati. So pañcakāmaguṇapariññā mukhena rūpakkhamdham pariñānāti; aparipakkādipaṭikūlabhāvavasena c' assa kāyagatā-sati-bhāvanā pi pāripūrim gacchati; asubhasaññāya anulomapaṭipadam paṭipanno hoti. Imaṃ pana paṭipattiṃ nissāya diṭṭh' eva dhamme amatapariyosānatam anabhisambhūyanto sugatiparāyano hoti ti.

Ayam āhāre paṭikūla-saññābhāvanāya vitthārakathā.

2. Catudhātuvavatthānassa bhāvanā

Idāni āhāre paṭikūlasaññānantaram *ekam vavatthānan* ti evam uddiṭṭhassa catudhātuvavatthānassa bhāvanā-niddeso anuppatto.

Tattha *vavatthānan* ti sabhāvūpalakkhaṇavasena sammīṭṭhānam. Catunnam dhātūnam vavatthānam catudhātuvavatthānam. Dhātumanasikāro dhātukammaṭṭhānam catudhātuvavatthānan ti atthato ekam; tatridam⁴ dvidhā āgataṃ, sankhepato ca vitthārato ca. Sankhepato mahāsatiṭṭhāna⁵ āgataṃ; vitthārato Mahāhatthipadūpame,⁶ Rāhulovāde,⁷ Dhātuvibhange⁸ ca. Tam hi;—*seyyathāpi*,⁹ *bhikkhave, dakkho goghātako vā goghātakanterāsī vā gārim vadhitvā catumahāpate*⁹

¹ Sbh Bm °bhanti.

² Sbh gatam.

³ Bhm °kuṭṭati.

⁴ Sbh tayidaṃ.

⁵ D. ii, 290 ff. etc., etc.

⁶ M. i, 184 ff.

⁷ Ibid. 421 ff.

⁸ Ibid. iii, 237 ff.

⁹ Sbh cātummahā°.

bilaso paṭivibhajitvā¹ nisinno assa, evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ yathā-ṭhitam yathā-panihitaṃ dhātuso paccavekkhati: atthi imasmim kāye pathaviḍhātu āpodhātu tejodhātu vāyodhātū ti. Evam tikkhapaññassa dhātukammaṭṭhānikassa vasena Mahāsatipaṭṭhāne sankhepato āgatam.

Tass' attho:—yathā cheko goghātako vā tass' eva vā bhat-tavetanabhato antevāsiko gāvim vadhitvā vinivijjhivā, catasso disāgatānaṃ mahāpathānaṃ vemajjhaṭṭhānasankhāte catumahāpathe² koṭṭhāsaṃ katvā, nisinno assa, evam eva bhikkhu catunnaṃ iriyāpathānaṃ yena kenaci ākārena ṭhitattā yathā-ṭhitam, yathā-ṭhitattā va yathā-panihitaṃ kāyaṃ:—atthi imasmim kāye pathaviḍhātu . . . *pe* . . . vāyodhātū ti evam dhātuso paccavekkhati. Kiṃ vuttaṃ hoti? Yathā goghātakassa gāvim posentassa pi āghātanaṃ āharantassa pi āharitvā tattha bandhitvā ṭhapentassa pi vadhantassa pi vidhitaṃ matam passantassa pi:—tāvad-eva gāvi ti saññā na antaradhāyati, yāva naṃ padāletvā bilaso na vibhajati, vibhajitvā nisinnassa pana gāvisaññā antaradhāyati, mamsasaññā pavattati, nā'ssa evam hoti: ahaṃ gāvim vikkiṇāmi; ime gāvim haranti ti, atha khvassa: ahaṃ mamsaṃ vikkiṇāmi, ime pi mamsaṃ harant' icc' eva hoti,—evam eva imassā pi bhikkhumo pubbe bālaputhujjanakāle gihibhūtassa pi pabbajitassa pi tavad-eva: satto ti vā, poso ti vā, puggalo ti vā saññā na antaradhāyati, yāva imam eva kāyaṃ yathā-ṭhitam yathā-panihitaṃ ghanavinibbhogaṃ katvā, dhātuso na paccavekkhati. Dhātuso paccavekkhato pana sattasaññā antaradhāyati, dhātuvasen' eva cittaṃ santiṭṭhati. Ten' āha Bhagavā: *seyyathāpi, bhikkhave, dakkho goghātako vā* . . . *pe* . . . *nisinno assa, evam eva kho, bhikkhave, bhikkhu* . . . *pe* . . . *vāyodhātū ti.*

Mahāhatthipadūpame pana³:—*katamā c' āvuso, ajjhakkā pathaviḍhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathādaṃ: kesā lomā* . . . *pe* . . . *udariyaṃ karisaṃ, yaṃ vā pan' aññaṃ pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, ayaṃ vuccati, āvuso, ajjhakkā*

¹ S^b B^{hm} bhajitvā. P.T.S. ed. paṭivibhajitvā.

² S^{bh} cātummahā^o.

³ M. i, 185.

pathaviḍhātū ti ca. Katamā c' āvuso ajjhattikā apodhātu ? Yaṃ ajjhattam paccattam āpo āpogataṃ upādinnam, seyyathīdam : pittam . . . pe . . . muttam, yaṃ vā pan' aññam pi kiñci ajjhattam paccattam āpo āpogataṃ upādinnam, ayaṃ vuccat' āvuso, ajjhattikā apodhātū ti ca. Katamā c' āvuso, ajjhattikā tejodhātu ? Yaṃ ajjhattam paccattam tejo tejogataṃ upādinnam, seyyathīdam : yena ca santappati, yena ca jīrati, yena ca paridayhati, yena ca asitapītakhāyitasāyitam sammāpariñāmaṃ gacchati, yaṃ vā pan' aññam pi kiñci ajjhattam paccattam tejo tejogataṃ upādinnam, ayaṃ vuccat' āvuso, ajjhattikā tejodhātū ti ca. Katamā c' āvuso, ajjhattikā vāyodhātu ? Yaṃ ajjhattam paccattam vāyo vāyogataṃ upādinnam, seyyathīdam : uddhangamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā, angamangāṇṇisārino vātā, assāso passāso, iti vā, yaṃ vā pan' aññam pi kiñci ajjhattam paccattam vāyo vāyogataṃ upādinnam, ayaṃ vuccat' āvuso, ajjhattikā vāyodhātū ti ca nātittikkhapaññassa dhātukammaṭṭhānikassa vasena vitthārato āgataṃ. Yathā c' ettha, evaṃ Rāhulovāda-Dhātuvibhangesu pi.¹

Tatrā 'yaṃ anuttānapadavaṇṇanā:—*ajjhattam paccattan ti idam tāva ubhayam pi niyakassa adhivacanam. Niyakam nāma attanijātam sasantāna-pariyāpannan ti attho. Tayiḍam yathā loke itthīsu kathā adhiṭṭhī ti vuccati, evaṃ attani pavattattā, ajjhattam attānam paṭicca pavattattā paccattan ti pi vuccati.*

Kakkhalaṇ ti thaddham. Kharigatan ti pharusam. Tattha paṭhamam lakkhaṇavacanam, dutiyam ākāravacanam. Kakkhalalakkhaṇā hi pathaviḍhātu; sā pharusākārā hoti, tasmā kharigatan ti vuttā.

Upādinnan ti dalham ādinnam. Aham, maman ti evam dalham ādinnam, gahitam, parāmaṭṭhan ti attho.

Seyyathīdan ti nipāto. Tassa tam kataman ti ceti attho. Tato tam dassento:—kesā lomā ti ādini āha. Ettha ca, matthaluṅgam pakkhipitvā, visatiyā ākārehi pathaviḍhātu niddiṭṭhā ti veditabbā.

Yaṃ vā pan' aññam pi kiñci ti avasesesu tīsu koṭṭhāsesu pathaviḍhātu sangahitā.²

¹ M. i, 421 ff.; iii, 237 ff.

² Bhm °hitā.

Vissandanabhāvena taṃ taṃ thānaṃ appotī ti *āpo*. Kammasamuṭṭhānādivasena nānāvidhesu āpesu gatan ti *āpogataṃ*. Kin taṃ ? Āpodhātuyā ābandhanalakkhaṇaṃ.

Tejanaवासena *tejo*. Vuttanayen' eva tejesu gatan ti *tejogataṃ*. Kin taṃ ? Uṇhattalakkhaṇaṃ.

Yena cā ti yena tejodhātugatena kupitena¹ ayaṃ kāyo santappati ekāhikajarādibhāvena usumajāto hoti.

Yena ca jīratī ti yena ayaṃ kāyo jīratī, indriyavekallataṃ balaparikkhayam valiphalitādibhāvañ ca pāpunāti.

Yena ca pariḍayhatī ti yena kupitena¹ ayaṃ kāyo ḍayhati, so ca puggalo: ḍayhāmi ! ḍayhāmi ti kandanto satadhotasappigosītacandanādilepañ² ceva tālavaṇṭavātañ ca paccāsimsati.³

Yena ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchatī ti yen' etaṃ asitaṃ vā odanādi⁴ pītaṃ vā pānakādi khāyitaṃ vā piṭṭhakhajjakādi sāyitaṃ vā ambapakka-madhuphāṇitādi sammāparipākaṃ gacchati, rasādibhāvena vivekaṃ gacchati ti attho. Ettha ca purimā tayo tejodhātu catusamuṭṭhānā,⁵ pacchimo kammasamuṭṭhāno va.

Vāyanavasena *vāyo*. Vuttanayen' eva vāyesu gatan ti *vāyogataṃ*. Kin taṃ ? Vitthambhanalakkhaṇaṃ.

Uddhaṇḍamā vātā ti uggārahikkādi pavattakā uddhaṇḍaṇavātā.

Adhogamā vātā ti uccārapassāvādi-niharaṇakā adho orohaṇavātā.

Kucchisayā vātā ti antānaṃ bahi vātā.

Koṭṭhāsaya vātā ti antānaṃ anto vātā.

Angamangānusārino vātā, ti dhamanijālānusārena sakala-sarīre angamangāni anusatā samiñjanapasāraṇādi nibbattakā vātā.

Assāso ti anto pavisananāsikavāto.

Passāso ti bahinikkhamananāsikavāto.

Ettha ca purimā pañca catusamuṭṭhānā, assāsapassāsā cittasamuṭṭhānā va.

¹ Bhm kuppitena.

² Sh °sisa°; Sb °sisa°; Bh °sita°.

³ Bhm °sisati.

⁴ Sh °pakkādi-.

⁵ Bhm omit catu.

Sabbattha yaṃ vā paṇ' aññaṃ pi kiñcī ti iminā padena avasesakoṭṭhāsesu āpodhātu ādayo sangahitā.

Iti vīsatiyā ākārehi pathaviḍhātu, dvādasahi āpodhātu, catūhi tejodhātu, chahi vāyodhātū ti dvācattālīsāya ākārehi catasso dhātuyo vitthāritā honti ti ayam tāv' ettha pālivaṇnanā.

Bhāvanānayo paṇ' ettha tikkhapaññassa bhikkhuno kesā pathaviḍhātu, lomā pathaviḍhātū ti evaṃ vitthārato dhātu-pariggaho papañcato upatṭhāti. Yaṃ thaddhalakkhaṇaṃ, ayaṃ pathaviḍhātu, yaṃ ābandhanalakkhaṇaṃ, ayaṃ āpodhātu, yaṃ paripācanalakkhaṇaṃ, ayaṃ tejodhātu, yaṃ vitthambhanalakkhaṇaṃ, ayaṃ vāyodhātū ti evaṃ manasikaroto paṇ' assa kammaṭṭhānaṃ pākaṭaṃ hoti.

Nātittikkhapaññassa pana evaṃ manasikaroto andhakāraṃ avibhūtaṃ hoti, purimanayena vitthārato manasikarontassa pākaṭaṃ hoti. Kathaṃ? Yathā dvīsu bhikkhūsu bahupeyyālaṃ¹ tantim sajjhāyantesu, tikkhapañño bhikkhu sakiṃ vā dvakkhattuṃ vā peyyālamukhaṃ vitthāretvā, tato paraṃ ubhato koṭivasen' eva sajjhāyaṃ karonto gacchati, tatra nātittikkhapañño evaṃ vattā hoti: kiṃ sajjhāyo nāma esa oṭṭhapiyāhatamattāṃ kātum na deti? Evaṃ sajjhāye kariyamāne:—kadā taṃ ti paṇuṇā bhavissatī ti. So āgatāgataṃ peyyālamukhaṃ vitthāretvā va sajjhāyaṃ karoti. Tam enaṃ itaro evaṃ āha:—kiṃ sajjhāyo nāma esa pariyosānaṃ gantum na deti? evaṃ sajjhāye kariyamāne: kadā taṃ ti pariyosānaṃ gamissatī ti. Evaṃ eva tikkhapaññassa kesādivasena vitthārato dhātupariggaho papañcato upatṭhāti.

Yaṃ thaddhalakkhaṇaṃ, ayaṃ pathaviḍhātū ti ādinā nayena sankhepato manasikaroto kammaṭṭhānaṃ pākaṭaṃ hoti. Itarassa tatha manasikaroto andhakāraṃ avibhūtaṃ hoti. Kesādivasena vitthārato manasikarontassa pākaṭaṃ hoti. Tasmā imaṃ kammaṭṭhānaṃ bhāvetukāmena tikkhapaññena tāva rahogatena patisallīnena sakalam pi attano rūpakāyaṃ āvajjetvā²: yo imasmim kāye thaddhabhāvo vā kharabhāvo vā, ayaṃ pathaviḍhātu; yo ābandhanabhāvo

¹ S^b bahum peyyo.

² S^h °jitvā.

vā dravabhāvo vā, ayam āpodhātu; yo paripācanabhāvo vā upabhāvo vā, ayam tejodhātu; yo vitthambhanabhāvo vā samudīraṇabhāvo vā, ayam vāyodhātū ti evaṃ sankhittena dhātuyo pariggahetvā punappunam: pathavi-dhātu āpodhātū ti dhātumattato nissattato nijjivato āvajjitabbam manasikātabbam paccavekkhitabbam.

Tass' evaṃ vāyamamānassa na ciren' eva dhātuppabhedā va bhāsanapaññāpariggahito sabhāvadhammārammaṇattā appanam appatto upacāramatto samādhi uppajjati.

Atha vā pana ye ime catunnam mahābhūtānam nissatta-bhāvadassanattam Dhammasenāpatinā: *atthiñ ca paṭicca nahāruñ ca paṭicca mamsaṇ ca paṭicca cammañ ca paṭicca ākāso parivārito rūpan tveva sankham gacchaṭi* ti¹ cattāro koṭṭhāsā vuttā. Tesu tam tam antarānusārīnā ñānahatthena vinibbhujjitvā vinibbhujjitvā:—yo etesu thaddhabhāvo vā khara-bhāvo vā, ayam pathavidhātū ti purimanayen' eva dhātuyo pariggahetvā punappunam: pathavidhātu, āpodhātū ti dhātumattato nissattato nijjivato āvajjitabbam manasikātabbam paccavekkhitabbam. Tass' evaṃ vāyamamānassa na ciren' eva dhātuppabhedā va bhāsanapaññā pariggahito sabhāva-dhammārammaṇattā appanam appatto upacāramatto samādhi uppajjati.

Ayam sankhepato āgate catudhātuvavattihāne bhāvanānayo.

Vitthārato āgate pana evaṃ veditabbo:—idaṃ kammaṭṭhānam bhāvetukāmena hi nātittikkhapaññena yoginā ācariyasantike dvācattālīsāya ākārehi vitthārato dhātuyo uggaṇhitvā, vuttappakāre senāsane viharantena katasabbakiccena rahogatena patisallīnena (1) sasambhārasankhepato, (2) sasambhāravibhattito, (3) salakkhaṇasankhepato, (4) salakkhaṇavibhattito ti evaṃ catūh' ākārehi kammaṭṭhānam bhāvetabbam.

Tattha (1) katham sasambhārasankhepato bhāveti? Idha bhikkhu vīsatiyā koṭṭhāsesu thaddhākāraṃ pathavidhātū ti vavatthapeti; dvādasasu koṭṭhāsesu yūsagataṃ udakasankhātaṃ ābandhanākāraṃ āpodhātū ti vavatthapeti; catūsu koṭ-

thāsesu paripācanakaṃ tejaṃ tejodhātū ti vavatthapeti; chasu koṭṭhāsesu vitthambhanākāraṃ vāyodhātū ti vavatthapeti. Tass' evaṃ vavatthāpayato yeva dhātuyo pākāṭā honti. Tā punappunaṃ āvajjato manasikaroto vuttanayen' eva upacārasamādhī uppajjati.

(2) Yassa pana evaṃ bhāvayato kammaṭṭhānaṃ na ijjhati, tena sasambhāravibhattito bhāvetabbaṃ. Kathaṃ? Tena [hi] bhikkhunā yaṃ taṃ kāyagatāsati-kammaṭṭhānanidese sattadhā uggahakosallaṃ, dasadhā manasikāra-kosallaṃ ca vuttaṃ, dvattimsākāre tāva taṃ sabbaṃ aparihāpetvā tacapañcakādīnaṃ anulomapaṭilomato vacasā sajjhāyaṃ ādiṃ katvā sabbaṃ tattha vuttavidhānaṃ katabbaṃ.

Āyam eva hi viseso:—tattha vaṇṇa-saṇṭhāna-disokāsa-paricchedavasena kesādayo manasikaritvā pi paṭikūlavasena cittaṃ ṭhapetabbaṃ, idha [pana] dhātuvasena. Tasmā vaṇṇa-divasena pañcadhā pañcadhā kesādayo manasikaritvā avasāne evaṃ manasikāropavattetabbo:—ime *kesā* nāma sīsakaṭāhapalivethanacamme jātā. Tattha yathā vammikamatthake jātesu kuṇṭhatiṇesu na vammikamatthako jānāti: mayi kuṇṭhatiṇāni jātāni ti, na pi kuṇṭhatiṇāni jānanti: mayaṃ vammikamatthake jātāni ti, evaṃ eva na sīsakaṭāhapalivethanacammaṃ jānāti: mayi *kesā* jātā ti, na pi *kesā* jānanti: mayaṃ sīsakaṭāhaveṭhanacamme jātā ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti *kesā* nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Lomā sarīravethanacamme jātā. Tattha yathā suñña-gāmaṭṭhāne jātesu dabbatiṇakesu na suñña-gāmaṭṭhānaṃ jānāti: mayi dabbatiṇakāni jātāni ti, na pi dabbatiṇakāni jānanti: mayaṃ suñña-gāmaṭṭhāne jātāni ti, evaṃ eva na sarīravethanacammaṃ jānāti: mayi *lomā* jātā ti, na pi *lomā* jānanti: mayaṃ sarīravethanacamme jātā ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti *lomā* nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātūti.

Nakhā angulīnaṃ aggesu jātā. Tattha yathā kumārakesu daṇḍakehi madhukaṭṭhike vijjhitvā kilantesu na daṇḍakā

jānanti: amhesu madhukaṭṭhikā ṭhapitā ti, na pi madhukaṭṭhikā jānanti: mayam daṇḍakesu ṭhapitā ti, evam eva na anguliyo jānanti: amhākaṃ aggesu nakhā jātā ti, na pi nakhā jānanti: mayam angulinam aggesu jātā ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti nakhā nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Dantā hanukaṭṭhikesu jātā. Tattha yathā vaḍḍhakīhi pāsāṇa-udukkhalakesu kenacid-eva silesajātena bandhitvā ṭhapitatthambhesu na udukkhalā jānanti: amhesu thambhā ṭhitā ti, na pi thambhā jānanti: mayam udukkhalesu ṭhitā ti, evam eva na hanukaṭṭhīni jānanti: amhesu dantā jātā ti, na pi dantā jānanti: mayam hanukaṭṭhīsu jātā ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti dantā nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Taco sakalasarīraṃ pariyanandhitvā ṭhito. Tattha yathā allagocammapariyonaddhāya mahāvīṇāya na mahāvīṇā jānāti: ahaṃ allagocammena pariyanaddhā ti, na pi allagocammam jānāti: mayā mahāvīṇā pariyanaddhā ti, evam eva na sarīraṃ jānāti: ahaṃ tacena pariyanaddhan ti, na pi taco jānāti: mayā sarīraṃ pariyanaddhan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti taco nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Mamsam aṭṭhisanghātaṃ anulimpitvā ṭhitaṃ. Tattha yathā mahāmattikalittāya bhittiyā na bhitti jānāti: ahaṃ mahāmattikāya littā ti, na pi mahāmattikā jānāti: mayā bhitti littā ti, evam eva na aṭṭhisanghāto jānāti: ahaṃ nava pesi-satappabhedena mamsena litto ti, na pi mamsam jānāti: mayā aṭṭhisanghāto litto ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti mamsam nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

*Nahārū*¹ sarirabbhantare aṭṭhīni ābandhamānā ṭhitā. Tattha yathā vallihi vinaddhesu kuṭṭadārūsu na kuṭṭadārūni

jānanti: mayam vallihi vinaddhānī ti, na pi valliyo jānanti: amhehi kuṭṭadārūni vinaddhānī ti, evam eva na atṭhīni jānanti: mayam nahārūhi ābaddhānī ti, na pi nahārū jānanti: amhehi atṭhīni ābaddhānī ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti nahārū¹ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavidhātū ti.

Atṭhāsu paṇhikaṭṭhi gopphakaṭṭhim ukkhipitvā ṭhitam, gopphakaṭṭhi janghaṭṭhim ukkhipitvā ṭhitam, janghaṭṭhi ūraṭṭhim² ukkhipitvā ṭhitam, ūraṭṭhi² kaṭiṭṭhim pakkhipitvā ṭhitam, kaṭiṭṭhi piṭṭhikaṇṭakam ukkhipitvā ṭhitam, piṭṭhikaṇṭako gīvaṭṭhim ukkhipitvā ṭhito, gīvaṭṭhisīsaṭṭhim ukkhipitvā ṭhitam; sīsaṭṭhi gīvaṭṭhike patiṭṭhitam, gīvaṭṭhi piṭṭhikaṇṭake patiṭṭhitam, piṭṭhikaṇṭako kaṭiṭṭhimhi patiṭṭhito, kaṭiṭṭhi ūraṭṭhike patiṭṭhitam, ūraṭṭhi janghaṭṭhike patiṭṭhitam, janghaṭṭhi gopphakaṭṭhike patiṭṭhitam, gopphakaṭṭhi paṇhikaṭṭhike patiṭṭhitam.

Tattha yathā itṭhakadārugomayādi-sañcayesu na heṭṭhimā heṭṭhimā jānanti: mayam uparime uparime ukkhipitvā ṭhitā ti, na pi uparimā uparimā jānanti: mayam heṭṭhimesu heṭṭhimesu patiṭṭhitā ti, evam eva na paṇhikaṭṭhi jānāti: aham gopphakaṭṭhim ukkhipitvā ṭhitan ti, na gopphakaṭṭhi jānāti: aham janghaṭṭhim ukkhipitvā ṭhitan ti, na janghaṭṭhi jānāti: aham ūraṭṭhim ukkhipitvā ṭhitan ti, na ūraṭṭhi jānāti: aham kaṭiṭṭhim ukkhipitvā ṭhitan ti, na kaṭiṭṭhi jānāti: aham piṭṭhikaṇṭakam ukkhipitvā ṭhitan ti, na piṭṭhikaṇṭako jānāti: aham gīvaṭṭhim ukkhipitvā ṭhitan ti, na gīvaṭṭhi jānāti: aham sīsaṭṭhim ukkhipitvā ṭhitan ti, na sīsaṭṭhi jānāti: aham gīvaṭṭhimhi patiṭṭhitan ti, na gīvaṭṭhi jānāti: aham piṭṭhikaṇṭake patiṭṭhitan ti, na piṭṭhikaṇṭako jānāti: aham kaṭiṭṭhimhi patiṭṭhito ti, na kaṭiṭṭhi jānāti: aham ūraṭṭhimhi patiṭṭhitan ti, na ūraṭṭhi jānāti: aham janghaṭṭhimhi patiṭṭhitan ti, na janghaṭṭhi jānāti: aham gopphakaṭṭhipi patiṭṭhitan ti, na gopphakaṭṭhi jānāti: aham paṇhikaṭṭhimhi patiṭṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti atṭhi nāma imas-

¹ B^{um} nhāru.

² B^h uruṭṭhi[m].

mim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Aṭṭhimiñjaṃ tesam tesam aṭṭhīnaṃ abbhantare ṭhitam. Tattha yathā velupabbādīnaṃ¹ anto pakkhittasinnavettaggādisu, na velupabbādīni¹ jānanti: amhesu vettaggādīni pakkhittāni ti, na pi vettaggādīni jānanti: mayam velupabbādīsu ṭhitāni ti, evam eva na aṭṭhīni jānanti: amhākaṃ anto miñjaṃ ṭhitan ti, na pi miñjaṃ jānāti: ahaṃ aṭṭhīnaṃ anto ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti aṭṭhimiñjaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Vakkaṃ galavāṭakato nikkhantena ekamūlena thokaṃ gantvā dvidhā bhinnena thūlanahārunā vinibaddhaṃ hutvā hadayaṃamsaṃ parikkhipitvā ṭhitam. Tattha yathā vaṇṭūpanibaddhe ambaphaladvaye na vaṇṭaṃ jānāti: mayā ambaphaladvayaṃ upanibaddhaṃ ti, na pi ambaphaladvayaṃ jānāti: ahaṃ vaṇṭena upanibaddhaṃ ti, evam eva na thūlanahāru jānāti: mayā vakkaṃ upanibaddhaṃ ti, na pi vakkaṃ jānāti: ahaṃ thūlanahārunā upanibaddhaṃ ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti vakkaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Hadayaṃ sarīrabbhantare uraṭṭhi-²pañjaramajjhaṃ nissāya ṭhitam. Tattha yathā jīṇasandamānikapañjaraṃ nissāya ṭhapitāya mamsapesiyā na jīṇasandamānikapañjarabbhantaraṃ jānāti: maṃ nissāya mamsapesi ṭhitā ti, na pi mamsapesi jānāti: ahaṃ jīṇasandamānikapañjaraṃ nissāya ṭhitā ti, evam eva na uraṭṭhi-pañjarabbhantaraṃ jānāti: maṃ nissāya hadayaṃ ṭhitan ti, na pi hadayaṃ jānāti: ahaṃ uraṭṭhi-pañjaraṃ nissāya ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti hadayaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathaviḍhātū ti.

Yakanaṃ anto sarīre dvinnam thanānam abbhantare dakkhiṇapassaṃ nissāya ṭhitam. Tattha yathā ukkhalikapālapassaṃhi lagge yamakamaṃsapinḍe na ukkhalikapālapassaṃ jānāti: mayi yamakamaṃsapinḍo laggo ti, na pi yamakamaṃ-

¹ S^h vettha°.

² So also B^h.

sapiṇḍo jānāti: ahaṃ ukkhalikapālapasse laggo ti, evaṃ eva na thanānam abbhantare dakkhiṇapassam jānāti: maṃ nissāya yakanam t̥hitan ti, na pi yakanam jānāti: ahaṃ thanānam abbhantare dakkhiṇapassam nissāya t̥hitan ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti yakanam nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Kilomakesu paṭicchannakilomakam hadayañ ca vakkañ ca parivāretvā t̥hitaṃ. Appaṭicchannakilomakam sakalasarīre cammassa heṭṭhato mamsam pariyonandhitvā t̥hitaṃ. Tattha yathā pilotikapalivethite¹ mamse na mamsam jānāti: ahaṃ pilotikāya palivethitan¹ ti, na pi pilotikā jānāti: mayā mamsam palivethitan¹ ti, evaṃ eva na vakkahadayāni sakalasarīre ca mamsam jānāti: ahaṃ kilomakena paṭicchannan ti, na pi kilomakam jānāti: mayā vakkahadayāni sakalasarīre ca mamsam paṭicchannan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti kilomakam nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Pihakam hadayassa vāmapasse udarapaṭalassa matthakapassam nissāya t̥hitaṃ. Tattha yathā koṭṭhamatthakapassam² nissāya t̥hitāya gomayapiṇḍiyā na koṭṭhamatthakapassam² jānāti: gomayapiṇḍi maṃ nissāya t̥hitā ti, na pi gomayapiṇḍi jānāti: ahaṃ koṭṭhamatthakapassam² nissāya t̥hitā ti, evaṃ eva na udarapaṭalassa matthakapassam jānāti: pihakam maṃ nissāya t̥hitan ti, na pi pihakam jānāti: ahaṃ udarapaṭalassa matthakapassam maṃ nissāya t̥hitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pihakam nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Papphāsam sarirabbhantare dvinnam thanānam antare hadayañ ca yakanāñ ca uparichādetvā olambantaṃ t̥hitaṃ. Tattha yathā jiṇṇakoṭṭhabbhantare lambamāne sakunakulāvake na jiṇṇakoṭṭhabbhantaram jānāti: mayi sakunakulāvako lambamāno t̥hito ti, na pi sakunakulāvako jānāti: ahaṃ jiṇṇakoṭṭhabbhantare lambamāno t̥hito ti, evaṃ eva

¹ Bhm pali°.

² Sbh koṭṭhaka°.

na taṃ sarīrabbhantaraṃ jānāti: mayi papphāsaṃ lamba-
mānaṃ t̥hitan ti, na pi papphāsaṃ jānāti: ahaṃ evarūpe
sarīrabbhantare lambamānaṃ t̥hitan ti. Aññamaññaṃ ābho-
gapaccavekkhaṇarahitā ete dhammā. Iti papphāsaṃ nāma
imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño
nissatto thaddho pathaviḍhātū ti.

Antaṃ galavāṭakakarīsamaggapariyante sarīrabbhantare
t̥hitaṃ. Tattha yathā lohitaḍoṇikāya obhujitvā t̥hapite
chinnasīsadhamani¹-kālebare na lohitaḍoṇi jānāti: mayi
dhamanikāle varam t̥hitan ti, na pi dhamanikālebaram jānāti:
ahaṃ lohitaḍoṇiyā t̥hitan ti, evam eva na sarīrabbhantaram
jānāti: mayi antaṃ t̥hitan ti, na pi antaṃ jānāti: ahaṃ
sarīrabbhantare t̥hitan ti. Aññamaññaṃ ābhogapaccavek-
khaṇarahitā ete dhammā. Iti antaṃ nāma imasmiṃ sarīre
pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho
pathaviḍhātū ti.

Antaguṇaṃ antantare ekavīsati bhoge bandhitvā t̥hitaṃ.
Tattha yathā pādapuñchanarajjumaṇḍalakam sibbetvā t̥hitesu
rajjukesu na pādapuñchanarajjumaṇḍalakam jānāti: rajjukā
maṃ sibbitvā t̥hitā ti, na pi rajjukā jānāti: mayam pāda-
puñchanarajjumaṇḍalakam sibbitvā t̥hitā ti, evam eva na
antaṃ jānāti: antaguṇaṃ maṃ ābandhitvā t̥hitan ti, na pi
antaguṇaṃ jānāti: ahaṃ antaṃ ābandhitvā t̥hitan ti. Añña-
maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti anta-
guṇaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano
avyākato suñño nissatto thaddho pathaviḍhātū ti.

Udariyaṃ udare t̥hitaṃ asitapītakhāyitasāyitaṃ. Tattha
yathā suvāṇaḍoṇiyaṃ² t̥hite suvāṇavamathumhi na suvāṇa-
ḍoṇi jānāti: mayi suvāṇavamathu t̥hito ti; na pi suvāṇava-
mathu jānāti: ahaṃ suvāṇaḍoṇiyaṃ t̥hito ti, evam eva na
udaram jānāti: mayi udariyaṃ t̥hitan ti; na pi udariyaṃ
jānāyi: ahaṃ udare t̥hitan ti. Aññamaññaṃ ābhogapaccavek-
khaṇarahitā ete dhammā. Iti udariyaṃ nāma imasmiṃ
sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto
thaddho pathaviḍhātū ti.

Karīsaṃ pakkāsayasankhāte aṭṭhangulavelupabbasadiṣe³

¹ S^{bh} °dhammani°. ² B^{hm} °vānā-. ³ S^h °vetṭhapabba°.

antapariyosāne ñhitam. Tattha yathā velupabbe¹ omadditvā pakkhittāya saṇhapandumattikāya na velupabbam¹ jānāti: mayi paṇḍumattikā ñhitā ti, na pi paṇḍumattikā jānāti: ahaṃ velupabbe¹ ñhitā ti, evam eva na pakkāsayo jānāti: mayi karisaṃ ñhitā ti, na pi karisaṃ jānāti: ahaṃ pakkāsaye ñhitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti karisaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavidhātū ti.

Matthalungaṃ sīsakaṭāhabbhantare ñhitam. Tattha yathā purāṇalābukaṭāhe pakkhittāya piṭṭhapinḍiyā na lābukaṭāham jānāti: mayi piṭṭhapinḍi ñhitā ti, na pi piṭṭhapinḍi jānāti: ahaṃ lābukaṭāhe ñhitā ti, evam eva na sīsakaṭāhabbhantaram jānāti: mayi matthalungaṃ ñhitā ti, na pi matthalungaṃ jānāti: ahaṃ sīsakaṭāhabbhantare ñhitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti matthalungaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavidhātū ti.

Pittesu abaddhapittam jīvitindriyappaṭibaddham sakala-sarīram vyāpetvā ñhitam; baddhapittam pittakosake ñhitam. Tattha yathā pūvam vyāpetvā ñhite tele na pūvam jānāti: telam maṃ vyāpetvā ñhitā ti, na pi telam jānāti: ahaṃ pūvam vyāpetvā ñhitā ti, evam eva na sarīram jānāti: abaddhapittam vyāpetvā ñhitā ti, na pi abaddhapittam jānāti: ahaṃ sarīram vyāpetvā ñhitā ti. Yathā vassodakena punne kosātakī²kosake na kosātakī² kosako jānāti: mayi vassodakam ñhitā ti, na pi vassodakam jānāti: ahaṃ kosā-takī-kosake ñhitā ti, evam eva na pittakosako jānāti: mayi bandhapittam ñhitā ti, na pi bandhapittam jānāti: ahaṃ pittakosake ñhitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pittam nāma imasmim sarīre pā-ṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsa-bhūto ābandhanākāro āpodhātū ti.

Semham ekapattapūrappamāṇam³ udarapaṭale ñhitam. Tattha yathā upari sañjātaphenapaṭalāya candanikāya na candanikā jānāti: mayi phenapaṭalam ñhitā ti, na pi phenā-

¹ Sh °vetṭhapabba°.

² Bhm kosātaki.

³ Bhm ekapattha°.

paṭalam jānāti: ahaṃ candanikāya ṭhitan ti, evam eva na udarapaṭalam jānāti: mayi semhaṃ ṭhitan ti, na pi semhaṃ jānāti: ahaṃ udarapaṭale ṭhitan ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti semhaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Pubbo anibaddhokāso yattha yatth' eva khāṇukaṇṭakappa-haraṇa-aggi-jālādihi abhihate sarīrappadesa lohitam saṇṭha-hitvā paccati, gaṇḍapilakādayo¹ vā uppajjanti, tattha tattha tiṭṭhati. Tattha yathā pharasupphahārādivasena paggharitanīyyāse rukke na rukkhassa pahārādippadesā jānanti, amhesu niyyāso ṭhito ti, na pi niyyāso jānāti: ahaṃ rukkhassa pahārādippadesesu ṭhito ti, evam eva na sarīrassa khāṇukaṇṭakādihi abhihatappadesā jānanti: amhesu pubbo ṭhito ti, na pi pubbo jānāti: ahaṃ tesu padesesu ṭhito ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pubbo nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Lohitesu saṃsaraṇalohitam pittam viya sakalasarīram vyāpetvā ṭhitam. Sannicalohitam yakanatṭhānassa hetthābhāgam pūretvā ekapattapūramattam² vakkahadayayakanapapphāsāni tementam ṭhitam. Tattha saṃsaraṇalohite abaddhapittasadiso va vinicchayo; itaram pana yathā jajjara-kapāle ovaṭṭhe udae hetthā leḍḍu-khaṇḍādini temayamāne na leḍḍu-khaṇḍādini jānanti: mayam udakena temiyamānā ti, na pi udakam jānāti: ahaṃ leḍḍu-khaṇḍādini tememi ti, evam eva na yakanassa hetthābhāgaṭṭhānam vakkādini vā jānanti: mayi lohitam ṭhitam amhe vā temayamānam ṭhitan ti, na pi lohitam jānāti: ahaṃ yakanassa hetthābhāgam pūretvā vakkādini temayamānam ṭhitan ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti lohitam nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Sedo aggisantāpādikālesu kesalomakūpavivarāni pūretvā tiṭṭhati ceva paggharati ca. Tattha yathā udakā abbūlha-³

¹ Bhm °pilakādayo.

² Bhm ekapatttha°.

³ Bm abbhulham.

mattesu bhisamulālakumudanālakalāpesu na bhisādikalāpavivarāni jānanti: amhehi udakaṃ paggharatī ti, na pi bhisādikalāpavivarehi paggharantaṃ udakaṃ jānāti: ahaṃ bhisādikalāpavivarehi paggharāmi ti, evaṃ eva na kesalomakūpavivarāni jānanti: amhehi sedo paggharatī ti, na pi sedo jānāti: ahaṃ kesalomakūpavivarehi paggharāmi ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti sedo nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Medo thūlassa sakalasarīraṃ pharitvā kisassa janghamam-sādini nissāya ṭhito patthinnasineho.¹ Tattha yathā haliddipilotikapaticchanne na maṃsapuñjā jānāti: maṃ nissāya haliddipilotikā ṭhitā ti, na pi haliddipilotikā jānāti: ahaṃ maṃsapuñjaṃ nissāya ṭhitā ti, evaṃ eva na sakalasarīre janghādisu vā ṭhitaṃ maṃsaṃ jānāti: maṃ nissāya medo ṭhito ti, na pi medo jānāti: ahaṃ sakalasarīre janghādisu vā maṃsaṃ nissāya ṭhito ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti medo nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto patthinnayūso ābandhanākāro āpodhātū ti.

Assu yadā sañjāyati, tadā akkhikūpake pūretvā tiṭṭhati vā paggharatī vā. Tattha yathā udakapuñnesu taruṇatālatṭhikūpakesu na taruṇatālatṭhi-²kūpakā jānanti: amhesu udakaṃ ṭhitaṃ ti, na pi taruṇatālatṭhi-kūpakesu udakaṃ jānāti: ahaṃ taruṇatālatṭhikūpakesu ṭhitaṃ ti, evaṃ eva na akkhikūpakā jānanti: amhesu assu ṭhitaṃ ti, na pi assu jānāti: ahaṃ akkhikūpakesu ṭhitaṃ ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti assu nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Vasā aggisantāpādikāle hatthatala-hatthapiṭṭhi-pādatala-pādapiṭṭhi-nāsapuṇṇanālāta-amsakūṭesu ṭhitavilīnasineho.³ Tattha yathā pakkhittatele ācāme⁴ na ācāmo jānāti: maṃ telaṃ ajjhottharivā ṭhitaṃ ti, na pi telaṃ jānāti: ahaṃ ācāmaṃ ajjhottharivā ṭhitaṃ ti, evaṃ eva na hatthatalādippadeso

¹ S^b sneho.² Cf. *Therīg. Comy.* 101 (P.T.S. ed.).³ So all editions.⁴ Cf. *D.* i, 166.

jānāti: maṃ vasā ajjhottharivā t̥hitā ti, na pi vasā jānāti: ahaṃ hatthatalādippadesaṃ ajjhottharivā t̥hitā ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti vasā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Kheḷo tathārūpe kheluppattipaccaye sati ubhohi kapolapassehi orohitvā jivhātale tiṭṭhati. Tattha yathā abbocchin-na-udakanissande naditirakūpake na kūpatalaṃ jānāti: mayi udakaṃ santiṭṭhatī ti, na pi udakaṃ jānāti: ahaṃ kūpatale santiṭṭhāmī ti, evaṃ eva na jivhātalaṃ jānāti: mayi ubhohi kapolapassehi orohitvā kheḷo t̥hito ti, na pi kheḷo jānāti: ahaṃ ubhohi kapolapassehi otarivā jivhātale t̥hito ti. Añña-maññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti kheḷo nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Singhāṇikā yadā sañjāyati, tadā nāsapuṭe pūretvā tiṭṭhati vā paggharati vā. Tattha yathā pūtidadhi bharitāya sippikāya na sippikā jānāti: mayi pūtidadhi t̥hitan ti, na pi pūtidadhi jānāti: ahaṃ sippikāya t̥hitan ti, evaṃ eva na nāsapuṭā jānanti: amhesu singhāṇikā t̥hitā ti, na pi singhāṇikā jānāti: ahaṃ nāsapuṭesu t̥hitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti singhāṇikā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Lasikā aṭṭhikasandhīnaṃ abbhañjanakiccaṃ sādhayamānā asītisatasandhisu t̥hitā. Tattha yathā telabbhañjite akkhe na akkho jānāti: maṃ telaṃ abbhañjitvā t̥hitan ti, na pi telaṃ jānāti: ahaṃ akkhaṃ abbhañjitvā t̥hitan ti, evaṃ eva na asītisatasandhaya jānanti: lasikā amhe abbhañjitvā t̥hitā ti, na pi lasikā jānāti: ahaṃ asītisatasandhaya abbhañjitvā t̥hitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti lasikā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Muttaṃ vatthissa abhantare t̥hitaṃ. Tattha yathā candanikāya pakkhitte adhomukhe ravaṇaghaṭe na ravaṇaghaṭo jānāti: mayi candanikāraso t̥hito ti, na pi candanikāraso jānāti: ahaṃ ravaṇaghaṭe t̥hito ti, evaṃ eva na vatthi jānāti:

mayi muttam tñitan ti, na pi muttam jānāti; ahaṃ vatthimhi tñitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti muttam nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.¹

Evam kesādisu manasikāraṃ pavattetvā yena santappati: ahaṃ imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto paripācanākāro tejodhātū ti, yena jīrayati, yena paridayhati, yena asitapīṭakhāyitasāyitaṃ sammāpari-nāmaṃ gacchati, ayaṃ imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto paripācanākāro tejodhātū ti: —evam tejokoṭṭhāsesu manasikāro pavattetabbo.

Tato uddhangame vāte uddhangamavasena pariggahetvā, adhogame adhogamavasena, kucchisaye kucchisayavasena, koṭṭhāsaye koṭṭhāsavavasena, angamangānusārīno angaman-gānusāravasena, assāsapassāse assāsapassāsavvasena parigga-hetvā uddhangamā vātā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto vitthambhanākāro vāyodhātū ti; adhogamā vātā nāma, kucchisayā vātā nāma, koṭṭhāsayā vātā nāma, angamangānusārīno vātā nāma, assā-sapassāsā vātā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto vitthambhanākāro vāyo-dhātū ti:—evam vāyo koṭṭhāsesu manasikāro pavattetabbo.

Tass' evaṃ pavattamanasikārassa dhātuyo pākataṃ honti, tā punappuna āvajjato manasikaroto vuttanayen' eva upa-cārasamādhī uppajjati. Yassa pana evaṃ bhāvayato kammat-thānaṃ na ijjhati, tena salakkhaṇa-sankhepato bhāvetabbaṃ. Kathaṃ? (1) Vīsatīyā koṭṭhāsesu thaddhalakkhaṇaṃ patha-vīdhātū ti vavatthapetabbaṃ; tatth' eva ābandhanalakkaṇaṃ āpodhātū ti, paripācanalakkaṇaṃ tejodhātū ti, vitthambhanalakkaṇaṃ vāyodhātū ti. (2) Dvādasasu koṭṭhāsesu ābandhanalakkaṇaṃ āpodhātūti vavatthapetabbaṃ; tatth' eva paripācanalakkaṇaṃ tejodhātū ti, vitthambhanalakkaṇaṃ vāyodhātū ti, thaddhalakkhaṇaṃ pathavīdhātū ti. (3) Catūsu koṭṭhāsesu paripācanalakkaṇaṃ tejodhātū ti va-vatthapetabbaṃ; tena avinibhuttaṃ vitthambhanalakkaṇaṃ

¹ *With foregoing* pp. 353-63 cf. *Kāyagatāsati*, pp. 239-65.

vāyodhātū ti, thaddhalakkhaṇaṃ pathaviḍhātū ti, ābandhana-lakkhaṇaṃ āpodhātū ti. (4) Chasu koṭṭhāsesu vitṭhambhana-lakkhaṇaṃ vāyodhātū ti vavatthapetabbam. Tatth' eva thaddhalakkhaṇaṃ pathaviḍhātū ti, ābandhanalakkhaṇaṃ āpodhātū ti, paripācanalakkhaṇaṃ tejodhātū ti. Tass' evam vavatthāpayato dhātuyo pākaṭā honti; tā punappuna āvajjato manasikaroto vuttanayen' eva upacārasamādhī uppajjati.

Yassa pana evam pi bhāvayato kammaṭṭhānaṃ na ijjhati, tena salakkhaṇa-vibhattito bhāvetabbam. Kathaṃ? Pubbe vuttanayen' eva kesādayo pariggahetvā kesamhi thaddhalakkhaṇaṃ pathaviḍhātū ti vavatthapetabbam; tatth' eva ābandhanalakkhaṇaṃ āpodhātū ti, paripācanalakkhaṇaṃ tejodhātū ti, vitṭhambhanalakkhaṇaṃ vāyodhātū ti:—evam sabhakoṭṭhāsesu ekekasmim koṭṭhāse catasso catasso dhātuyo vavatthapetabbā. Tass' evam vavatthāpayato dhātuyo pākaṭā honti; tā punappuna āvajjato manasikaroto vuttanayen' eva upacārasamādhī uppajjati.

Api ca kho pana (1) vacanatthato, (2) kalāpato, (3) cuṇnato, (4) lakkhaṇādito, (5) samuṭṭhānato, (6) nānattekattato, (7) vinibbhogāvinibbhogato, (8) sabhāgavisabhāgato, (9) ajjhattikabāhīravisesato, (10) sangahato, (11) paccayato, (12) asamannāhārato, (13) paccayavibhāgato ti imehi pi ākārehi dhātuyo manasikātabbā.

Tattha (1) *vacanatthato* manasikarontena patthaṭattā pathavī; appoti, āpiyati, appāyati ti vā āpo; tejati ti tejo; vāyati ti vāyo. Avisesena pana salakkhaṇadhāraṇato dukkhādānato dukkhādhānato ca dhātū ti. Evam visesasāmaññavasena vacanatthato manasikātabbā.

(2) *Kalāpato* ti yā *ayaṃ kesā lomā* ti ādinānayaena visatiyā ākārehi pathaviḍhātu, pittaṃ semhan ti ca ādinānayaena dvādasah' ākārehi āpodhātu niddiṭṭhā. Tattha yasmā:—

Vaṇṇo gandho raso ojā, catasso cāpi dhātuyo

aṭṭhadhammasamodhānā hoti kesā ti sammuti:

tesaṃ yeva vinibbhogā natthi kesā ti sammuti ti,

tasmā¹ kesā pi aṭṭhadhammakalāpamattam eva; tathā lomā-

dayo ti. Yo pan' ettha kammassamuṭṭhāno koṭṭhāso, so jīvitindriyena ca bhāvena ca saddhim dasadhammakalāpo pi hoti. Ussadavasena pana pathaviḍhātu āpodhātū ti sankham gato. Evaṃ kalāpato manasikātabbā.

(3) *Cuṇṇato* ti imasmim hi sarīre majjhimena pamānena pariggayhamānā paramāṇubhedasañcuṇṇā sukhumarajabhūtā pathaviḍhātu donamattā siyā, sā tato upaḍḍhappamāṇāya āpodhātuyā sangahitā, tejodhātuyā anupālītā, vāyodhātuyā vitthambhitā na vikirati, na viddhamsati, avikiriyaṃmānā aviddhamsiyaṃmānā anekavidham itthipurisalingādi-bhāvavikappaṃ upagacchati, aṇuṭṭhāla-dīgharassathirakathinādi-bhāvañ ca pakāseti. Yūsagatā ābandhanākārabhūtā pan' ettha āpodhātu pathavīpatiṭṭhitā tejānupālītā vāyovitthambhitā na paggharati, na parissavati, apaggharamānā aparissavamānā pīṇita-pīṇitabhāvaṃ¹ dasseti. Asita-pītādipācaka c' ettha usumākārabhūtā uṇhattalakḥhaṇā tejodhātu pathavīpatiṭṭhitā āposangahitā vāyovitthambhitā imaṃ kayam paripāceti; vaṇṇasampattiñ c' assa āvahati; tāya ca pana paripācito ayaṃ kāyo na pūtibhāvaṃ dasseti. Angamangānusatā c' ettha samudīraṇavithambhanalakḥhaṇā vāyodhātu pathavīpatiṭṭhitā āposangahitā tejānupālītā imaṃ kāyam vitthambheti. Tāya ca pana vitthambhito ayaṃ kāyo na paripatati, ujukam sañṭhāti. Aparāya vāyodhātuyā samabbhāhato gamanaṭṭhānanissajjasayana-iriyāpathesu viññattim dasseti, sammiñjeti,² sampasāreti, hatthapādam lāleti. Evaṃ eva taṃ itthipurisādibhāvena bāla-jana-vañcanaṃ māyārūpasadisam dhātuyantaṃ pavattati ti evaṃ cuṇṇato manasikātabbā.

(4) *Lakkhaṇādito* ti pathaviḍhātu kiṃ lakkhaṇā ? kiṃ rasā ? kiṃ pāccupaṭṭhānā ti evaṃ catasso pi dhātuyo āvajjetvā:— pathaviḍhātu kakkhalattalakḥhaṇā, patiṭṭhānaraṣā, sampaticchanapaccupaṭṭhānā; āpodhātu paggharaṇalakḥhaṇā, brūhanaraṣā, sanghapaccupaṭṭhānā; tejodhātu uṇhattalakḥhaṇā, paripācanaraṣā, maddavānuppadānapaccupaṭṭhānā; vāyodhātu vitthambhanalakḥhaṇā, samudīraṇaraṣā, abhinīhārapaccupaṭṭhānā ti evaṃ lakkhaṇādito manasikātabbā.

¹ Bhm pīṇitapīṇita°.

² Bhm samīñjeti.

(5) *Samuṭṭhānato* ti ye ime pathaviḍhātu-ādinam vitthārato dassanavasena kesādayo dvācattālisa koṭṭhāsā dassitā. Tesu udariyaṃ, karisaṃ, pubbo, muttan ti ime cattāro koṭṭhāsā utusamuṭṭhānā va; assu, sedo, kheḷo singhāṇikā ti ime cattāro utucittasamuṭṭhānā; asitādi-paripācako tejo kammasamuṭṭhāno va; assāsapassāsā cittasamuṭṭhānā va; avasesā sabbe pi catusamuṭṭhānā ti:—evam samuṭṭhānato manasikātabbā.

(6) *Nāmuttekattato* ti sabbāsam pi dhātūnam salakkhaṇādito nānattam aññān' eva hi pathaviḍhātuyā lakkhaṇarasa-paccupaṭṭhānāni, aññāni āpodhātu-ādinam:—evam lakkhaṇādivasena pana kammasamuṭṭhānādivasena ca nānattabhūtānam pi etāsam rūpa-mahābhūta-dhātu-dhamma-aniccādivasena *ekattam* hoti. Sabbā pi hi dhātuyo ruppanalakkhaṇam anatitattā rūpāni; mahantapātubhāvādīhi kāraṇehi *mahābhūtāni*.

Mahantapātubhāvādīhi ti etāhi dhātuyo *mahantapātubhāvato*, *mahābhūtasāmaññato*, *mahāparihārato*, *mahāvikārato*, *mahuttā bhūtattā* cā ti imehi kāraṇehi mahābhūtāni ti vuccanti. Tattha *mahantapātubhāvato* ti etāni hi anupādinnaśantāne pi upādinnaśantāne pi mahantāni pātubhūtāni. Tesam anupādinnaśantāne:—

Duve satasahassāni cattāri nahutāni ca,
ettakaṃ bahalattena sankhātā 'yaṃ vasundharā ti.

ādinā nayena mahantapātubhāvata Buddhānussati-niddese¹ vuttā va. Upādinnaśantāne pi maccha-kacchapa-deva-dāna-vādi-sarīravasena mahantān' eva pātubhūtāni. Vuttam h' etam:—*santi, bhikkhave, mahāsamudde yojanasatikā pi attabhāvā ti*² ādi.

Mahābhūtasāmaññato ti etāni hi—yathā māyākāro amaṇiṃ yeva udakaṃ maṇiṃ katvā dasseti, asuvaṇṇam yeva leddum suvaṇṇam katvā dasseti;—yathā ca, sayam neva yakkho na yakkhī samāno, yakkhabhāvam pi yakkhi-³ bhāvam pi dasseti, evam eva sayam anīlān' eva hutvā nīlaṃ upādārūpaṃ dassenti, apītāni alohitāni anodātān'

¹ Cf. p. 205.

² A. iv, 200; Vin. ii, 238.

³ So all ed.

eva hutvā odātaṃ upādārūpaṃ dassenti ti māyākārama-hābhūtasāmaññato mahābhūtāni;—yathā ca yakkhādīni mahābhūtāni yaṃ gaṇhanti, neva nesam tassa anto na bahiṭṭhānaṃ upalabbhati, na ca taṃ nissāya na tiṭṭhanti, evam eva etāni¹ pi neva aññamaññassa anto na bahiṭṭhitāni hutvā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhanti ti acinteyyatṭhānatāya yakkhādi mahābhūtasāmaññato pi mahābhūtāni;—yathā ca yakkhinī-sankhātāni mahābhūtāni manāpehi vaṇṇasaṇṭhānavikkhepehi attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti:—evam eva etāni² pi itthipurisa-sarīrādisu manāpena chavivaṇṇena, manāpena attano angapaccangasaṇṭhānena, manāpena ca hatthangulipādangulibhamukavikkhepena attano kakkhalaṭṭādibhedam sarasalakhaṇaṃ paṭicchādetvā bālaṇaṃ vañcenti, attano sabhāvaṃ daṭṭhum na denti ti vañcakattena yakkhinīmahābhūtasāmaññato pi mahābhūtāni.

Mahāparihārato ti mahantehi paccayehi haritabbato. Etāni hi divase divase upanetabbattā mahantehi ghāsacchādanādihi bhūtāni pavattāni ti mahābhūtāni, mahāparihārāni vā bhūtāni ti pi mahābhūtāni.

Mahāvikārato ti etāni hi anupādiṇṇāni pi upādiṇṇāni pi mahāvikārāni honti. Tattha anupādiṇṇānaṃ kappavutṭhāne vikāramahattaṃ pākataṃ hoti, upādiṇṇānaṃ dhātukkho-bhakāle. Tathā hi:—

Bhūmito vutṭhitā yāva Brahmaloḷā vidhāvati;
Acci accimato loke ḍayhamānaṃhi tejasā.

Koṭisatasahass' ekam cakkavālaṃ viliyati,
kupitena yadā loko salilena vinassati.

Koṭisatasahass' ekam cakkavālaṃ viliyati,³
vāyodhātuppakopena yadā loko vinassati.

Patthaddho bhavati kāyo daṭṭho kaṭṭhamukhena vā,
pathaviḍhātuppakopena hoti kaṭṭhamukh' eva so.

Pūtiko bhavati kāyo daṭṭho pūtimukhena vā,
āpodhātuppakopena hoti pūtimukhe va so.

¹ B^{hm} tāni. See n. 2. ² So all ed. ³ B^m vikīrati.

Santatto bhavati kāyo daṭṭho aggimukhena vā,
Tejodhātuppakopena hoti aggimukkhe va so.

Sañchanno bhavati kāyo daṭṭho satthamukhena vā,
vāyodhātuppakopena hoti satthamukhe va so.

Iti mahāvikārāni bhūtāni ti mahābhūtāni.

Mahattā bhūtattā cā ti etāni hi mahantāni mahatā vāyāmena pariggahetabbattā bhūtāni vijjamānattā ti mahattā bhūtattā ca mahābhūtāni. Evaṃ sabbā p' etā dhātuyo mahanta-pātubhāvādihi kāraṇehi mahābhūtāni. Salakkhaṇadhāraṇato pana dukkhādānato ca dukkhādhānato ca sabbā pi dhātulak-khaṇaṃ anatītattā dhātuyo.

Salakkhaṇadhāraṇena ca attano khaṇānurūpadhāraṇena ca *dhammā*, khayaṭṭhena *aniccā*, bhayaṭṭhena *dukkhā*, asāra-katṭhena *anattā*:—iti sabbāsam pi rūpa-mahābhūta-dhātu-dhamma-aniccādivasena ekattan ti evaṃ nānattekattato manasikātabbā.

(7) *Vinibbhogāvinibbhogato* ti sahuppannā va etā ekekaśmin sabbapariyant' ime suddhaṭṭhakādikalāpehi padesena avinibbhuttā, lakkhaṇena pana vinibbhuttā ti evaṃ vinibbhogāvinibbhogato manasikātabbā.

(8) *Sabhāgavisabhāgato* evaṃ avinibbhuttāsu cā pi etāsu purimā dve garukattā sabhāgā, tathā pacchimā lahukattā. Purimā pana pacchimāhi pacchimā ca purimāhi visabhāgā ti evaṃ sabhāgavisabhāgato manasikātabbā.

(9) *Ajjhattika-bāhiravisesato* ti ajjhattikadhātuyo viññāṇa-vatthu viññatti indriyānaṃ nissayā honti, sa iriyāpathā catu-samuṭṭhānā, bāhirā vuttaviparītappakārā ti evaṃ ajjhattika-bāhiravisesato manasikātabbā.

(10) *Sangahato* ti kammasamuṭṭhānā pathaviḍhātu kamma-samuṭṭhānāhi itarāhi ekasangaḥ hoti, samuṭṭhānanānattā-bhāvato. Tathā cittādisamuṭṭhānā cittādisamuṭṭhānādihī ti evaṃ sangahato manasikātabbā.

(11) *Paccayato* ti pathaviḍhātu āposangahitā tejo-anupālītā vāyo-vitthambhitā tiṇṇaṃ mahābhūtānaṃ patiṭṭhā hutvā paccayo hoti; āpodhātu pathavīpatiṭṭhitā tejo-anupālītā vā-yovitthambhitā tiṇṇaṃ mahābhūtānaṃ ābandhanaṃ hutvā paccayo hoti; tejodhātu pathavīpatiṭṭhitā āposangahitā

vāyovitthambhitā tiṇṇaṃ mahābhūtānaṃ paripācanaṃ hutvā paccayo hoti; vāyodhātu pathavīpatiṭṭhitā āposangahitā tejoparipācitā tiṇṇaṃ mahābhūtānaṃ vitthambhanaṃ hutvā paccayo hoti ti:—evaṃ paccayato manasikātabbā.

(12) *Asamannāhārato* ti pathavīdhātu c' ettha: ahaṃ pathavīdhātū ti vā, tiṇṇaṃ mahābhūtānaṃ patiṭṭhā hutvā paccayo homi ti vā na jānāti; itarāni pi tiṇi: amhākaṃ pathavīdhātu patiṭṭhā hutvā paccayo hoti ti na jānanti:—esa nayo sabbatthāt i evaṃ asamannāhārato manasikātabbā.

(13) *Paccayavibhāgato* ti dhātūnaṃ hi kammaṃ, cittaṃ, āhāro, utū ti cattāro paccayā. Tattha kammaṣaṃmutṭhānānaṃ kammaṃ eva paccayo hoti, na cittādayo. Cittādisaṃmutṭhānānaṃ pi cittādayo va paccayā honti, na itare. Kammaṣaṃmutṭhānānaṃ ca kammaṃ janakapaccayo hoti; sesānaṃ pariyāyato upanissaya-paccayo hoti. Cittasaṃmutṭhānānaṃ cittaṃ janakapaccayo hoti; sesānaṃ pacchājāta-paccayo atthipaccayo avigata-paccayo ca. Āhārasaṃmutṭhānānaṃ āhāro janakapaccayo hoti; sesānaṃ āhārapaccayo atthipaccayo avigata-paccayo ca. Utusaṃmutṭhānānaṃ utujanakapaccayo hoti; sesānaṃ atthipaccayo avigata-paccayo ca. Kammaṣaṃmutṭhānaṃ mahābhūtaṃ kammaṣaṃmutṭhānānaṃ pi mahābhūtānaṃ paccayo hoti, cittādisaṃmutṭhānānaṃ pi; tathā cittaṣaṃmutṭhānaṃ; āhārasaṃmutṭhānaṃ, utusaṃmutṭhānaṃ mahābhūtaṃ utusaṃmutṭhānānaṃ pi mahābhūtānaṃ paccayo hoti kammādisaṃmutṭhānānaṃ pi.

Tattha kammaṣaṃmutṭhānaṃ pathavīdhātu kammaṣaṃmutṭhānānaṃ itarāsaṃ saha-jāta-añña-mañña-nissaya-atthi-avigatavasena ceva patiṭṭhāvasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantati mahābhūtānaṃ nissaya-atthi-avigatavasena paccayo hoti, na patiṭṭhāvasena, na janakavasena. Āpodhātu c' ettha itarāsaṃ tiṇṇaṃ saha-jātādivasena ceva ābandhanavasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatikānaṃ nissaya-atthi-avigatapaccayavaseṇ' eva, na ābandhanavasena, na janakavasena. Tejodhātu p' ettha itarāsaṃ tiṇṇaṃ saha-jātādivasena ceva paripācanavasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatikānaṃ nissaya-atthi-avigatapaccayavaseṇ' eva, na paripācanavasena, na janakavasena. Vāyodhātu p' ettha itarāsaṃ tiṇṇaṃ saha-

jātādivasena ceva vitthambhanavasena ca paccayo hoti, na janakavasena. Itaresam tisantatikānam nissaya-atthi-avigatapaccayavasen' eva, na vitthambhanavasena, na janakavasena. Citta-āhāra-utusamuṭṭhānapathavīdhātu ādisu pi es' eva nayo. Evaṃ saha-jātādipaccaya-vasappavattāsu ca pan' etāsu dhātūsu:—

Ekam paṭicca tisso catudhā tisso paṭicca eko ca;
dve dhātuyo paṭicca dve chadhā sampavattan ti.

Pathavī ādisu hi ekekaṃ paṭicca itarā tisso tisso ti evaṃ ekam paṭicca tisso catudhā sampavattan ti. Tathā pathavī-dhātu ādisu ekeka itarā tisso tisso paṭicca ti evaṃ tisso paṭicca ekā catudhā sampavattati. Purimā pana dve paṭicca pacchimā, pacchimā ca dve paṭicca purimā, paṭhamatatiyā paṭicca dutiya-catutthā, dutiya-catutthā paṭicca paṭhamatatiyā, paṭhamacatutthā paṭicca dutiya-tatiyā, dutiya-tatiyā paṭicca paṭhamacatutthā ti evaṃ dve dhātuyo paṭicca dve chadhā sampavattanti. Tāsu pathavīdhātu abhikkamapaṭikkamādikāle uppīlanassa paccayo hoti. Sā va āpodhātuyā anugatā paṭiṭṭhāpanassa, pathavīdhātuyā pana anugatā āpodhātu avikkhepanassa, vāyodhātuyā anugatā tejodhātu uddharanassa, tejodhātuyā anugatā vāyodhātu atiharana-vītiharanānam paccayo hoti ti:—evaṃ paccayavibhāgato manasikātabbā.

Evaṃ vacanattādivasena manasikarontassā pi hi ekekena mukhena dhātuyo pākātā honti; tā punappuna āvājato manasikaronto vuttanayen' eva upacārasamādhi uppajjati. Svāyaṃ catunnam dhātūnam vavatthāpakassa ñāṇassānubhāvena uppajjanato catudhātu-vavatthānam tveva sankham gacchati.

Imaṃ ca pana catudhātu-vavatthānam-anuyutto bhikkhu suññatam avagāhati, sattasaññam samugghātet; so satta-saññāya samūhatattā vālamigayakkharakkhasādivikappam anāpajjamāno bhayabheravasaho hoti, aratiratisaho, na iṭṭhāniṭṭhesu ugghātanigghātam pāpuṇāti, mahāpañño ca pana hoti, amatapariyosāno vā sugatiparāyano vā ti.

Evaṃ mahānubhāvaṃ yogi varasīhassa kīlitaṃ etaṃ catudhātuvavatthānam niccam sevetha medhāvī ti.

Ayaṃ catudhātuvavatthānassa bhāvanāniddeso.

Ettāvatā ca yaṃ samādhissa vitthāraṃ bhāvanānayaṃ ca dassetum: *ko samādhī? ken' atthena samādhī ti*¹ ādinā nayena pañhākammam katam.

Tattha *kathaṃ bhāvetabbo* ti imassa padassa sabbappakārato atthavaṇṇanā samattā hoti. Duvidho yeva svāyaṃ idha adhippeto: upacārasamādhī ceva appanāsamādhī ca. Tattha dasasu kammaṭṭhānesu appanā pubbabhāgacittesu ca ekaggatā upacārasamādhī, avasesakammaṭṭhānesu cittekaggatā appanāsamādhī. So duvidho pi tesam kammaṭṭhānānaṃ bhāvitattā bhāvito hoti; tena vuttam: *kathaṃ bhāvetabbo* ti imassa padassa sabbappakārato attha vaṇṇanā samattā ti.

Yaṃ pana vuttam: *samādhībhāvanāya ko ānisaṃso* ti, tattha diṭṭhadhammasukhavihārādi pañcavidho samādhībhāvanāya ānisaṃso. Tathā hi ye arahanto khīṇāsavā samāpajjitvā: ekaggacittā sukhāṃ divasaṃ viharissāmā ti samādhim bhāventi, tesam appanā-samādhībhāvanā diṭṭhadhamma sukhavihārānisamsā hoti. Ten' āha Bhagavā:—*na kho paṇ' ete, Cunda, ariyassa vinaye sallekhā vuccanti; diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti* ti.²

Sekhaputhujjanānaṃ samāpattito vuṭṭhāya: samāhitena cittena vipassissāmā ti bhāvayaṭaṃ vipassanāya padaṭṭhānat-tā appanā-samādhībhāvanā pi sambādhe okāsādhigamanayena upacārasamādhībhāvanā pi vipassanānisamsā hoti. Ten' āha Bhagavā:—*samādhim, bhikkhave, bhāvettha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti* ti.³

Ye pana aṭṭhasamāpattiyo nibbattetvā abhiññāpādakaṃ jhānaṃ samāpajjitvā samāpattito vuṭṭhāya: *eko pi hutvā bahudhā hoti* ti vuttanayā abhiññāyo patthentā nibbattenti, tesam suti sati āyatane abhiññāpadaṭṭhānat-tā appanā-samādhībhāvanā abhiññānisamsā hoti. Ten' āha Bhagavā:—*so yassa yassa abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriyāya tatra tatr' eva sakkhībhabbaṃ pāpunāti, sati sati āyatane* ti.⁴

¹ See ch. iii. p. 84.

² M. i, 41 (Sallekhasutta). Cf. D. iii, 130 f.; S. v, 161; A. v, 263 f.

³ S. iii, 13.

⁴ A. i, 254 f.

Ye: aparihīnajjhānā Brahmaloce nibbattessāmā ti Brahma-
lokūpapattim patthentā apatthayamānā vā pi puthujjanā-
samādhito na parihāyanti, tesam bhavavisesāvahattā appanā-
samādhibhāvanā bhavavisesānisamsā hoti. Ten' āha Bha-
gavā:—*paṭhamam jhānam parittam bhāvetvā kattha upapajjanti?*
Brahmapārisajjānam devānam saṅghayam upapajjanti ti¹
ādi. Upacāra-samādhibhāvanā pi pana kāmāvacarasugati-
bhavavisesam āvahati yeva.

Ye pana ariyā aṭṭha samāpattiyo nibbattetvā nirodha-
samāpattim samāpajjitvā: satta divasāni acittā hutvā
diṭṭh' eva dhamme nirodham nibbānam patvā sukham viharis-
sāmā ti samādhim bhāventi, tesam appanā-samādhibhāvanā
nirodhānisamsā hoti. Ten' āha:—*soḷasahi nānacariyāhi*
navahi samādhicariyāhi vasībhāvato paññā nirodhasamāpattiya
nānan ti.²

Evam ayam diṭṭhadhammasukhavihārādi pañcavidho
samādhibhāvanāya ānisamsa.

Tasmā 'nek' ānisamsamhi kilesamalasodhane,
samādhibhāvanāyoge nappamajjeyya paṇḍito ti.

Ettāvatā ca *sīle patitthāya naro sappañño* ti imissā gāthāya
sīla-samādhipaññā mukhena desite Visuddhi-Magge samādhi
pi paridīpito hoti.

Iti sādhu janapāmojjatthāya kate Visuddhi-Magge Samādhi-
*niddeso nāma ekādasamo pariccheto.*³

¹ *Vibh.*, 424; B^{hm} upapajjanti.

² *Pts.* i, 97 f. *Correct*, in P.T.S. ed., *vasībhāvatā to °bhāvato*.

³ B^m adds a table of contents (uddāna) to the foregoing,
which constitutes its first volume.

XII

DVĀDASAMO PARICCHEDO

IDDHIVIDHĀ-NIDDESO

Idāni yāsaṃ lokikābhiññānaṃ vāseṇa ayaṃ samādhībhāvanā abhiññānisamsā ti vuttā, tā abhiññā sampādetuṃ, yasmā pathavīkaṣiṇādisu adhigatacatutthajjhānena yoginā yogo kātabbo,—evaṃ hi 'ssa sā samādhībhāvanā adhigatānisamsā c' eva bhavissati thiratarā ca—so adhigatānisamsāya thiratarāya samādhībhāvanāya samannāgato sukheṇ' eva paññābhāvanam sampādessati, tasmā abhiññākathaṃ tāva ārabhissāma. Bhagavatā hi adhigatacatutthajjhānasamādhīnaṃ kulaputtānaṃ samādhībhāvanānisamsadassanattaṃ ceva uttaruttari-paṇītapapaṇītadhammadesanattaṃ ca:—*so evaṃ samāhite cīte parisuddhe pariyodāte anangaṇe vigatūpakkilese mudubhūte kammaniye thīte āneñjappatte iddhividhāya cūtaṃ abhinīharati abhininnāmeti. So anekavihītaṃ iddhividhaṃ paccanubhoti: eko pi hutvā bahudhā hoti* ti¹ ādinā nayena iddhividhaṃ, dibbasotadhātuñāṇaṃ, ceto-pariyañāṇaṃ, pubbe nivāsānussatiñāṇaṃ, sattānaṃ cutūpapāte ñāṇaṃ ti pañcalokikābhiññā vuttā.

Tattha *eko pi hutvā bahudhā hoti* ti ādikaṃ iddhivikubbaṇaṃ kātukāmena ādikammikena yoginā odātakasiṇapariyantesu aṭṭhasu kaṣiṇesu aṭṭha aṭṭha samāpattiyo nibbattetvā

¹ D. i, 77 f.

kaṣiṇānulomato, kaṣiṇapaṭilomato, kaṣiṇānulomapaṭilomato, jhānānulomato, jhānapaṭilomato, jhānānulomapaṭilomato, jhānukkantikato, kaṣiṇukkantikato, jhānakaṣiṇukkantikato, angasankantito, ārammaṇasankantito, angārammaṇasankar. tito, angavavatthāpanato, ārammaṇavavatthāpanato ti imehi cuddasahi ākārehi cittaṃ paridametabbam.

Katamam pan' ettha *kaṣiṇānulomam* . . . pe . . . katamam *ārammaṇavavatthāpanan* ti? Idha bhikkhu pathavīkaṣiṇe jhānaṃ samāpajjati, tato āpokasiṇe ti evampaṭipāṭiyā aṭṭhasu kaṣiṇesu satakkhattum pi saḥassakkhattum pi samāpajjati: idaṃ *kaṣiṇānulomam* nāma. Odātakasiṇato pana paṭṭhāya tath' eva paṭilomakkamena samāpajjanam *kaṣiṇapaṭilomam* nāma. Pathavīkaṣiṇato paṭṭhāya yāva odātakasiṇam, odātakasiṇato paṭṭhāya yāva pathavīkaṣiṇan ti evam anulomapaṭilomavasena punappunam samāpajjanam *kaṣiṇānulomapaṭilomam* nāma.

Paṭhamajjhānato pana paṭṭhāya paṭipāṭiyā yāva nevasaṇṇā-nāsaṇṇāyatanam, tāva punappunam samāpajjanam *jhānānulomam* nāma. Nevasaṇṇā-nāsaṇṇāyatanato paṭṭhāya yāva paṭhamajjhānam, tāva punappunam samāpajjanam *jhānapaṭilomam* nāma. Paṭhamajjhānato paṭṭhāya yāva nevasaṇṇā-nāsaṇṇāyatanam, nevasaṇṇā-nāsaṇṇāyatanato paṭṭhāya yāva paṭhamajjhānan ti evam anulomapaṭilomavasena punappunam samāpajjanam *jhānānulomapaṭilomam* nāma.

Pathavīkaṣiṇe pana paṭhamam jhānaṃ samāpajjitvā tatth' eva tatiyam samāpajjati, tato tad-eva ugghāṭetvā ākāsaṇaṇcāyatanam, tato ākiṇcaṇṇāyatanan ti evam kaṣiṇam anukkamitvā jhānass' eva ekantarikabhāvena ukkamanam *jhānukkantikam* nāma. Evam āpokasiṇādimūlakā pi yojanā kātabbā. Pathavīkaṣiṇe paṭhamam jhānaṃ samāpajjitvā, puna tad-eva tejokaṣiṇe, tato nilakaṣiṇe, tato lohita-kaṣiṇe ti iminā nayena jhānaṃ anukkamitvā kaṣiṇass' eva ekantarikabhāvena ukkamanam *kaṣiṇukkantikam* nāma. Pathavīkaṣiṇe paṭhamam jhānaṃ samāpajjitvā tato tejo-kaṣiṇe tatiyam, nilakaṣiṇam ugghāṭetvā ākāsaṇaṇcāyatanam, lohita-kaṣiṇato ākiṇcaṇṇāyatanan ti iminā nayena jhānassa ceva kaṣiṇassa ca ukkamanam *jhānakaṣiṇukkantikam* nāma.

Pathavīkaṣiṇe pana paṭhamam jhānaṃ samāpajjitvā tatth'

eva itaresam pi samāpajjanam *angasankantikaṃ* nāma. Pathavīkaṣiṇe paṭhamam jhānam samāpajjitvā tad-eva āpokasiṇe, tad-eva odātakasiṇe ti evaṃ sabbakasiṇesu ekass' eva jhānassa samāpajjanam *ārammanasankantikaṃ* nāma. Pathavīkaṣiṇe paṭhamam jhānam samāpajjitvā āpokasiṇe dutiyam, tejokaṣiṇe tatiyam, vāyokaṣiṇe catuttham, nilakaṣiṇam ugghātetvā ākāśānañcāyatanam, pītakaṣiṇato viññāṇaṇcāyatanam, lohitaṣiṇato ākiñcaññāyatanam, odātakasiṇato nevasaññā-nāsaññāyatanan ti evaṃ ekantarikavasena angānañ ca ārammaṇānañ ca sankamanam *angārammanasankantikaṃ* nāma.

Paṭhamam jhānam pana pañcangikan ti vavatthapetvā, dutiyam tivangikaṃ, tatiyam duvangaikaṃ, tathā catuttham, ākāśānañcāyatanam . . . pe . . . nevasaññā-nāsaññāyatanan ti evaṃ jhānangamattass' eva vavatthāpanam *angavavatthāpanam* nāma. Tathā idam pathavīkaṣiṇan ti vavatthapetvā idam āpokasiṇam . . . pe . . . idam odātakasiṇan ti evaṃ ārammaṇamattass' eva vavatthāpanam *ārammaṇavavatthāpanam* nāma.

Angārammaṇavavatthāpanam pi eke icchanti; Aṭṭhaka-thāsu pana anāgatattā addhā taṃ bhāvanāmukhaṃ na hoti.

Imehi pana cuddasahi ākārehi cittaṃ aparidametvā pubbe abhāvitabhāvano ādikammiko yogāvacaro iddhivikubbanam sampādessatī ti n' etaṃ thānam vijjati. Ādikammikassa hi kaṣiṇaparikkammam pi bhāro, satesu sahaṣsesu vā eko va sakkoti. Katakasiṇaparikkammassa nimittuppādanam bhāro; satesu sahaṣsesu vā eko va sakkoti. Uppanne nimitte taṃ vadḍhetvā appanādhigamo bhāro; satesu sahaṣsesu vā eko va sakkoti. Adhigatappanassa cuddasah' ākārehi cittaṃ paridamanam bhāro; satesu sahaṣsesu vā eko va sakkoti. Cuddasah' ākārehi paridamitacittassa pi iddhivikubbanā nāma bhāro; satesu sahaṣsesu vā eko va sakkoti. Vikubbanappattassā pi khippanisantibhāvo nāma bhāro; satesu sahaṣsesu vā eko va khippanisanti¹ hoti. Therambatthale² Mahā-Rohaṇaguttattherassa hi gilānupaṭṭhānam āgatesu tiṃsamattesu iddhimantasahaṣsesu upasampadāya aṭṭha-

¹ Bhm °nisanti.

² Bh Therampattalene.

vassiko Rakkhitatthero viya, tass' ānubhāvo pathavikasinaniddese vutto yeva.¹ Tam pan' ass' ānubhāvaṃ disvāthero āha;—āvuso, sace rakkhito n' ābhavissa, sabbe garahappattā assāma Nāgarājānaṃ rakkhituṃ nāsakkhimsū ti. Tasmā attanā gahetvā vicaritabbam āvudham nāma malam sodhetvā va gahetvā vicarituṃ vaṭṭatī ti. Te therassa ovāde ṭhatvā timsasahassā pi bhikkhū khippanisantino ahesuṃ. Khippanisantiyā pi ca sati parassa patitṭhābhāvo bhāro; satesu sahassesu vā eko va hoti. Giribhaṇḍavāhanapūjāya² Mārena angāravasse³ pavattite ākāse pathaviṃ māpetvā angāravassam parittāyako⁴ thero viya. Balavapubbayogānaṃ pana Buddha-Pacceka-buddha-aggasāvakādinam vinā pi iminā vuttappakārena bhāvanānukkamena arahattapaṭilābhavasena' eva⁵ idaṇ ca iddhivikubbanam aññe ca paṭisambhidātibhedā guṇā ijjhanti. Tasmā yathā pīlandhanavikatiṃ kattukāmo suvaṇṇakāro aggidhamanādihi suvaṇṇaṃ muduṃ kammaññaṃ katvā va karoti, yathā ca bhājanavikatiṃ kattukāmo kumbhakāro mattikaṃ superimadditaṃ muduṃ katvā karoti, evam eva ādikammikena imehi cud-dasah' ākārehi cittaṃ paridametvā, chandasīsa-cittasīsa-viriyasīsa-vīmaṃsāsīsasamāpajjanavasena ceva āvajjanādivasībhāvavasena ca muduṃ kammaññaṃ katvā iddhivīdhāya yogo karaṇīyo.

Pubbahetusampannena pana kaṣiṇesu catutthajjhānamatte ciṇṇavasīnā pi kātuṃ vaṭṭati. Yathā pan' ettha yogo kātabbo, tam vidham dassento Bhagavā: *so evaṃ samāhite citte ti ādim āha.*

Tatrā 'yaṃ pālinayānusārena' eva vinicchayakathā. Tattha so ti so adhigatacatutthajjhāno yogī. *Evaṃ* ti catutthajjhānakkamanidassanam etaṃ. Iminā pathamajjhānādhigamādinā kamena catutthajjhānaṃ paṭilābhivā ti vuttaṃ hoti. *Samāhite* ti iminā catutthajjhānasamādhinā samāhite. *Citte* ti rūpāvacaracitte. *Parisuddhe* ti ādisu pana upekkhāsati pārisuddhibhāvena parisuddhe parisuddhattā yeva pa-

¹ See above, p. 155.

² Bh °gāhana°.

³ Cf. *Jāt.* i, 73.

⁴ Bhm °ārako.

⁵ Bhm °paṭilābhen' eva.

riyodāte pabhassare ti vuttam hoti. Sukhādinam pacca-
yānam ghātena vigatarāgādi-anganattā *anangane*. Ananga-
nattā yeva vigatūpakkilese; angaṇena hitam cittam upak-
kilissati. Subhāvitattā *mudubhūte*; vasibhāvappatte ti vut-
tam hoti. Vase vattamānam hi cittam mudun ti¹ vuccati.
Muduttā yeva ca *kammaniye* kammakkhame, kammayogge
ti vuttam hoti. Mudu hi cittam kammaniyam hoti, sudhan-
tam iva suvaṇṇam; tañ ca ubhayam pi subhāvitattā yevā
ti. Yath' āha:—*nā 'ham, bhikkhave, aññaṃ ekadhammam*
pi samanupassāmi, yaṃ evaṃ bhāvitam bahulikataṃ mudu ca
hoti kammaniyañ ca yathayidaṃ, bhikkhave, cittaṃ ti.² Etesu
parisuddhabhāvādisu t̥hitattā *thite*. T̥hitattā yeva *āneñjap-*
patte: acale niriñjane ti vuttam hoti. Mudukammaññabhā-
vena vā attano vase t̥hitattā *thite*; saddhādihi pariggahitattā
āneñjappatte. Saddhāpariggahitam hi cittam assaddhiyena
na iñjati; viriyapariggahitam kosajjena na iñjati; satiparig-
gahitam pamādena na iñjati: samāddhipariggahitam uddhac-
cena na iñjati, paññāpariggahitam avijjāya na iñjati; obhāsa-
gataṃ kilesandhakārena na iñjati. Imehi chahi dhammehi
pariggahitam āneñjappattam hoti. Evaṃ aṭṭhangasaman-
nāgataṃ cittam abhinīhārakkhamam hoti abhiññāsacchi-
karaṇīyānam dhammānam abhiññāsacchikiriyaṃ.

Aparo nayo:—catutthajjhānasamādhinā *samāhite*; nīva-
ranadūribhāvena *parisuddhe*; vitakkādi samatikkamena *pari-*
yodāte; jhānappatilābhapaccayānam pāpakānam icchāva-
carānam abhāvena *anangane*; abhiijhādinam cittassa upak-
kilesānam vigamena *vigatūpakkilese*. Ubhayam pi c' etam
Ananganasutta-Vatthasuttānusārena³ veditabbam. Vasip-
pattiyā *mudubhūte*; iddhipādabhāvūpagamena *kammaniye*;
bhāvanāpāripūriyā pañitabhāvūpagamena *thite*, *āneñjap-*
patte. Yathā āneñjappattam hoti, evaṃ *thite* ti attho.
Evaṃ pi aṭṭhangasamannāgataṃ cittam abhinīhārakkha-

¹ Bhm mudū ti.

² A. i, 9, § 7: *with these variants in P.T.S. ed.:—aḥam, bhikkhave, na aññaṃ eka° . . . yathayidaṃ cittaṃ.*

³ M. i, Suttas 5 and 7; the latter is also called Vatthūpama-Sutta.

maṃ hoti abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikariyāya pādakaṃ padaṭṭhānabhūtan ti.

Iddhividhāya cittaṃ abhinīharati abhininnāmeti ti ettha ijghanatṭhena iddhi, nipphattiatṭhena paṭilābhatṭhena cā ti vuttaṃ hoti. Yaṃ hi nippajjati paṭilabbhati ca, taṃ ijhatī ti vuccati. Yath' āha:—*kāmaṃ kāmayamānassa, tassa c' etaṃ samijjhatī* ti.¹ Tathā nekkhammaṃ ijhatī ti iddhi, paṭiharatī ti pāṭihāriyaṃ. Arahattamaggo icchatī ti iddhi, paṭiharatī ti pāṭihāriyan ti.

Aparo nayo:—ijghanatṭhe iddhi, upāyasampadāy' etaṃ adhivacanāṃ; upāyasampadā hi ijhatī, adhippetaphalapasavanato. Yath' āha:—*ayaṃ kho Citto gahapati sīlavā kalyāṇadhammo. Sace paṇidāhissati anāgatam addhānaṃ rājā assa cakkavattī ti ijjhissati hi sīlavato cetopaṇidhivisuddhattā* ti.²

Aparo nayo:—etāya sattā ijjhantī ti iddhi. Ijjhantī ti iddhā vuddhā ukkaṃsagatā hontī ti vuttaṃ hoti.

Sā dasa vidhā; yath' āha:—*iddhiyo ti dasa iddhiyo*. Puna ca param āha:—*Katamā dasa iddhiyo?* (1) *Adhiṭṭhānā iddhi*, (2) *vikubbanā iddhi*, (3) *manomayā iddhi*, (4) *ñāṇavipphārā iddhi*, (5) *samādhivipphārā iddhi*, (6) *ariyā iddhi*, (7) *kammavipākajā iddhi*, (8) *puññavato iddhi*, (9) *vijjāmayā iddhi*, (10) *tattha tattha samāpayogapaccayā ijghanatṭhena iddhī* ti.³

Tattha (1) pakatiyā eko bahukaṃ āvajjati, satam vā sahaṣṣam vā sataṣaṣṣam vā āvajjitvā ñāṇena adhiṭṭhātī bahuko homī ti. Evaṃ vibhajitvā dassitā iddhi adhiṭṭhānavasena nipphannattā *adhiṭṭhānā iddhi* nāma.

(2) So pakativannaṃ vijahitvā kumārakavaṇṇam vā dasseti nāgavaṇṇam vā . . . pe . . . vividham pi senāvvyūhaṃ dasseti ti evaṃ āgatā iddhi pakativannaṃ vijahanavikāravasena pavattattā *vikubbanā iddhi* nāma.

¹ Sn. ver. 766.

² S. iv, 303, with these variants in P.T.S. ed.:—*anāgatam (inadvertently) omitted; for assa, assam; hi omitted. S^h after cakkavattī ti adds tassa kho ayaṃ . . .*

³ Pts. ii, 205. In Asl. 91 *samādhivipphārā iddhi* is omitted, and *bhāvanāmayā iddhi* is substituted as ninth.

(3) *Idha bhikkhu imamhā kāyā aññaṃ kāyaṃ abhinimminā-ti rūpiṃ manomayan* ti¹ iminā nayena āgatā iddhi sarīrabhantare aññass' eva manomayassa sarīrassa nipphattiva-sena pavattattā *manomayā iddhi* nāma.

(4) Nānuppattito² pana pubbe vā pacchā vā taṃ khane vā nānānubhāvanibbatto viseso *nānavipphārā iddhi* nāma. Vuttam h' etam:—*aniccānupassanāya niccasaññāya pahānattho ijjatī ti nānavipphārā iddhi . . . pe . . . arahattamaggena sabbakilesānaṃ pahānattho ijjatī ti nānavipphārā iddhi. Āyasmato Bakkulassa³ nānavipphārā iddhi. Āyasmato Sankiccassa nānavipphārā iddhi. Āyasmato Bhūtapālassa nānavipphārā iddhi* ti.⁴

Tattha āyasmā Bakkulo daharo va mangaladivase nadiyā nahāpiyamāno dhātiyā pamādena sote patito. Tam enaṃ maccho gilitvā Bārāṇasītittham agamāsi. Tatra taṃ macchabandho gahetvā seṭṭhibhariyāya vikkiṇi. Sā macche sineham uppādetvā: aham eva naṃ pacissāmī ti phāleṇti macchakucchiyaṃ suvaṇṇabimbam viya dārakam disvā: putto me laddho ti somanassajātā ahosi. Iti macchakucchiyaṃ arogabhāvo āyasmato Bakkulassa pacchimabhavikassa tena attabhāvena, paṭilabhitabba-arahattamaggañānānubhāvena nibbattattā *nānavipphārā iddhi* nāma. Vattu pana vitthārena kathetabbam.

Sankiccatherassa⁵ panā gabbhagatass' eva mātā kalam akāsi. Tassā citakam āropetvā sūlehi vijjhivā jhāpiyamānāya dārako sūlakoṭiyā akkhikūṭe pahāram labhitvā sadam akāsi. Tato: dārako jīvati ti otāretvā kucchiṃ phāletvā dārakam ayyikāya adamsu. So tāya paṭijaggito vuddhim anvāya pabbajitvā saha paṭisambhidāhi arahattam pāpuṇi. Iti vuttanayen' eva dārucitakāya arogabhāvo āyasmato Sankiccassa *nānavipphārā iddhi* nāma.

Bhūtapālādārakassa pana pitā Rājagahe daliddamanusso.

¹ D. i, 77.

² Sb Nānappavattito.

³ Bh Bākk°; Bm Bāk°.

⁴ Pts. ii, 211. *The words not in italics are not in the P.T.S. edition of the text. Cf. Pss. of the Brethren, p. 159 f.*

⁵ Cf. *ibid.*, p. 266 f.; Dhps. A. ii, 240.

So dārūnaṃ atthāya sakaṭena aṭaviṃ gantvā dārubbhāraṃ katvā sāyaṃ nagaradvārasamīpaṃ patto. Ath' assa goṇā yugaṃ ossajjitvā nagaraṃ pavasiṃsu. So sakaṭamūle put-takaṃ nisīdāpetvā goṇānaṃ anupadaṃ gacchanto nagaraṃ eva pāvisi. Tassa anikkhantass' eva dvāraṃ pihitaṃ. Dārakassa vālayakkhānucarite pi bahi nagare tiyāmarattim arogabhāvo vuttanayen' eva *nānavipphārā iddhi* nāma. Vatthu pana vitthāretabbaṃ.

(5) Samādhito pubbe vā pacchā vā taṃ khane vā samathānubhāvena nibbatto viseso *samādhivipphārā iddhi*. Vuttaṃ h' etaṃ : *paṭhamajjhānena nīvaraṇānaṃ pahānattho ijjhātī ti samādhivipphārā iddhi . . . pe . . . nevasaññā-nāsaññāyatanaśamāpattiyā ākiṇcaññāyatanaśaññāya pahānattho ijjhātī ti samādhivipphārā iddhi. Āyasmato Sāriputtassa samādhivipphārā iddhi. Āyasmato Sañjīvassa, āyasmato Khāṇukondaññassa, Uttarāya upāsikāya, Sāmāvatīyā upāsikāya samādhivipphārā iddhi ti.*¹

Tattha yadā āyasmato Sāriputtassa Mahā-Moggallānattherena saddhim Kapotakandarāyaṃ viharato *junhāya rat-tiyā navoropitehi kesehi ajjhokāse*² nisinnassa eko duṭṭhaya-kho sahāyakena yakkhena vāriyamāno pi *sīse pahāraṃ adāsi*, yassa meghassa viya gajjito³ saddo ahosi, tadā therō tassa paharaṇasamaye samāpattim appesi. Ath' assa tena pahārena na koci ābādho ahosi. Ayam tass' āyasmato *samādhivip-phārā iddhi*. Vatthu pana Udāne āgatam eva.⁴

Sañjivattheraṃ pana nirodhaṃ samāpannaṃ kālankato ti sallakkhetvā gopālakādayo tiṇakatṭhagomayāni samkaḍḍhitvā aggim adamsu. Therassa cīvare aṃsumattam pi naj-jhāyittha. Ayam assa anupubbasaṃpatti vasena pavattasamathānubhāvanibbattattā *samādhivipphārā iddhi*. Vatthu pana sutte āgatam eva.⁵

Khāṇukondaññatthero⁶ pana pakatiyā va samāpattibahulo. So aññatarasmim araṇṇe rattim samāpattim appet-

¹ *Pts.* ii, 212 f.

² *So all editions. P.T.S. ed. Udāna* :—abbhokāse.

³ *Sb* gajjayato.

⁴ *Ud.* iv, 4.

⁵ *M.* i, 333.

⁶ *Cf. Dhṛp. A.* ii, 254 f.

vā nisīdi. Pañcasatā corā bhaṇḍakam thenetvā gacchantā: idāni amhākam anupatham āgacchantā n' atthi ti vissamitukāmā bhaṇḍakam oropayamānā: khāṇuko ayan ti maññamānā therass' eva upari sabbabhaṇḍakāni ṭhapesum. Tesam visamitvā gacchantānam paṭhamam ṭhapitabhaṇḍakassa gahaṇakāle kālaparicchadavasena thero vuṭṭhāsi. Te therassa calanākāram disvā bhītā viravimsu.¹ Thero: mā bhāyittha, upāsakā! Bhikkhu ahan ti āha. Te āgantvā vanditvā theragatena pasādena pabbajitvā saha paṭisambhidāhi arahattam pāpuṇimsu. Ayam ettha pañcahi bhaṇḍakasatehi ajjhotthataṣsa therassa ābādhābhāvo *samādhivipphārā iddhi*.

Uttarā upāsikā Puṇṇakasetṭhissa dhītā. Tassā Sirimā nāma gaṇikā issāpakatā tattatelakataḥam sise āsiñci. Uttarā tam khaṇam yeva mettam samāpajji. Telam pokkharapattato udabindu² viya vivaṭṭamānam agamāsi. Ayam assā *samādhivipphārā iddhi*. Vatthu pana vitthāretabham.

Sāmāvatī nāma Udenassa rañño aggamahesī. Māgaṇḍiya-brāhmaṇo attano dhītāya aggamahesiṭṭhānam patthayamāno tassā viṇāya āsivisaṃ pakkhipāpetvā rājānam āha:—mahārāja, Sāmāvatī tam māretukāmā viṇāya āsivisaṃ gahetvā pariharati ti. Rājā tam disvā kupito: Sāmāvatim vadhiṣṣāmi ti dhanum āropetvā visapitam khurappam sannayhi. Sāmāvatī sapaṇivārā rājānam mettāya phari. Rājā³ saram neva khipitum na oropetum sakkonto vedhamāno aṭṭhāsi. Tato nam devī āha: kim, mahārāja, kilamasī ti? Āma, kilamāmi ti. Tena hi dhanum oropehī ti. Saro rañño pādamūle yeva pati. Tato nam devī āha: mahārāja, na appadutṭhassa dussitabban ti ovadi. Iti rañño saram muñcitum avisahana-bhāvo Sāmāvatīyā upāsikāya *samādhivipphārā iddhi* ti.

(6) Paṭikulādisu appaṭikūlasaṇṇīvihārādikā pana *ariyā iddhi* nāma. Yath' āha:—*katamā ariyā iddhi? Idha bhikkhu sace ākankhati paṭikūle appaṭikūlasaṇṇī⁴ vihareyyan ti, appaṭikūlasaṇṇī tattha viharati . . . pe . . . upekkhako tattha viharati*

¹ B^{hm} vivarimsu.

² B^{hm} udakabindu.

³ S^b adds pi; S^h neva saram . . .

⁴ B^{hm} paṭikūlasaṇṇī.

sato sampajāno ti.¹ *Ayam* hi cetovasippattānam ariyānam yeva sambhavato *ariyā iddhī* ti vuccati. *Etāya* hi samannāgato khīṇāsavo bhikkhu paṭikūle anitṭhe vatthusmiṃ mettāpharaṇam vā dhātumanasikāram vā karonto appaṭikūlasaṇṇī viharati. Appaṭikūle itṭhe vatthusmiṃ asubhapharaṇam vā aniccan ti manasikāram vā karonto paṭikūlasaṇṇī viharati. Tathā paṭikūlapaṭikūlesu tad-eva mettāpharaṇam vā dhātumanasikāram vā karonto appaṭikūlasaṇṇī viharati. Appaṭikūlapaṭikūlesu ca tad-eva asubhapharaṇam vā aniccan ti manasikāram vā karonto paṭikūlasaṇṇī viharati. Cakkhunā rūpaṃ disvā neva sumano hoti² ti ādinā nayena vuttaṃ pana chaṭṭhangupekkham pavattayamāno paṭikūle ca appaṭikūle ca tadubhayaṃ abhinivajjitvā upekkhako viharati sato sampajāno. Paṭisambhidāyaṃ hi: *kathaṃ paṭikūle appaṭikūlasaṇṇī viharati? Anitṭhasmiṃ vatthusmiṃ mettāya vā pharati dhātulo*³ *vā upasaṃharati* ti⁴ ādinā nayena ayam eva attho vibhatto. *Ayam* ceto vasippattānam ariyānam yeva sambhavato *ariyā iddhī* ti vuccati.

(7) Pakkhi-ādināṃ pana vehāsagamanādikā *kammavipākajā iddhi* nāma. *Yath' āha:—katamā kammavipākajā iddhi? Sabbesaṃ pakkhīnaṃ, sabbesaṃ devānaṃ, ekaccānaṃ manussānaṃ, ekaccānaṃ ca vinipātikānaṃ: ayaṃ kammavipākajā iddhī* ti.⁵ *Ettha* hi sabbesaṃ pakkhīnaṃ jhānaṃ vā vipassanaṃ vā vinā yeva ākāsaṇa gamanaṃ. Tathā sabbesaṃ devānaṃ paṭhamakappikānaṃ ca ekaccānaṃ manussānaṃ. Tathā Piyankaramātā⁶ yakkhinī, Uttaramātā, Phussaṃmittā, Dhammaguttā ti. *Evam* ādināṃ ekaccānaṃ vinipātikānaṃ ākāsaṇa gamanaṃ *kammavipākajā iddhi* ti.

(8) Cakkavatti-ādināṃ vehāsagamanādikā pana *puñṇavato iddhi* nāma. *Yath' āha:—katamā puñṇavato iddhi? Rājā cakkavattī vehāsaṃ gacchati saddhiṃ caturanginiyā senāya antamaso assabandha-gobandha-purise upādāya. Jotikassa gahapatissa puñṇavato iddhi. Jāṭilakassa gahapatissa*

¹ *Pts.* ii, 212.² *A.* ii, 198.³ *Bhm* dhātuyo.⁴ *Pts.* ii, 212.⁵ *Ibid.* ii, 213. *P.T.S. ed. omits ca.*⁶ *Bhm* Piyankura°. *Cf. S.* i, 209.

puññavato iddhi. Ghositassa¹ gahapatissa puññavato iddhi. Menḍakassa² gahapatissa puññavato iddhi. Pañcannaṃ mahāpuññānaṃ puññavato iddhi ti. Sankhepato pana paripākam gate puññasambhāre ijghanakaviseso puññavato iddhi.

Ettha ca Jotikassa gahapatissa pathavim bhinditvā maṇipāsādo utthahi, catusaṭṭhi ca kapparukkhā ti ayam assa *puññavato iddhi*. Jaṭilakassa asitihattho suvaṇṇapabbato nibbatti. Ghositassa sattasu ṭhānesu māraṇaṭṭhāya upakame kate pi arogabhāvo puññavato iddhi. Menḍakassa ekakasitamatte padese sattaratanamayānaṃ Menḍakānaṃ pātubhāvo puññavato iddhi. Pañca mahāpuññā nāma: Menḍakasetṭhi, tassa bhariyā Candapadumasirī, putto Dhaṇaṇcayasetṭhi, suṇisā Sumanadevī, dāso Puṇṇo nāmā ti, tesu setṭhissa sisam nahātassa ākāsaṃ ullokanakāle adḍhateḷasakotṭhasahassāni ākāsaṃ rattasālinam pūrenti. Bhariyāya nālikodanamattam pi gahetvā sakala-Jambudīpavāsike parivisaṃmānāya bhattam na khīyati. Puttassa sahasaṭṭhāvikaṃ gahetvā sakala-Jambudīpavāsikānaṃ pi dentassa kahāpaṇā na khīyanti. Suṇisāya ekaṃ vihitumbam gahetvā sakala-Jambudīpavāsikānaṃ pi bhājayamānāya dhaññaṃ na khīyati. Dāsassa ekena nangalena kasato ito satta ito sattā ti cuddasamaggā honti. Ayam nesaṃ *puññavato iddhi*.

(9) Vijjādharādīnaṃ vehāsagamanādikā pana *vijjāmayā iddhi*. Yath' āha:—*katamā vijjāmayā iddhi? Vijjādharā vijjam pariṇipitvā³ vehāsaṃ gacchanti; ākāse antalikkhe hatthim pi dassenti, . . . pe . . . vividham pi senāvvyūhaṃ dassenti ti.*⁴

(10) Tena tena pana sammāpayogena tassa tassa kammassa ijghanāṃ tattha tattha sammāpayogapaccayā *ijghanatṭhena iddhi*. Yath' āha:—*nekkhammena kāmacchandassa pahānattho ijhatī ti tattha tattha sammāpayogapaccayā ijghanena iddhi . . . pe . . . arahattamaggena sabbakilesānaṃ pahānattho ijhatī ti tattha tattha sammāpayogapaccayā ijghanatṭhena iddhi ti.*⁵ Ettha ca paṭipattisankhātass' eva sammāpayogassa

¹ B^{hm} Ghosakassa. *Dhp. A. i, 208. Pts. loc. cit.*

² *Vin. i, 242 f.; Dhp. A. 384 f.*

³ B^{hm} °jappetvā.

⁴ *Pts. ii, 213.*

⁵ *Ibid.*

dīpanavasena purimāpālisadisā va pāli āgatā. Aṭṭhakathāyam pana sakatavyūhādikaraṇavasena yaṃ kiñci sippakammam, yaṃ kiñci vejjakammam, tiṇṇam Vedānam uggahaṇam, tiṇṇam Piṭakānam uggahaṇam antamaso kasanavapanādini upādāya taṃ taṃ kammam katvā nibbattiviseso tattha tattha sammāpayogapaccayā ijḡhanaṭṭhena iddhī ti āgatā. Iti imāsu dasasu iddhīsu iddhividhāyā ti imasmim pade adhiṭṭhānā iddhi yeva āgatā. Imasmim pan' atthe vikubbanā manomayā iddhiyo pi icchitabbā eva.

Iddhividhāyā ti iddhikoṭṭhāsāya, iddhivikappāya vā. *Cūtam abhinīharati abhininnāmeti* ti so bhikkhu vuttappakāravasena tasmim citte abhiññāpādake jāte iddhividhādhigamatthāya parikkammacittam abhinīharati kasiṇārammaṇato apanetvā iddhividhābhimukham peseti. *Abhininnāmeti* ti adhigantabba-iddhipoṇam iddhipabbhāram karoti. So ti so evaṃ katacittābhinihāro bhikkhu. *Anekavihātan* ti anekavidham nānappakārakam. *Iddhividhan* ti iddhikoṭṭhāsam. *Paccanubhoti* ti paccanubhavati phusati sacchikaroti pāpuṇāti ti attho.

Idāni 'ssa anekavihitabhāvaṃ dassento *eko pi hutvā* ti ādim āha. Tattha *eko pi hutvā* ti iddhikaraṇato pubb' eva pakatiyā eko pi hutvā. *Bahudhā hoti* ti bahūnam santike cankamitukāmo vā sajjhāyaṃ vā kattukāmo pañham vā pucchitukāmo hutvā, satam pi saḥassam pi hoti. Kathaṃ panā'yaṃ etaṃ hoti? *Iddhiyā catasso bhūmiyo, cattāro pādā, attha padāni, soḷasa ca mūlāni*¹ sampādetvā, ñāṇena adhiṭṭhahanto. Tattha catasso bhūmiyo ti cattāri jhānāni veditabbāni. Vuttam h' etaṃ Dhammasenāpatinā:—*iddhiyā katamā catasso bhūmiyo? Vivekajabhūmi-pathamam jhānam, pītisukhabhūmi duttiyam jhānam, upekkhāsukhabhūmi tattiyaṃ jhānam, adukkhamasukhabhūmi catuttham jhānam. Iddhiyā imā catasso bhūmiyo iddhilābhāya iddhipaṭilābhāya iddhivikubbanatāya iddhivisavitāya iddhivasitāya iddhivesārajjāya samvattanā* ti.² Ettha ca purimāni tīni jhānāni yasmā pītipharāṇena ca sukhapharaṇena ca sukhasaṇṇāṇ ca lahusaṇṇāṇ ca okkamitvā lahu-mudu-kammaṇṇakāyo hutvā iddhim pā-

¹ *Pts.* ii, 205.² *Ibid.*

puṇāti, tasmā iminā pariyāyena iddhilābhāya samvattanato *sambhārabhūmiyo* ti veditabbāni. Catutthajjhānaṃ pana iddhilābhāya pakatibhūmi yeva.

Cattāro pādā ti cattāro iddhipādā veditabbā. Vuttaṃ h' etaṃ: *iddhiyā katame cattāro pādā? Idha bhikkhu chandasamādhipadhānasankhārasamannāgataṃ iddhipādaṃ bhāveti viriya . . . citta . . . vīmaṃsāsamādhipadhānasankhārasamannāgataṃ iddhipādaṃ bhāveti. Iddhiyā ime cattāro pādā iddhilābhāya . . . pe . . . iddhivesārajjāya samvattanti* ti.¹

Ettha ca chanda hetuko chandādhiko vā samādhi *chandasamādhi*; kattukamyatāchandaṃ adhipatiṃ karitvā paṭiladdhasamādhiss' etaṃ adhivacanam. Padhānabhūtā sankhārā *padhānasankhārā*; catukiccasādhakassa sammappadhānaviriyass' etaṃ adhivacanam. *Samannāgata* ti chandasamādhinā ca padhānasankhārehi ca upetaṃ. *Iddhipāda* ti nipphattipariyāyena vā ijghanatṭhena ijhanti etāya sattā iddhā vuddhā ukkaṃsagatā hontī ti iminā vā pariyāyena iddhī ti sankhaṃ gatānaṃ abhiññācittasampayuttānaṃ chandasamādhipadhānasankhārānaṃ adhiṭṭhānatṭhena pādabhūtaṃ sesacittacetasikarāsin ti attho. Vuttaṃ h' etaṃ:—*iddhipādo ti tathabhūtassa vedanākkhandho . . . pe . . . viññānākkhandho* ti.² Athavā pajjate anenā ti pādo, pāpuṇiyatī ti attho. Iddhiyā pādo iddhipādo; chandādinam etaṃ adhivacanam. Yath' āha:—*chandaṇ ce bhikkhave bhikkhu nissāya labhati samādhim, labhati cittass' ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppannānaṃ pāpakānaṃ . . . pe . . . padahati: ime vuccanti padhānasankhārā. Iti ayaṇ ca chando ayaṇ ca chandasamādhi ime ca padhānasankhārā: ayaṃ vuccati, bhikkhave, chandasamādhi-padhānasankhāra samannāgato iddhipādo* ti.³ Evaṃ ses' iddhipādesu pi attho veditabbo.

Attha padānī ti chandādinī aṭṭha veditabbāni. Vuttaṃ h' etaṃ:—*iddhiyā katamānī aṭṭhapadānī? Chandaṇ ce bhikkhave bhikkhu nissāya labhati samādhim, labhati cittass' ekaggataṃ, chando na samādhi, samādhi na chando. Añño*

¹ *Pts.* ii, 205. Cf. *D.* ii, 213; *M.* i, 103; *S.* v, 284.

² *Vibh.* 217, etc.

³ *S.* v, 268. Cf. *Vibh.* 216.

chando añño samādhi. Viriyañ ce bhikkhu. . . . Cittañ ce bhikkhu. . . . Vīmaṃsañ ce bhikkhu nissāya labhati samādhiṃ, labhati cittass' ekaggataṃ, vīmaṃsā na samādhi, samādhi na vīmaṃsā. Aññā vīmaṃsā añño samādhi. Iddhiyā imāni atthapadāni iddhilābhāya . . . pe . . . iddhivesārajjāya saṃvattantī ti.¹ Ettha hi iddhiṃ uppādetukāmatā chando samādhinā ekato niyutto va iddhilābhāya saṃvattati. Tathā viriyādayo; tasmā imāni atthapadāni vuttāni ti veditabbāni.

Soḷasa mūlāni ti soḷasahi ākārehi āneñjatā cittassa veditabbā. Vuttam' h' etaṃ: iddhiyā kati mūlāni? soḷasamūlāni: anonatam cittaṃ kosajje na iñjatī ti āneñjaṃ; anunnatam cittaṃ uddhacce na iñjatī ti āneñjaṃ; anabhinatam cittaṃ rāge na iñjatī ti āneñjaṃ; anupanatam² cittaṃ vyāpāde na iñjatī ti āneñjaṃ; anissitam cittaṃ ditthiyā na iñjatī ti āneñjaṃ; appatibaddham³ cittaṃ chandarāge na iñjatī ti āneñjaṃ; vip̐pamuttam cittaṃ kāmarāge na iñjatī ti āneñjaṃ; visam̐yuttam cittaṃ kilese na iñjatī ti āneñjaṃ; vimariyādikatam⁴ cittaṃ kilesamariyāde na iñjatī ti āneñjaṃ; ekattagatam cittaṃ nānattakilese na iñjatī ti āneñjaṃ; saddhāya pariggahitam cittaṃ assaddhiye na iñjatī ti āneñjaṃ; viriyena pariggahitam cittaṃ kosajje na iñjatī ti āneñjaṃ; satiyā pariggahitam cittaṃ pamāde na iñjatī ti āneñjaṃ; samādhinā pariggahitam cittaṃ uddhacce na iñjatī ti āneñjaṃ; paññāya pariggahitam cittaṃ avijjāya na iñjatī ti āneñjaṃ; obhāsagatam cittaṃ avijjandhakāre na iñjatī ti āneñjaṃ; iddhiyā imāni soḷasamūlāni iddhi lābhāya . . . pe . . . iddhi vesārajjāya saṃvattantī ti.⁵

Kāmañ c' esa attho evaṃ samāhite citte ti ādinā pi siddho yeva, paṭhamajjhānādinam pana iddhiyā bhūmipāda-padamūlabhāvadassanattam puna vutto. Purimo ca Suttasu āgatanayo; ayam Paṭisambhidāyam. Iti ubhayattha asam-mohattham pi puna vutto.

Ñānena adhiṭṭhahanto ti⁶ svayam ete iddhiyā bhūmipāda-

¹ *Pts.* ii, 205 f.

² *Bhm* °natam in all compounds.

³ *Bhm* °bandham.

⁴ *P.T.S. ed.* vipariyādikatam.

⁵ *Pts.* ii, 206.

⁶ *Cf. Pts.* ii, 207 f.

padamūlabbhūte dhamme sampādetvā abhiññāpādakam jhānam samāpajjitvā vuṭṭhāya, sace satam icchati, satam homi! satam homi ti parikammam katvā puna abhiññāpādakam jhānam samāpajjitvā vuṭṭhāya adhiṭṭhāti adhiṭṭhānacittena sah' eva satam hoti.

Sahassādisu pi es' eva nayo. Sace evam na ijjhati, puna parikammam katvā dutiyam pi samāpajjitvā vuṭṭhāya adhiṭṭhātabbam. Samyuttaṭṭhakathayam hi ekavāram dvevāram samāpajjitum vaṭṭati ti vuttam. Tattha pādakajjhānacittam nimittārammaṇam. Parikammacittāni satārammaṇāni vā sahasārammaṇāni vā; tāni ca kho vaṇṇavasena, no paṇṇattivasena. Adhiṭṭhānacittam pi tath' eva satārammaṇam vā sahasārammaṇam vā. Tam pubbe vuttam appanācittam iva gotrabhū anantaram ekam eva uppajjati rūpāvacaracatutthajjhānikam. Yam pi hi Paṭisambhidaḍḍham vuttam:—*pakatiyā eko bahukam¹ āvajjati, satam vā sahasam vā satasahasam vā āvajjitvā nānena adhiṭṭhāti bahuko homi ti, bahuko hoti. Yathā āyasmā Cūla-Panthako ti.*² Tatrā pi āvajjati ti parikammavasen' eva vuttam. *Āvajjitvā nānena adhiṭṭhāti* ti abhiññānānavasena vuttam, tasmā bahukam āvajjati. Tato tesam pi parikammacittānam avasāne samāpajjati. Samāpattito vuṭṭhahitvā puna bahuko homi ti āvajjitvā tato param pavattānam tinṇam catunnam vā pubbabhāgacittānam anantarā uppanna sanniṭṭhāpanavasena adhiṭṭhānan ti laddhanāmena eken' eva abhiññānānena adhiṭṭhāti ti evam ettha attho daṭṭhabbo.

Yam pana vuttam: *yathā āyasmā Cūla-Panthako* ti, tam bahudhābhāvassa kāyasakkhidassanattam vuttam. Tam pana vaṭṭhunā dipetabbam.

Te³ kira dve bhātaro panthe jātattā Panthakā ti nāmam labhimsu. Tesam jeṭṭho Mahā-Panthako. So pabbajitvā saha paṭisambhidaḍḍhi arahattam pāpuṇi. Arahā hutvā Cūla-Panthakam pabbājetvā,

¹ So all four ed. Pts. ed. bahulam.

² Pts. ii, 207. Cf. Pss. of the Brethren, p. 258 f.

³ Cf. Jāt. i, 116 f.

*Padumaṃ yathā kokanadaṃ sugandhaṃ,
Pāto siyā phullaṃ avātagandhaṃ ;
Angīrasaṃ passa virocamaṇaṃ,
Tapantaṃ ādiccaṃ iv' antalikkhe ti*

imaṃ gāthaṃ adāsi. So taṃ catūhi māsehi paṇaṃ kātum nāsakkhi. Atha naṃ thero: abhabbo tvaṃ sāsane ti vihārato nīhari. Tasmiṇ ca kāle thero bhattuddesako hoti. Jīvako theram upasankamitvā: sve bhante Bhagavatā saddhiṃ pañca bhikkhu satāni gahetvā amhākaṃ gehe bhikkhaṃ gaṇhāthā ti āha. Thero pi: ṭhapetvā Cūla-Panthakaṃ, sesānaṃ adhivāseṃ ti adhivāsesi. Cūla-Panthako dvāra-koṭṭhake ṭhatvā rodati. Bhagavā dibbacakkhunā disvā upasankamitvā: kasmā rodasī ti? āha. So taṃ pavattim ācikkhi. Bhagavā: na sajjhāyaṃ kātum asakkonto mama sāsane abhabbo nāma hoti. Mā soci, bhikkhū ti taṃ bāhāyaṃ gahetvā vihāraṃ pavasitvā iddhiyā pilotikakhaṇḍaṃ abhinimminitvā adāsi: handa, bhikkhu, imaṃ parimajjanto rajo-haraṇaṃ rajoharaṇaṃ ti punappunaṃ sajjhāyaṃ karotī ti. Tassa tathā karoto taṃ kālavaṇṇaṃ ahosi. So: parisuddhaṃ vatthaṃ n' atth' ettha doso; attabhāvassa panā 'yaṃ doso ti saññaṃ paṭilabbhitvā pañcasu khandhesu ñāṇaṃ otāretvā vipassanaṃ vadhetvā anulomato gotrabhū samīpaṃ pāpesi. Ath' assa Bhagavā obhāsagāthā abhāsi:—

' Rāgo rajo na ca pana reṇu vuccati,
Rāgass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā,¹
Viharanti te vigataraajassa² sāsane.

' Doso rajo na ca pana reṇu vuccati;
Dosass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā;
Viharanti te vītaraajassa sāsane ti.

' Moho rajo na ca pana reṇu vuccati,
Mohass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā,
Viharanti te vītaraajassa sāsane ti.³

¹ *Jāt. A. has* bhikkhavo *for* paṇḍitā.

² B^{hm} vītaraajassa.

³ Cf. *Divyā.* 491.

Tassa gāthāpariyosāne catupatīsamabhidā chaḷabhiññā parivārā navalokuttaradhammā hatthagatā va ahesum. Satthā dutiyadivase Jīvakassa gehaṃ agamāsi saddhim bhikkhusanghena. Atha dakkhiṇodakāvasāne yāguyā diyya-mānāya pattam pidahi. Jīvako: kim bhante ti? pucchi. Vihāre eko bhikkhu atthi ti. So purisaṃ peseti: gaccha! ayyaṃ gahetvā siḡhaṃ ehi ti. Vihārato nikkhante pana Bhagavati:—

*Sahassakkhattuṃ attānaṃ nimminivāna Panthako ;
nisīdi Ambavane ramme yāva kālappavedanā ti.¹*

Atha so puriso gantvā kāsāvehi ekapajjotaṃ ārāmaṃ disvā āgantvā bhikkhūhi bharito, bhante, ārāmo; nā 'haṃ jānāmi katamo so ayyo ti āha. Tato naṃ Bhagavā āha:—gaccha! yaṃ paṭhamam passasi, taṃ cīvarakaṇṇe gahetvā: Satthā taṃ āmantetī ti vatvā ānehī ti. So taṃ gantvā therass' eva cīvarakaṇṇe aggahesi. Tāvad-eva sabbe nimmitā antaradhāyimsu. Thero:—gaccha tvan ti taṃ uyyojetvā mukhadhovanādi-sarīrakiccaṃ niṭṭhapetvā paṭhamataraṃ gantvā pattāsane nisīdi. Idaṃ sandhāya vuttaṃ: *yathā āyasmā Cūlapanthako* ti.

Tatra ye te bahū nimmitā, te aniyametvā nimmitattā iddhimatā sadisā va honti. Thānanisajjādisu vā bhāsītatunhībhāvādisu vā yaṃ yaṃ iddhimā karoti, taṃ tad-eva karonti. Sace pana nānāvaṇṇe kātūkāmo² hoti, keci paṭhamavaye, keci majjhimavaye, keci pacchimavaye, tathā dīghakese, upaḍḍhamuṇḍe, muṇḍe, missakese, upaḍḍharattacīvare, paṇḍukacīvare, padabhāṇadhammakathā sarabhaññapañhāpucchana-pañhāvissajjana-rajanapacana-cīvarasibbanadhovanādini karonte; apare pi vā nānappakārake kātūkāmo hoti, tena pāda-kajjhānato vuṭṭhāya: ettakā bhikkhū paṭhamavayā hontū ti ādinā nayena parikkammaṃ katvā puna samāpajjitvā vuṭṭhāya adhiṭṭhātabbam, adhiṭṭhānacittena saddhim icchiticchitappakārā yeva hontī ti esa nayo: *bahudhā pi hutvā eko hoti* ti ādisu.

Ayaṃ pana viseso:—iminā bhikkhunā evaṃ bahubhāvaṃ nimminivā puna: eko va hutvā cankanissāmi, sajjhāyaṃ

¹ *Thag.* ver. 563.

² *Bhm* kattu°.

karissāmi, pañham pucchissāmī ti cintetvā vā ayam vihāro appabhikkhuko. Sace keci āgamissanti: kuto ime ettakā ekasadisā bhikkhū addhā therassa esa ānubhāvo ti maṃ jānisanti ti appicchatāya vā antarā va eko homī ti icchantena pādakajjhānaṃ samāpajjitvā vuṭṭhāya: eko homī ti parikammam katvā puna samāpajjitvā vuṭṭhāya: eko homī ti adhiṭṭhātabbam; adhiṭṭhānacittena saddhiṃ yeva eko hoti. Evaṃ akaronto pana yathā paricchinnakālavasena sayam eva eko hoti.

Āvibhāvaṃ tirobhāvan ti ettha āvibhāvaṃ karoti tirobhāvaṃ karoti ti ayam attho. Imam eva hi sandhāya Paṭisambhidāyaṃ vuttam¹:—*āvibhāvan ti kenaci anāvaṭaṃ hoti appaṭicchannaṃ vivaṭaṃ pākataṃ. Tirobhāvan ti kenaci āvaṭaṃ hoti paṭicchannaṃ pihitaṃ paṭikujjitaṃ* ti. Tatrā 'yaṃ iddhiṃ āvibhāvaṃ kātukāmo andhakāraṃ vā ālokaṃ karoti, paṭicchannaṃ vā vivaṭaṃ anāpāthaṃ vā āpāthaṃ karoti. Kathaṃ? Ayaṃ hi yathā paṭicchanno pi dūre ṭhito pi vā dissati, evaṃ attānaṃ vā paraṃ vā kātukāmo pādakajjhānato vuṭṭhāya: idaṃ andhakāraṭṭhānaṃ ālokaṃ hotū ti vā: idaṃ paṭicchannaṃ vivaṭaṃ hotū ti vā: idaṃ anāpāthaṃ āpāthaṃ hotū ti vā āvajjitvā parikammam katvā vuttanayen' eva adhiṭṭhāti, saha adhiṭṭhānā yathādhiṭṭhitaṃ eva hoti. Pare dūre ṭhitā pi passanti, sayam pi passitukāmo passati.

Etam pana pāṭihāriyaṃ kena katapubban ti? Bhagavatā. Bhagavā hi, Cūla-Subhaddāya nimantito Vissakammunā² nimmithehi pañcahi kūtāgārasatehi Sāvattthito sattayojanab-bhantaraṃ Sāketam gacchanto yathā Sāketanagaravāsino Sāvattthivāsike Sāvattthivāsino ca Sāketavāsike passanti, evaṃ adhiṭṭhāsi. Nagaramajjhe ca otaritvā pathaviṃ dvidhā bhinditvā yāva Avicim, ākāsaṃ ca dvidhā viyūhitvā yāva Brahmaloکاṃ dassesi. Devorohaṇenā pi ca ayam attho vibhāvetabbo.

Bhagavā kira yamakapāṭihāriyaṃ katvā caturāsīti pāṇasahassāni bandhanā pamocetvā: atitā Buddhā yamakapāṭihāriyāvasāne: kuhiṃ gatā ti āvajjitvā Tāvattimsasabbhavanaṃ gatā ti addasa.

¹ *Pts.* ii, 207.

² *Bhm Visuk°.*

Ah' ekena pādena pathavitalaṃ akkamitvā dutiyaṃ Yugandharapabbate patitthāpetvā, puna purimāpādaṃ uddharitvā Sinerumatthakaṃ akkamitvā tattha Paṇḍukambalasilātale vassaṃ upagantvā sannipatitānaṃ dasa sahasa cakkavāladevatānaṃ ādito paṭṭhāya abhidhammakathaṃ ārabhi.¹ Bhikkhācāravelāya nimmitabuddhaṃ māpesi, so dhammaṃ deseti. Bhagavā nāgalatā-dantakaṭṭhaṃ khāditvā Anotattadahe mukhaṃ dhovitvā Uttarakurūsu piṇḍapātaṃ gahetvā Anotattadahatire paribhuñjati. Sāriputtathero tattha gantvā Bhagavantam vandati. Bhagavā: ajja ettakaṃ dhammaṃ desesin ti therassa nayaṃ deti. Evaṃ tayo māse abbocchinnaṃ abhidhammakathaṃ kathesi. Taṃ sutvā asīti-koṭi-devatānaṃ dhammābhisamayo ahosi. Yamakapāṭihāriye sannipatitā pi dvādasayojanā parisā: Bhagavantam passitvā va gamissāmā ti khandhāvāraṃ bandhitvā aṭṭhāsi. Taṃ Cūla-Anāthapiṇḍikasetthi yeva sabbapaccaye hi upaṭṭhāsi. Manussā: kuhiṃ Bhagavā? ti jānanatthāya Anuruddhattheraṃ yācimsu. Thero ālokaṃ vadḍhetvā addasa dibbena cakkhunā tattha vassūpagataṃ Bhagavantam disvā āroceti. Te Bhagavato vandanatthāya Mahā-Moggallānattheraṃ yācimsu. Thero parisamajje yeva mahāpathaviyaṃ nimmujiṭvā Sinerupabbataṃ nibbijhitvā Tathāgata-pādamūle Bhagavato pāde vandamāno va ummujiṭvā Bhagavantam etad avoca:—Jambudīpavāsino, bhante, Bhagavato pāde vanditvā passitvā va gamissāmā ti vadanti ti. Bhagavā āha: kuhiṃ pana te, Moggallāna, etarahi jeṭṭhabhātā Dhammasenāpatī ti? Sankassanagare, bhante ti. Moggallāna, maṃ daṭṭhukāmā sve Sankassanagaraṃ āgacchantu. Ahaṃ sve mahāpavāraṇapunṇamāsi² uposathadivase Sankassanagare otarissāmi ti. Sādhū, bhante ti thero Dasabalaṃ vanditvā āgataṃ maggen' eva orūya manussānaṃ santikaṃ sampāpuni. Gamaṇāgamanakāle ca yathā naṃ manussā passanti, evaṃ adhiṭṭhāsi. Idam tāv' ettha Mahāmoggallānatthero āvibhāvapāṭihāriyaṃ akāsi. So evaṃ āgato taṃ pavattim ārocetvā: dūraṃ ti saññaṃ akatvā katapātarāsā va nikkhamathā ti āha. Bhagavā Sakkassa devarañño ārocesi:—mahārāja, sve manussalokaṃ gacchāmi ti. Devarājā Vis-

¹ *Asl.* i f.² *Bhm* °māsi.

sakammaṃ āṇāpesi: tāta, sve Bhagavā manussalokaṃ gantukāmo; tisso sopānapantiyo māpehi, ekaṃ kanakamayam, ekaṃ rajatamayam, ekaṃ maṇimayan ti. So tathā akāsi. Bhagavā dutiyadivase Sinerumuddhani tathā puratthimalokadhātum olokesi. Anekāni cakkavālasahassāni vivaṭāni hutvā ekaṃ gaṇaṃ viya pakāsimsu. Yathā ca puratthimena, evaṃ pacchimena pi uttarena pi dakkhiṇena pi sabbam vivaṭam addasa: heṭṭhā pi yāva Avīci, upari yāva Akanitṭhabhavanam, tāva addasa. Tam divasaṃ kira lokavivaraṇaṃ nāma ahosi. Manussā pi deve passanti, devā pi manusse. Tattha neva manussā uddhaṃ ullokenti, na devā adho olokenti, sabbesammukhā va aññamaññaṃ passanti. Bhagavā majjhe maṇimayena sopānena otarati. Cha kāmāvacaradevā vāmapasse kanakamayena, Suddhāvāsā ca Mahābrahmā ca dakkhiṇapasse rajatamayena. Devarājā pattacīvaraṃ aggaheṣi, Mahābrahmā tiyojanikaṃ setacchattaṃ, Suyāmo vālabhījanim, Pañcasikho Gandhabbaputto tigāvutamattaṃ beluvapaṇḍuvinaṃ gahetvā Tathāgatassa pūjaṃ karonto otarati. Tam divasaṃ Bhagavantam disvā Buddhabhāvāya pihaṃ anuppādetvā tṭhasatto nāma n' atthi. Idam ettha Bhagavā āvibhāvapaṭihāriyaṃ akāsi. Api ca Tambapaṇḍidipe Talangaravāsī¹ Dhammadinnanatthero pi Tissa-Mahāvihāre² cetiyangaṇasmim nisīditvā: *tīhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakapaṭipadam paṭipanno hoti* ti Apaṇṇakasuttaṃ³ kathento heṭṭhā-mukhaṃ vijaniṃ⁴ akāsi yāva Avīcito ekangaṇaṃ ahosi; tato upari-mukhaṃ akāsi yāva Brahmaloḷkā ekangaṇaṃ ahosi. Thero nirayabhayena tajjetvā saggasukhena ca palobhetvā dhammaṃ desesi. Keci sotāpaṇṇā ahesum, keci sakadāgāmī, anāgāmī, arahanto ti.

Tirobhāvaṃ kātukāmo pana ālokaṃ vā andhakāraṃ karoti, appaṭicchannaṃ vā paṭicchannaṃ, āpāthaṃ vā anāpāthaṃ karoti. Kathaṃ? Ayaṃ hi yathā appaṭicchanno pi samipe tṭhito pi vā na dissati, evaṃ attānaṃ vā paraṃ vā kātukāmo pādaḷakkajjhānato vuṭṭhāya: idam ālokaṭṭhānaṃ andhakāraṃ

¹ Bhm Vāḷankara°.

² Mhv. 20, 25.

³ A. i, 113. All editions read apaṇṇaka°, not apaṇṇakata°.

⁴ Bhm bijaniṃ.

hotū ti vā, idam appaṭicchannam paṭicchannam hotū ti vā, idam āpātam anāpātam hotū ti vā āvajjitvā parikkammam katvā vuttanayen' eva adhiṭṭhāti; saha adhiṭṭhānacittena yathādhiṭṭhitam eva hoti. Pare samīpe tṭhitā pi passanti, sayam pi apassitukāmo na passati. Etena pana pāṭihāriyam kena katapubban ti? Bhagavatā. Bhagavā hi Yasa-kulaputtam samīpe nisinnam yeva yathā nam pitā na passati,¹ evam akāsi. Tathā vīsayojanasatam Mahā-Kappinassa paccug-gamanam katvā tam anāgāmiphale, amaccasahassaṇ c' assa sotāpattiphale patiṭṭhāpetvā tassa anumaggam āgatā sahas-sitthiparivārā Anojā devī āgantvā samīpe nisinnā pi yathā saparisam rājānam na passati, tathā katvā: api, bhante, rājānam passathā ti vutte: kiṃ pana vo rājānam gavesitum varam udāhu attānan ti? Attānam, bhante ti vatvā nisinnāya tassā tathā dhammam deseti. Yathā sā saddhim itthi-sahassena sotāpattiphale patiṭṭhāsi, amaccā anāgāmiphale, rājā arahatte ti. Api ca Tambapannidīpam āgatadivase yathā attanā saddhim āgate avasese rājā na passati, evam karontena Mahindattherenā pi idam katam eva.

Api ca sabbam pi pākāṭapāṭihāriyam āvibhāvam nāma, apākāṭapāṭihāriyam tirobhāvam nāma. Tattha pākāṭapāṭihāriye iddhi pi paññāyati iddhimā pi; tam yamakapāṭihāriyena dīpetabbam. Tatra hi: *idha Tathāgato yamakapāṭihāriyam karoti asādhāraṇam sāvakehi: uparimakāyato aggik-khandho pavattati, hetthimakāyato udakadhārā pavattatī* ti.² Evam ubhayam paññāyittha. Apākāṭapāṭihāriye iddhi yeva paññāyati, na iddhimā. Tam Mahakasuttana³ ca Brahmanimantanikasuttana⁴ ca dīpetabbam. Tatra hi āyasmato ca Mahakassa Bhagavato ca iddhi yeva paññāyittha, na iddhimā. Yath' āha: *ekamantaṃ nisinno kho Citto gahapati āyasmantaṃ Mahakaṃ etad avoca:—sādhu me, bhante, ayyo Mahako uttarimanussadhammaṃ iddhipāṭihāriyam dassetū* ti. *Tena hi tvam, gahapati, ālīnde uttarāsaṅgaṃ paññāpetvā*

¹ Vin. i, 16; *Thag. A. on Thag.* cxvii. Cf. *Dhp. A.* ii, 112 f. *with Pss. of the Brethren*, 254 f.

² *Pts.* i, 125; *which reads* °pāṭihiram.

³ *S.* iv, 290.

⁴ *M.* i, 326.

tiṇakalāpaṃ okāsehi ti. Evaṃ bhante ti kho Citto gahapati āyasmato Mahakassa paṭissutvā ālinde uttarāsaṅgaṃ paññāpetvā tiṇakalāpaṃ okāsesi. Atha kho āyasmā Mahako vi-hāraṃ pavisitvā sūciḡhaṭṭikam¹ datvā tathārūpaṃ iddhābhisankhāraṃ abhisankhāsi, yathā tālacchiggaḡena ca aggaḡanta-rikāya ca acci nikkhamitvā tiṇāni jhāpesi, uttarāsaṅgaṃ na jhāpesi. Yathā o' āha: atha khvāhaṃ, bhikkhave, tathārūpaṃ iddhābhisankhāraṃ abhisankhāsim, ettavatā Brahmā ca Brahma-parisā ca Brahmaparisajjā ca saddaṇ ca me sossanti, na ca maṃ dakkhissanti ti antarahito imaṃ gāthaṃ abhāsi:—

*Bhave cā 'haṃ bhayaṃ disvā bhavaṇ ca vibhavesinaṃ,
bhavaṃ nābhivadim kiñci nandiṇ ca na upādiyaṃ ti.²*

Tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asaḡjamāno gacchati seyyathā pi ākāse³ ti ettha tirokuḍḍaṃ ti parakuḍḍaṃ, kuḍḍassa parabhāgaṃ ti vuttaṃ hoti. Esa nayo itaresu. Kuḍḍo ti ca gehabhittiyā etaṃ adhivacanaṃ. Pākāro ti gehavihāragāmādināṃ parikkhepapākāro. Pabbato ti paṃsupabbato vā pāsānapabbato vā. Asaḡjamāno ti alaggamāno. Seyyathā pi ākāse ti ākāse viya. Evaṃ gantukāmena pana ākāsakasiṇaṃ samāpajjitvā vuṭṭhāya kuḍḍaṃ vā pākāraṃ vā Sineru-cakkavāḡesu pi aññataraṃ pabbataṃ vā āvajjitvā kataparikkammaṃ: ākāso hotū ti adhiṭṭhātabbo, ākāso yeva hoti; adho otaritukāmassa uddhaṃ vā ārohitukāmassa susiro hoti; vinivijjhitaṃ gantukāmassa chiddo. So tattha asaḡjamāno gacchati. Tipiṭaka-Cūḡābhayaṭṭhero paṇ' etth' āha:—Ākāsakasiṇasaṃpajjanaṃ, āvuso, kimatthiyaṃ? Kiṃ hatthi-assādināṃ abhinimminitaṃ hatthi-assādi-kasiṇāni samāpajjati? nanu yattha katthaci kasiṇe parikkammaṃ katvā atṭha samāpattivasābhāvo yeva paṃaṇaṃ, yaṃ yaṃ icchati, taṃ tad eva hoti ti? Bhikkhū āhaṃsu:—Pāḡiyā, bhante, ākāsakasiṇaṃ yeva āgataṃ, tasmā avassaṃ etaṃ vattabbaṃ ti. Tatrā 'yaṃ pāḡi⁴:—pakatiyā ākāsakasiṇa-samāpattiyā lābhī hoti, tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ

¹ B^{hm} omit.

² M. i, 330; B^{hm} upādiyaṃ ti.

³ Iddhividhā formula; D. i, 78; Pts. ii, 208; B^{hm} Tirokuṭṭam.

⁴ Pts. ii, 208.

āvajjati; āvajjitvā nānena adhiṭṭhāti: ākāso hotū ti ākāso hoti, tirokuḍḍam¹ tiropākāraṃ tiropabbataṃ asaṃjāmanāno² gacchati. Yathā pakatiyā manussā³ aniddhimanto kenaci anāvaṭe aparikkhitte asaṃjāmanā⁴ gacchanti, evam eva so iddhiṃ ceto vasippatto tirokuḍḍam tiropākāraṃ tiropabbataṃ asaṃjāmanāno gacchati, seyyathā pi ākāse ti.

Sace paṇ' assa bhikkhuno adhiṭṭhahitvā gacchantassa antarā pabbato vā rukkhō vā utṭheti, kiṃ puna samāpajjitvā adhiṭṭhātabban ti? Doso n' atthi, puna samāpajjitvā adhiṭṭhānam hi upajjhāyassa santike nissayagahaṇasadisam⁵ hoti. Iminā ca pana bhikkhunā: ākāso hotū ti adhiṭṭhitattā ākāso hoti yeva. Purimādhīṭṭhānabalen' eva c' assa antarā añño pabbato vā rukkhō vā utumayo utṭhahissatī ti aṭṭhānam ev' etaṃ. Aññena iddhiṃatā nimmite pana paṭhamanimmānaṃ balavaṃ hoti; itarena tassa uddham vā adho vā gantabbam.

Pathaviyā pi ummujjanimmujjan ti ettha ummujjan ti utṭhānam vuccati, nimmujjan ti saṃsīdanam. Ummujjañ ca nimmujjañ ca ummujjanimmujjam. Evam kātukāmena āpokasiṇam samāpajjitvā utṭhāya: ettake ṭhāne pathavi udakam hotū ti paricchinditvā parikkammam katvā vuttanayen' eva adhiṭṭhātabbam; saha adhiṭṭhānena yathā paricchinne ṭhāne pathavi udakam eva hoti, so tattha ummujjanimmujjam karoti. Tatrā 'yaṃ pālī⁶:—pakatiyā āpokasiṇasamāpattiyā lābhī hoti, pathaviṃ āvajjati; āvajjitvā nānena adhiṭṭhāti: udakam hotū ti, udakam hoti. So pathaviyā ummujjanimmujjam karoti. Yathā manussā pakatiyā aniddhimanto udake ummujjanimmujjam karoti, evam eva so iddhiṃ ceto vasippatto, pathaviyā ummujjanimmujjam karoti seyyathāpi udake ti.

Na kevalaṃ ca ummujjanimmujjam eva; nahānapāna-mukha-dhovana-bhaṇḍakadhovanādisu yaṃ yaṃ icchatī, taṃ taṃ karoti. Na kevalaṃ ca udakam eva, sappitelamadhuphāṇitādisu pi yaṃ yaṃ icchatī, taṃ taṃ: idaṃ c' idaṃ ca ettakam hotū ti āvajjitvā, parikkammam katvā, adhiṭṭhahantassa

¹ B^{hm} °kuṭṭam always.

² P.T.S. ed. āvajjāmanāno

³ Ibid., manussā pakatiyā.

⁴ So also P.T.S. ed.

⁵ B^{hm} °ggahaṇa°.

⁶ Pts. ii, 208.

yathādhiṭṭhitam eva hoti. Uddharitvā bhājanagatam karon-tassa sappisappim eva hoti, telādini telādini yeva, udakam udakam eva. So tattha temitukāmo va temeti, na temitukāmo na temeti. Tass' eva ca sā pathavī udakam hoti, sesajanassa pathavī yeva. Tattha manussā pattikā pi gacchanti, yānādihi pi gacchanti, kasikammādini pi karonti yeva. Sace panā'yaṃ tesam pi udakam hotū ti icchati, hoti yeva. Paricchinna-kālam pana atikkamitvā yaṃ pakatiyā ghaṭatalākādisu udakam, tam ṭhapetvā avasesam paricchinnatṭhānam pathavī yeva hoti.

Udake pi abhiṇṇamāne ti ettha yaṃ udakam akkamitvā samsīdati, tam bhijjamānan ti vuccati, viparitam abhiṇṇamānam. Evaṃ gantukāmena pana pathavīkaṣiṇam samāpajjitvā vuṭṭhāya: ettake ṭhāne udakam pathavī hotū ti paricchinditvā parikkammam katvā vuttanayen' eva adhiṭṭhātabbam; saha adhiṭṭhānena yathā paricchinnatṭhāne udakam pathavī yeva hoti, so tattha gacchati. Tatrā'yaṃ pālī¹:—*pakatiyā pathavīkaṣiṇasamāpattiyā lābhī hoti, udakam āvajjati; āvajjitvā nānena adhiṭṭhāti: pathavī hotū ti, pathavī hoti. So abhiṇṇamāne udake gacchati. Yathā manussā pakatiyā aniddhimanto abhiṇṇamānāya pathaviyā gacchanti, evam eva so iddhimā ceto vasippatto abhiṇṇamāne udake gacchati seyyathāpi pathaviyan ti.*¹

Na kevalaṇ ca gacchati, yaṃ yaṃ iriyāpatham icchati, tam tam karoti.² Na kevalaṇ ca pathavim eva karoti, maṇisuvannaṇapabbatarukkhādisu pi yaṃ yaṃ icchati, tam tam vuttanayen' eva āvajjitvā adhiṭṭhāti, yathādhiṭṭhitam eva hoti. Tass' eva ca tam udakam pathavī hoti, sesajanassa udakam eva, macchakacchapā ca udakakākādayo ca yathā-ruci³ vicaranti. Sace panā'yaṃ aññesam pi manussānam tam pathavim kātum icchati, karoti yeva. Paricchinna-kālātikakamena⁴ pana udakam eva hoti.

Pallankena kamatī ti pallankena gacchati.

Pakkhī sakuno ti pakkhehi yuttasakuno. Evaṃ kātukāmena pana pathavīkaṣiṇam samāpajjitvā vuṭṭhāya, sace nisin-

¹ Pts. ii, 208.

² S^b kappeti.

³ S^b rucim.

⁴ S^b °kame.

no gantum icchatī, pallankappamāṇaṃ ṭhānaṃ paricchinditvā parikammaṃ katvā vuttanāyena' eva adhiṭṭhātabbamaṃ; sace nipanno gantukāmo hoti mañcappamāṇaṃ; sace padasā gantukāmo hoti maggappamāṇaṃ ti evaṃ yathānurūpaṃ ṭhānaṃ paricchinditvā vuttanāyena' eva: pathavī hotū ti adhiṭṭhātabbamaṃ; saha adhiṭṭhānena pathavī yeva hoti.

Tatrā 'yaṃ pālī¹:—*Ākāse pi pallankena kamati² seyyathā pi pakkhī sakunō ti. Pakatīyā pathavīkaṣiṇasamāpattiyā lābhī hoti, ākāsaṃ āvajjati; āvajjitvā ñānena adhiṭṭhāti: pathavī hotū ti, pathavī hoti. So ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyaṃ pi kappeti. Yathā manussā pakatīyā aniddhimanto pathaviyaṃ caṅkamaṃ ti pi . . . pe . . . seyyaṃ pi kappenti, evaṃ eva so iddhiṃ cetovasippatto ākāse antalikkhe caṅkamati pi . . . pe . . . seyyaṃ pi kappeti ti.*

Ākāse gantukāmena ca bhikkhuna dibbacakkhu-lābhinaṃ pi bhavitabbamaṃ. Kasmā? Antare utusamutṭhānā vā pabbatarukkhādayo³ honti, nāgasupaṇṇādayo vā ussuyantā māpenti nesam⁴ dassanattamaṃ. Te pana disvā kiṃ kātābbaṃ ti? Pāḍakajjhānaṃ samāpajjitvā vuṭṭhāya: ākāso hotū ti parikammaṃ katvā adhiṭṭhātabbamaṃ. Thero paṇ' āha:—*Samāpatti-samāpajjanaṃ, āvuso, kimatthiyaṃ? Nanu samāhitam ev' assa cittaṃ, tena yaṃ yaṃ ṭhānaṃ: ākāso hotū ti adhiṭṭhāti, ākāso yeva hoti ti. Kiñcāpi evaṃ āha, atha kho tirokuḍḍapāṭihāriye vuttanāyena' eva paṭipajjitabbamaṃ. Api ca okāse orohanattamaṃ pi iminā dibbacakkhu-lābhinaṃ bhavitabbamaṃ. Ayaṃ hi sace anokāse nahānatitthe vā gāmadvāre vā orohati, mahājanassa pākato hoti; tasmā dibbacakkhunaṃ passitvā anokāsaṃ vajjetvā⁵ okāse ota-ratī ti.*

Ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve paññinā parāmasati parimajjati ti⁶ ettha candimasuriyaṇaṃ dvācattālīsayojanasahassassaupari caraṇena mahiddhikatā tisu dīpesu ekakkhaṇe āloka-karaṇena mahānubhāvataṃ veditabbā.

¹ *Pts.* ii, 208. ² *P.T.S. ed.* caṅkamati.

³ *S^b* rukkhapabbat°.

⁴ *S^b* tesam.

⁵ *B^{hm}* vajjitvā.

⁶ *D.* i, 78.

Evam upari caraṇa-āloka-karaṇehi vā mahiddhike ten' eva mahiddhikattena mahānubhāve, *parāmasatī* ti pariggaṇhati, ekadese vā chupati; *parimajjati* ti samantato ādāsatalaṃ viya parimajjati. Ayam pan' assa iddhi-abhiññā pāda-kajjhānavasen' eva ijjhati; n' atth' ettha kaṣiṇasamāpattiniyamo. Vuttam h' etaṃ Paṭisambhidāyam¹:—*Ime candimasuriye . . . parimajjati ti idha so iddhiṃ cetovasippatto*² . . . *candimasuriye āvajjati; āvajjetvā ñāṇena adhiṭṭhāti: hatthapāse hotū ti, hatthapāse hoti. So nisinnako vā nipannako vā candimasuriye pāṇinā āmasati parāmasati parimajjati. Yathā manus-sā pakatiyā aniddhimanto kiñcid eva rūpagalaṃ hatthapāse āmasanti parāmasanti parimajjanti, evam eva so iddhiṃ . . . pe . . . parimajjati ti. Svāyam yadi icchati gantvā parāmasitum, gantvā parāmasati.*

Yadi pana idh' eva nisinnako vā nipannako vā parāmasitukāmo hoti: hatthapāse hotū ti adhiṭṭhāti, adhiṭṭhānabalena vaṇṭamuttatālapphalaṃ viya āgantvā hatthapāse ṭhite vā parāmasati, hatthaṃ vā vadḍhietvā, vadḍhentassa pana kiṃ upādinnakaṃ vadḍhati? Anupādinnakan ti? Upādinnakaṃ nissāya anupādinnakaṃ vadḍhati. Tattha Tipiṭaka-Cūlanāgattthero āha:—kiṃ pan' āvuso upādinnakaṃ khuddakaṃ pi mahantaṃ pi na hoti? Nanu yadā bhikkhu tālacchiddādihi nikkhamati, tadā upādinnakaṃ khuddakaṃ hoti, yadā mahantaṃ attabhāvaṃ karoti, tadā mahantaṃ hoti, Mahā-Moggallānattherassa viyā ti.

Ekasmim kira samaye Anāthapiṇḍiko gahapati Bhagavato dhammadesanaṃ sutvā: sve, bhante, pañcahi bhikkhusatehi saddhiṃ amhākaṃ gehe bhikkhaṃ gaṇhathā ti nimantetvā pakkami. Bhagavā adhivāsetvā taṃ divasāvasesaṃ rattibhāgaṃ ca vītināmetvā paccūsasamaye dasasahassilokadhātum olokesi. Ath' assa Nandopanando nāma Nāgarājā ñāṇamukhe āpāthaṃ āgacchi. Bhagavā: ayam Nāgarājā mayhaṃ ñāṇamukhe āpāthaṃ āgacchatī. Atthi nu kho assa upanissayo ti āvajjento: ayam micchādittthiko tisu ratanesu

¹ *Pts.* ii, 208. *All edns. omit the pi of the P.T.S. text after Ime.*

² *Only S^b notes these elisions in the canonical text.*

appasanno ti disvā: ko nu kho inam micchādittḥito viveceyyā ti āvajjento Mahā-Moggallānattheraṃ addasa. Tato pabhātāya rattiyā sarīrapaṭijaggaṇaṃ katvā āyasmantaṃ Ānandaṃ āmantesi: Ānanda, pañcannaṃ bhikkhusatānaṃ ārocehi. Tathāgato devacārikaṃ gacchatī ti. Taṃ divassaṃ ca Nandopanandassa āpānabhūmiṃ sajjayimsu. So dibbaratanapallanke dibbena setacchattena dhārayamānena tividhanātakehi c' eva nāgaparisāya ca parivuto dibbabhājanesu upaṭṭhāpita-annapānavidhiṃ olokayamāno nisinno hoti. Atha Bhagavā yathā nāgarājā passati tathā katvā tassa vitānamatthaken' eva pañcahi bhikkhusatehi saddhiṃ Tāvatisadevalokābhimukho pāyāsi. Tena kho pana samayena Nandopanandassa Nāgarājassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti: ime hi nama muṇḍakā samaṇakā amhākā uparūpari bhavanena devānaṃ Tāvatisānaṃ bhavanaṃ pavisanti pi nikkhamanti pi, na dāni ito paṭṭhayā imesaṃ amhākā matthake pādapaṃsum okirantānaṃ gantum dassāmi ti utṭhāya Sinerupādaṃ gantvā, taṃ attabhāvaṃ vijahitvā, Sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upariphaṇaṃ katvā Tāvatisa-bhavanaṃ avakujje phaṇena gahetvā adassanaṃ gamesi. Atha kho āyasmā Raṭṭhapālo Bhagavantam etad avoca:—Pubbe, bhante, imasmiṃ padese tṭhito Sineruṃ passāmi, Sineruparibhaṇḍaṃ passāmi, Tāvatisaṃ passāmi, Vejjayantaṃ passāmi, Vejjayantapāsādassa upari dhajam passāmi. Ko nu kho, bhante, hetu, ko paccayo yaṃ etarahi neva Sineruṃ passāmi . . . pe . . . na Vejjayantapāsādassa upari dhajam passāmi ti? Ayam, Raṭṭhapāla, Nandopanando nāma Nāgarājā tumhākā kupito Sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇena paticchādetvā andhakāraṃ katvā tṭhito ti. Damemi naṃ, bhante ti. Na Bhagavā anujāni. Atha kho āyasmā Bhaddiyo, āyasmā Rāhulo ti anukkamena sabbe pi bhikkhū utṭhahimsu. Na Bhagavā anujāni. Avasāne Mahāmoggallānatthero: ahaṃ, bhante, damemi naṃ ti āha. Damehi, Moggallānā ti Bhagavā anujāni. Thero attabhāvaṃ vijahitvā mahantaṃ Nāgarājavanaṃ abhinimminitvā Nandopanandaṃ cuddasakkhattuṃ bhogehi parikkhipitvā tassa phaṇamatthake attano phaṇaṃ tṭhapetvā Sinerunā saddhiṃ abhinippilesi. Nāgarājā

padhūmāsi.¹ Thero pi: na tuyhaṃ yeva sarīre dhūmo atthi, mayhaṃ pi atthi ti padhūmāsi. Nāgarājassa dhūmo theram na bādhati, therassa pana dhūmo Nāgarājānam bādhati. Tato Nāgarājā pajjali. Thero pi: na tuyhaṃ yeva sarīre aggi atthi, mayhaṃ pi atthi ti pajjali. Nāgarājassa tejo theram na bādhati, therassa pana tejo nāgarājānam bādhati. Nāgarājā: ayam maṃ Sinerunā abhinippīletvā dhūmāyati c'eva pajjalati cā ti cintetvā: bho tvam ko 'sī ti? paṭipucchi. Aham kho, Nanda, Moggallāno ti. Bhante, attano bhikkhubhāvena paṭiṭṭhāhi ti. Thero attabhāvaṃ vijahitvā tassa dakkhiṇakaṇṇasotena pavisitvā vāmakāṇṇasotena nikkhami, vāmakāṇṇasotena pavisitvā dakkhiṇakaṇṇasotena nikkhami; tathā dakkhiṇanāsasotena pavisitvā vāmanāsasotena nikkhami, vāmanāsasotena pavisitvā dakkhiṇanāsasotena nikkhami. Tato Nāgarājā mukhaṃ vivari. Thero mukhena pavisitvā anto kucchiyaṃ pacīnena ca pacchimena ca cankamati. Bhagavā: Moggallāna, Moggallāna, manasikaro hi! Mahiddhiko esa nāgo ti āha. Thero: mayhaṃ kho bhante cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā. Tiṭṭhatu, bhante, Nandopanando, ahaṃ Nandopanandasadisānaṃ nāgarājānaṃ satam pi sahaṃsam pi satahaṃsam pi dameyyan ti āha. Nāgarājā cintesi: pavisanto tāva me na diṭṭho. Nikkhamanakāle dāni naṃ dāthantare pakkhipitvā sankhādissāmī ti cintetvā: nikkhama, bhante, mā maṃ antokucchiyaṃ aparāparaṃ cankamanto bādhayitthā ti āha. Thero nikkhamitvā bahi atṭhāsi. Nāgarājā: ayam so ti disvā nāsavātaṃ vissajji. Thero catutthaṃ jhānaṃ samāpajji, lomakūpaṃ pi 'ssa vāto cāletuṃ nāsakkhi. Avasesabhikkhū kira ādito paṭṭhāya sabbapāṭihāriyāni kātuṃ sakkuṇeyyūṃ. Imam pana ṭhānaṃ patvā evaṃ khippanisantino hutvā samāpajjitūṃ na sakkhisanti ti tesam Bhagavā Nāgarājadamaṇaṃ nānujāni. Nāgarājā: ahaṃ imassa samaṇassa nāsavātena lomakūpaṃ pi cāletuṃ nāsakkhim. Mahiddhiko samaṇo ti cintesi. Thero attabhāvaṃ vijahitvā supaṇṇarūpaṃ abhinimminitvā supaṇṇavātaṃ dassento nāgarājānaṃ anubandhi. Nāgarājā taṃ

¹ S^b padhūpāyi; S^b padhūmāyi.

attabhāvam vijahitvā māṇavakavaṇṇam abhinimminivā: bhante, tumhākaṃ saraṇaṃ gacchāmi ti vadanto therassa pāde vandi. Thero: Satthā, Nanda, āgato. Ehi, gamissāmā ti nāgarājānaṃ damayitvā nibbisāṃ katvā gahetvā Bhagavato santikaṃ agamāsi. Nāgarājā Bhagavantam vanditvā: bhante, tumhākaṃ saraṇaṃ gacchāmi ti āha. Bhagavā: sukhī hohi, Nāgarājā ti vatvā bhikkhusaṃghaparivuto Anāthapiṇḍikassa nivesanaṃ agamāsi. Anāthapiṇḍiko: kiṃ bhante atidivā āgatattā ti āha. Moggallānassa ca Nandopanandassa ca sangāmo ahoṣi ti. Kassa, bhante, jayo, kassa parājayo ti? Moggallānassa jayo, Nandassa parājayo ti. Anāthapiṇḍiko: adhivāsetu me, bhante, Bhagavā sattāhaṃ ekapaṭipāṭiyā bhattaṃ sattāhaṃ therassa sakkāraṃ karissāmi ti sattāhaṃ Buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ mahāsakkāraṃ akāsi. Iti imaṃ imasmim Nandopanadadamane kataṃ mahantaṃ attabhāvam sandhāy' etaṃ vuttaṃ: yadā mahantaṃ attabhāvam karoti, tadā mahantaṃ hoti Mahāmoggallānattherassa viyā ti. Evaṃ vutte pi bhikkhū: upādinnakaṃ nissāya anupādinnakaṃ eva vaḍḍhatī ti āhamsu.

Ayam eva c' ettha yutti. So evaṃ katvā na kevalaṃ candimasuriye parāmasati, sace icchati pādakathalikaṃ katvā pāde ṭhapeti, piṭhaṃ katvā nisīdati, mañcaṃ katvā nipajjati, apassena phalakaṃ katvā apassayati.

Yathā ca eko, evaṃ aparo pi anekesu pi hi bhikkhusatasahas-sesu evaṃ karontesu tesaṃ ca ekamekassa tath' eva ijjhati, candimasuriyānaṃ ca gamanaṃ pi ālokakaraṇaṃ pi tath' eva hoti. Yathā hi pāṭisahassesu udakapūresu sabbapātisu ca candamaṇḍalāni dissanti, pākatikaṃ eva candassa gamanaṃ pi ālokakaraṇaṃ ca hoti, tathūpamaṃ etaṃ pāṭihāriyaṃ.

Yāva Brahmaloḷkā pī¹ ti Brahmaloḷkaṃ pi paricchedaṃ katvā, kāyena vasaṃ vatteti ti tattha Brahmaloḷke kāyena attano vasaṃ vatteti. Tass' attho pālīṃ anugantvā veditabbo. Ayam h' ettha pālī²:—Yāva Brahmaloḷkā pi kāyena vasaṃ vatteti ti sace so iddhiṃ cetovasippatto Brahmaloḷkaṃ gantukāmo hoti, dūre pi santike adhiṭṭhātī: santike hotū ti, san-

¹ Iddhividhā formula. See D. i, 78.

² Pts. ii, 209.

tike hoti, santike pi dūre adhiṭṭhāti : dūre hotū ti, dūre hoti ; bahukam pi thokam adhiṭṭhāti : thokam hotū ti, thokam hoti, thokam pi bahukam pi adhiṭṭhāti : bahukam hotū ti ; bahukam hoti ; dibbena cakkhunā tassa Brahmuno rūpaṃ passati ; dibbāya sotadhātuyā tassa Brahmuno saddaṃ sunāti ; cetopariyañānena tassa Brahmuno cittaṃ pajānāti. Sace so iddhimā cetovasippatto dissamānena kāyena Brahmalaṃkaṃ gantukāmo hoti, kāyavasena cittaṃ pariṇāmeti, kāyavasena cittaṃ adhiṭṭhāti ; kāyavasena cittaṃ pariṇāmetvā kāyavasena cittaṃ adhiṭṭhahitvā sukhasaññaṃ ca lahusaññaṃ ca okkamitvā dissamānena kāyena Brahmalaṃkaṃ gacchati. Sace so iddhimā cetovasippatto adissamānena kāyena Brahmalaṃkaṃ gantukāmo hoti, cittavasena kāyaṃ pariṇāmeti, cittavasena kāyaṃ adhiṭṭhāti ; cittavasena kāyaṃ pariṇāmetvā cittavasena kāyaṃ adhiṭṭhahitvā sukhasaññaṃ ca lahusaññaṃ ca okkamitvā adissamānena kāyena Brahmalaṃkaṃ gacchati. So tassa Brahmuno purato rūpaṃ abhinimmināti manomayaṃ sabbangapañcangiṃ ahinindriyaṃ.¹ Sace so iddhimā cankamati, nimmito pi tattha cankamati. Sace so iddhimā titthati . . . nisīdati . . . seyyaṃ kappeti, nimmito pi tattha seyyaṃ kappeti. Sace so iddhimā dhūpāyati² . . . pajjalati . . . dhammaṃ bhāsati . . . pañhaṃ pucchati . . . pañhaṃ puttṭho vissajjeti nimmito pi tattha pañhaṃ puttṭho vissajjeti. Sace so iddhimā tena Brahmunā saddhimā santiṭṭhati, sallapati, sākacchaṃ samāpajjati, nimmito pi tattha tena Brahmunā saddhimā santiṭṭhati, sallapati, sākacchaṃ samāpajjati ; yaṃ yad eva hi so iddhimā karoti, taṃ tad eva nimmito karoti ti.

Tattha dūre pi santike adhiṭṭhāti ti pāḍakajjhānato vuṭṭhāya, dūre devalokaṃ vā Brahmalaṃkaṃ vā āvajjati : santike hotū ti, āvajjitvā parikkammaṃ katvā puna samāpajjitvā ñānena adhiṭṭhāti : santike hotū ti santike hoti. Esa nayo sesapadesu pi.

Tattha ko dūraṃ gahetvā santikaṃ akāsi ti ? Bhagavā. Bhagavā hi jamakapāṭihāriyāvasāne devalokaṃ gacchanto Yugandharaṇ ca Sineruṇ ca santike katvā pathavītalato eka-

¹ P.T.S. ed. °paccangam ahinindriyam.

² B^{hm} dhūmāyati. Only S^h indicates the elisions.

pādam Yugandhare patitṭhapetvā, dutiyam Sinerumatthake thapesi.

Añño ko akāsi? Mahāmogallānatthero. Thero hi Sāvatthito bhattakiccam katvā nikkhantam dvādasayojanam parisam timsayojanam Sankassanagaramaggam sankhipitvā tan khaṇam yeva sampāpesi. Api ca Tambapaṇṇidipe Cūla-Samuddatthero pi akāsi. Dubbhikkhasamaye kira therassa santikam pāto va satta bhikkhusatāni āgamamsu. Thero: mahābhikkhusangho kuhiṃ bhikkhācāro bhavissatī ti cintento sakala-Tambapaṇṇidipe adisvā: paratīre Pāṭaliputte bhavissatī ti disvā bhikkhū pattacīvaram gāhāpetvā:—eth' āvuso bhikkhācāram gamissāmā ti pathaviṃ sankhipitvā Pāṭaliputtam gato. Bhikkhū: kataram, bhante, imam nagaran ti? pucchimsu. Pāṭaliputtam, āvuso ti. Pāṭaliputtam nama dūre bhante ti. Āvuso, mahallakattherā nāma dūre pi gahetvā santike karontī ti. Mahāsamuddo kuhiṃ, bhante ti? Nanu, āvuso, antarā ekam nilamātikam atikkamitvā āgatatthā ti? Āna, bhante. Mahāsamuddo pana mahanto ti. Āvuso, mahallakattherā nāma mahantam pi khuddakam karontī ti.

Yathā cā 'yam, evam Tissadattatthero¹ pi sāyamhasamaye nahāyitvā katuttarāsango: Mahābodhiṃ vandissāmī ti cinte uppanne santike akāsi. Santikam pana gahetvā: ko dūram akāsi ti? Bhagavā. Bhagavā hi attano ca Angulimālassa ca antaram santikam pi dūram akāsi ti. Atha ko bahukam thokam akāsi ti? Mahākassapatthero. Rājagahe kira nakkhattadivase pañcasatā kumāriyo candapūve gahetvā nakkhattakīlanatthāya gacchantiyo Bhagavantam disvā kiñci nādam su. Pacchato āgacchantam pana theram disvā: amhākam thero eti, pūvam dassāmā ti sabbā pūve gahetvā theram upasankamimsu. Thero pattam niharitvā sabbam ekapattapūramattam akāsi. Bhagavā theram āgamayamāno purato nisīdi. Thero āharitvā Bhagavato adāsi.

Illisasetṭhivatthusmim² pana Mahā-moggallānatthero thokam bahukam akāsi, Kākavalliyavatthusmiñ ca Bhagavā. Mahākassapatthero kira sattāham samāpattiyā vītināmetvā daliddasangaham karonto Kākavalliyassa nāma duggata-

¹ Sh Tissagutta°; Bhm Tissatthero.

² Dhp. A. i, 367 f.; cf. Jāt. i, 349 f.

manussassa gharadvāre aṭṭhāsi. Tassa jāyā theram disvā patino pakkam aḷaṇambilayāgum patte ākiri. Thero taṃ gahetvā Bhagavato hatthe ṭhapesi. Bhagavā mahābhikkhū sanghassa pahonakam katvā adhiṭṭhāsi. Ekapattena ābhatā sabbesaṃ pahosi. Kākavalliyo pi sattame divase seṭṭhiṭṭhānam alathā ti.

Na kevalaṇ ca thokassa bahukaraṇam madhuram amadhuram, amadhuram madhuran ti ādisu pi yaṃ yaṃ icchati, sabham iddhimato ijhati. Tathā hi Mahā-Anulātthero nāma sambahule bhikkhū piṇḍāya caritvā sukkhabhattam¹ eva labhitvā Gangātīre nisīditvā paribhuñjamāne disvā: Gangāya udakam sappimaṇḍan ti adhiṭṭhahitvā sāmaṇerānam saññaṃ adāsi. Te thālakehi āharitvā bhikkhusanghassa adamsu. Sabbe madhurena sappimaṇḍena bhuñjimsū ti.

Dibbena cakkhunā ti idh' eva ṭhito ālokaṃ vadḍhetvā tassa Brahmuno rūpaṃ passati. Idh' eva ca ṭhito sabbaṃ tassa bhāsato saddaṃ sunāti cittaṃ pajānāti.

Kāyavasena cittaṃ pariṇāmeti ti karajakāyavasena² cittaṃ pariṇāmeti, pāḍakajjhānacittaṃ gahetvā kāye āropeti, kāyānugatikam karoti, dandhagamanam, kāyagamanam hi dandham hoti.

Sukhasaññaṇ ca lahusaññaṇ ca okkamati ti pāḍakajjhānārammaṇena iddhicittena sahaajātam sukhasaññaṇ ca lahusaññaṇ ca okkamati, pavisati, phusati, sampāpunāti. Sukhasañña nāma upekkhāsampayuttā sañña; upekkhā hi santaṃ sukhā ti vuttā. Sā yeva ca sañña nīvaraṇehi ceva vitakkādihi paccanikehi ca vimuttattā lahusañña ti pi veditabbā. Taṃ okkantassa paṇ' assa karajakāyo pi tūlapicu viya salahuko hoti. So evaṃ vātakkhittatūlapicunā viya sallahukena dissamānena kāyena Brahmaloکاṃ gacchati. Evaṃ gacchanto ca sace icchati, pathavīkaṣiṇavasena ākāse maggaṃ nimminivā padasā gacchati. Sace icchati vāyokaṣiṇavasena vāyum adhiṭṭhahitvā tūlapicu viya vāyunā gacchati. Api ca gantukāmatā eva ettha pamāṇam, sati hi gantukāmatāya evaṃ katacittādhīṭṭhāno adhiṭṭhānavegakkhitto vaso issāsakhittasaro viya dissamāno gacchati.

¹ Bhm sukka°.

² Sbh °kāyassa vasena.

Cittavasena kāyaṃ parināmeti ti kāyaṃ gahetvā citte āropeti; cittānugatikam karoti sīghagamanam, cittagamanam hi sīgham hoti. *Sukhasaññaṇ ca lahusaññaṇ ca okkamati* ti rūpakāyārammaṇena iddhicittena saha-jātaṃ sukhasaññaṇ ca lahusaññaṇ ca okkamati. Sesam vuttanayen' eva veditabham. Idam pana cittagamanam eva hoti.

Evam adissamānena kāyena gacchanto panā'yam: kim tassa adhiṭṭhānacittassa uppādakkhaṇe gacchati, udāhu ṭhitikkhaṇe, bhangakkhaṇe vā ti? vutte: tisu pi khaṇesu gacchati ti thero āha. Kim pana: so sayam gacchati? Nimmitam peseti ti? Yathāruci¹ karoti. Idha pan' assa sayam gamanam eva āgatam.

Manomayan ti adhiṭṭhānamanena nimmitattā manomayam.

Ahīnindriyan ti idam cakkhusotādinam saṇṭhānavasena vuttam.

Nimmitarūpe pana pasādo nāma n' atthi. *Sace iddhiṃ cākamati, nimmito pi tattha cākamati* ti² ādi sabbam sāvakanimmitam sandhāya vuttam. Buddhanimmito pana yam yam Bhagavā karoti, tam tam pi karoti, Bhagavato rucivasena aññaṃ pi karoti ti ettha ca yam so iddhiṃ idh' eva ṭhito dibbena cakkhunā rūpaṃ passati, dibbāya sotadhātuyā saddam sunāti, cetopariyaññaṇena cittam pajānāti, na ettāvata kāyena vasam vatteti. Yam pi so idh' eva ṭhito tena *Brahmunā saddhiṃ santitṭhati sallapati sākaccham samāpajjati*, ettāvata pi na kāyena vasam vatteti. Yam pi ssa *dūre pi santike adhiṭṭhāti* ti ādikam adhiṭṭhānam, ettāvata pi na kāyena vasam vatteti. Yam pi so dissamānena vā adissamānena vā kāyena Brahmalo-kam gacchati, ettāvata pi na kāyena vasam vatteti. Yaṇ ca kho so tassa *Brahmuno purato rūpaṃ abhinimmināti* ti ādinā nayena vuttavidhānam āpajjati, ettāvata kāyena vasam vatteti nāma. Sesam pan' ettha kāyena vasam vattanāya pubbabhāgadassanattam vuttan ti ayam tāva adhiṭṭhānā iddhi.

(2) *Vikubbanāyam*³ pana manomayāya ca idam nānākaranam. *Vikubbanam tāva karontena so pakativannaṃ vija-*

¹ Sb °rucim.

² Pts. ii, 209.

³ Sbh °nāya; Sh adds ca.

*hitvā kumārakavaṇṇaṃ vā dasseti, nāgavaṇṇaṃ vā dasseti, supannaṇavaṇṇaṃ vā dasseti, asuravaṇṇaṃ¹ vā dasseti, indavaṇṇaṃ vā dasseti, devavaṇṇaṃ vā dasseti, Brahmaṇṇaṃ vā dasseti, samuddavaṇṇaṃ vā dasseti, pabbataṇṇaṃ vā dasseti, sīhavaṇṇaṃ . . ., vyagghavaṇṇaṃ . . ., dīpivaṇṇaṃ . . . dasseti, hattham pi dasseti, assam . . ., ratham . . . pattam . . . vividham pi senāvyūhaṃ dasseti² ti² evaṃ vuttesu kumārakavaṇṇādisu yaṃ yaṃ ākankhati, taṃ taṃ adhiṭṭhātabbhaṃ. Adhiṭṭhahantena ca pathavikasinādisu aññatarārammaṇato abhiññāpādakajjhānato vuṭṭhāya attano kumāravaṇṇo³ āvajjitabbo, āvajjitvā parikammāvasāne puna samāpajjitvā vuṭṭhāya: evarūpō nāma kumārako homi ti adhiṭṭhātabbhaṃ; saha adhiṭṭhānacittena kumārako hoti Devadatto viya.⁴ Esa nayo sabbattha. *Hatthim pi dasseti* ti ādi paṇ'ettha bahiddhā pi hatthi-ādi dassanavasena vuttam. Tattha: hatthi homi ti anadhiṭṭhahitvā: hatthi hotū ti adhiṭṭhātabbhaṃ. Assādisu pi es' eva nayo ti. Ayaṃ vikubbanā iddhi.*

(3) Manomayaṃ kātukamo pana pādakajjhānato vuṭṭhāya, kāyaṃ tāva āvajjitvā vuttanayen' eva: susiro hotū ti adhiṭṭhāti, susiro hoti. Ath' assa abbhantare aññaṃ kāyaṃ āvajjitvā parikammaṃ katvā vuttanayen' eva, adhiṭṭhāti tassa abbhantare: añño kāyo hotū ti, so taṃ muñjamhā īsikaṃ viya kosiyaṃ asim viya, karaṇḍāya ahiṃ viya ca abbāhati. Tena vuttam:—*idha bhikkhu imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbangapaccangiṃ ahinindriyaṃ. Seyyathā pi puriso muñjamhā īsikaṃ pavāheyya, tassa evaṃ assa: ayaṃ muñjo, ayaṃ īsikā, añño muñjo, añña īsikā, muñjamhā tveva īsikā pavālhā* ti⁵ ādi. Ettha ca yathā īsikādayo muñjādīhi sadisā honti, evaṃ manomayārūpaṃ iddhimatā sadisam eva hoti ti dassanattamaṃ etā upamā vuttā ti. Ayaṃ manomayā iddhi.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge Iddhividhaniddeso nāma dvādasamo paricchedo.

¹ P.T.S. ed. yakkhavaṇṇaṃ.

² Pts. ii, 210.

³ Sh kumāraka°.

⁴ Dh. A. i, 139.

⁵ D. i, 77; Pts. ii, 211. P.T.S. ed. both read ubbhato.

XIII

TERASAMA-PARICCHEDO

ABHIÑÑĀ-NIDDESO

Idāni dibbasotadhātuyā niddesakkamo anuppatto. Tattha tato parāsu ca tīsu abhiññāsu: *so evaṃ samāhite citte*¹ ti ādīnaṃ attho vuttanayen' eva veditabbo. Sabbattha pana visesamattam eva vaṇṇayissāma.

Tatra *dibbāya sotadhātuyā* ti ettha dibbasadisattā *dibbā*. Devānaṃ hi sucaritakammanibbattā pittasemharuhirādihi apalibuddhā upakkilesavimuttatāya dūre pi ārammaṇaṃ sampaṭicchanasamatthā dibbappasādasotadhātu hoti. Ayañ cā pi imassa bhikkhuno viriyabhāvanābalanibbattā² nāṇasotadhātu tādisā yevā ti dibbasadisattā *dibbā*. Api ca dibbavihārasena paṭiladdhattā attanā ca dibbavihārasannissitattā pi *dibbā*. Savanaṭṭhena nijjivāṭṭhena ca *sotadhātu*. Sotadhātukiccakaraṇena ca sotadhātu viyā ti pi sotadhātu, tāya dibbāya sotadhātuyā. *Visuddhāyā* ti parisuddhāya nirupakkilesāya. *Atikkantamānusikāyā*³ ti manussūpacāraṃ atikkamitvā saddasavanena mānusikaṃ³ mamsasotadhātuṃ atikkantāya pi ti vattitvā ṭhitāya. *Ubho sadde suṇāti* ti dve sadde suṇāti. Katame dve? Dibbe ca mānuse³ ca, devānañ ca*manussānañ ca sadde ti vuttaṃ hoti. Etena padesapariyādānaṃ veditabbam.

Ye dūre santike cā ti ye saddā dūre paracakkavāle pi ye ca santike antamaso sadehasannissitapāṇakasaddā pi, te suṇāti ti vuttaṃ hoti. Etena nippadesapariyādānaṃ veditabbam. Kathaṃ panā 'yaṃ uppādetabbā ti? Tena bhik-

¹ D. i, 79; S. ii, 121, 212; v, 265, 304; A. i, 255; iii, 17, 29; iv, 241.

² S^h °balena nibbattā.

° Bhm °mānuss°

khunā abhiññāpādakajjhānam samāpajjitvā vuṭṭhāya parikammasamādhicittena paṭhamataram pakatisotapathe dūre olāriko aranñe sihādīnam saddo āvajjitabbo, vihāre ghaṇṭisaddo bherisaddo sankhasaddo sāmaṇeradaharabhikkhūnam sabbatthāmena sajjhāyāntānam sajjhāyanasaddo pakatikatham kathentānam: kim bhante ? kim āvuso ? ti ādisaddo sakūnasaddo vātasaddo padasaddo pakkuṭṭhita-udakassa¹ cicciṭṭāyanasaddo ātape sussamānatālapaṇṇasaddo kunthakipillikādi-saddo² ti evaṃ sabbolārikatopabhuti ya-thākkamena sukhumasaddā āvajjitabbā. Tena puratthimāya disāya saddānam saddanimittam manasikātabbam; pacchimāya, uttarāya, dakkhināya, hetthimāya, uparimāya disāya, puratthimāya anudisāya, pacchimāya, uttarāya, dakkhināya pi anudisāya saddānam saddanimittam manasikātabbam; olārikānam pi sukhumānam pi saddānam saddanimittam manasikātabbam. Tassa te saddā pākatikacittassā pi pākaṭā honti, parikammasamādhicittassa pana ativiya pākaṭā. Tass' evaṃ saddanimittam manasikaroto: idāni dibbasotadhātu uppajjissatī ti tesu saddesu aññataram ārammaṇam katvā manodvārāvajjanam uppajjati; tasmim niruddhe cattāri, pañca vā javanāni javanti, yesam purimāni tīṇi, cattāri vā parikamma-upacārānuloma-gotrabhunāmakāni kāmāvacārāni, catuttham pañcamam vā appanācittam rūpāvacaram catutthajjhānikam. Tattha yaṃ tena appanācittena saddhim uppannam ñānam, ayam dibbasotadhātū ti veditabbā.

Tato param tasmim sote patito hoti, tam thāmajātam karontena: etth' antare saddam suṇāmi ti ekangulamattam paricchinditvā vaḍḍhetabbam. Tato dvangula-caturangula-aṭṭhangula-vidatthiratana-antogabbha-pamukha-pāsāda-pariveṇa-sanghārāma-gocaragāma-janapadānivasena yāva cakkaṇḍam tato vā bhiyyo pi paricchinditvā paricchinditvā vaḍḍhetabbam. Evaṃ adhigatābhiñño esa pādakajjhānārammaṇena phuṭṭhokāsabbhantaragate pi sadde puna pādakajjhānam asamāpajjitvā pi abhiññāñānena suṇāti yeva. Evaṃ suṇanto ca sace pi yāva Brahmālokā sankhabheripa-

¹ B^{hm} pakkudhita°.

² B^{hm} kunthakippili°.

navādi-saddehi ekakolāhalam hoti, pāṭiyekkam vavatthapetukāmatāya sati: ayam sankhasaddo, ayam bherisaddo ti vavatthapetum sakkoti yevā ti.

Dibbasotadhātukathā nitthitā.

Cetopariyañānakathāya *cetopariyañānāyā* ti¹ ettha *pariyāṭi* ti pariyam, paricchindatī ti attho. Cetaso pariyam *cetopariyam*. Cetopariyañ ca tam ñāṇaṇ cā ti *cetopariyañānam*, tad-atthāyā ti vuttam hoti. *Parasattānan* ti attānam ṭhapetvā sesasattānam. *Parapuggalānan* ti idam pi iminā ekattham eva, veneyyavasena pana desanāvīlāsena ca vyañjananānattam katam. *Cetasā ceto* ti attano cittaena tesam cittam. *Pariccā* ti paricchinditvā. *Pajānāti* ti sarāgādivasena nānappakārato jānāti. Katham pan' etam ñānam uppādetabban ti? Etam hi dibbacakkhuvāsena ijjhati, tam etassa parikkammam, tasmā tena bhikkhunā ālokam vaḍḍhetvā dibbena cakkhunā parassa hadayarūpam nissāya vattamānassa lohitassa vaṇṇam passitvā cittam pariyesitabham. Yadā hi somanassacittam pavattati, tadā rattam nigrodhapakkasadisam hoti; yadā domanassacittam pavattati, tadā kālakam jambupakkasadisam; yadā upekkhācittam pavattati, tadā pasannatīlatelasadisam. Tasmā tena: idam rūpam somanassindriyasamuṭṭhānam, idam domanassindriyasamuṭṭhānam, idam upekkhindriyasamuṭṭhānam ti parassa hadaya-lohitavaṇṇam passitvā passitvā cittam pariyesantena ceto pariyañānam thāmagatam kātābbam. Evam thāmagate hi tasmim anukkamena sabbam pi kāmāvacaracittam rūpāvacarārūpāvacaracittāñ ca pajānāti cittā cittam eva sankamanto vinā pi hadayarūpadassanena. Vuttam pi c' etam Aṭṭhakathāyam: āruppe parassa cittam jānitukāmo kassa hadayarūpam passati, kass' indriyavikāram oloketi ti? Na kassaci iddhimato visayo esa, yadidaṃ yattha-katthaci cittam āvajjanto soḷasappabhedam cittam jānāti. Akatābhīnivesassa pana vasena ayam kathā ti.

Sarāgam vā cittan ti ādisu pana aṭṭhavidham lobhasaha-

¹ See p. 373; D. i, 79 f.

gatam cittaṃ: sarāgaṃ cittaṃ ti veditabbaṃ. Avasesaṃ catubhūmakam kusalāvyākataṃcittaṃ vītārāgaṃ, dve do-
manassacittāni dve vicikicchuddhaccacittāni ti imāni pana
cattāri cittaṃ imasmim̐ duke sangahaṃ na gacchanti. Keci
pana therā tāni pi sangaṇhanti. Duvidhaṃ pana domanas-
sacittaṃ *sadosaṃ cittaṃ* nāma. Sabbam pi catubhūmakam
kusalāvyākataṃ vitadosaṃ. Sesāni dasā'kusalacittāni imas-
mim̐ duke sangahaṃ na gacchanti. Keci pana therā tāni pi
sangaṇhanti. *Samohaṃ vītamohan* ti ettha pana pāṭipug-
galikanayena vicikicchuddhaccasahagataadvayam eva samo-
ham, mohassa pana sabbākusalesu sambhavato dvādasa-
vidham pi akusalacittaṃ¹ samohaṃ cittaṃ ti veditabbaṃ,
avasesaṃ vītamohaṃ. Thīnamiddhānugataṃ pana *san-*
khittaṃ, uddhaccānugataṃ *vikkhittaṃ*. Rūpāvacarārūpāva-
caram *mahaggaṃ*, avasesaṃ *amahaggaṃ*. Sabbam pi
tebhūmakam *sa-uttaraṃ*, lokuttaraṃ *anuttaraṃ*. Upacārap-
pattam appanāppattañ ca *samāhitaṃ*, ubhayam appattam
asamāhitaṃ. Tad-angavikkhambhanasamucchedapaṭippas-
saddhanissaraṇavimuttippattam *vimuttaṃ*, pañcavidham pi
etaṃ vimuttimappattam *avimuttaṃ* ti veditabbaṃ. Iti ceto-
pariyaññānalābhī bhikkhu sabbappakāraṃ pi idaṃ, *sarāgaṃ*
vā cittaṃ . . . pe . . . *avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ*
ti pajānāti ti.

Cetopariyaññākathā nīṭhitā.

Pubbe nivāsānussatiññānakathāyaṃ² *pubbe-nivāsānussati*
ñāṇāyā ti pubbe nivāsānussatimhi yaṃ ñāṇam, tad-atthāya.
Pubbe nivāso ti pubbe atitajātisu nivutthakkhandhā. Nivut-
thā ti ajjhāvutthā anubhūtā attano santāne uppajjitvā
niruddhā, nivutthadhammā vā. Nivutthā ti gocaranivā-
sena nivutthā attano viññāṇena viññātā paricchinnā para-
viññāṇaviññātā pi vā chinnavatūmakānussaraṇādisu, te
Buddhānam yeva labbhanti. *Pubbe nivāsānussatī* ti yāya
satiyā pubbe nivāsaṃ anussarati, sā pubbe nivāsānussati.
Nāṇan ti tāya satiyā sampayuttañāṇam. Evam imassa

¹ Cf. *Dhs.* §§ 365-430.

² Sbh °kathāya; *D.* i, 81.

pubbe nivāsānussatiñāṇassa atthāya pubbe nivāsānussati ñāṇāya, etassa ñāṇassa adhigamāya pattiyā ti vuttam hoti. *Anekavihitan* ti anekavidham, anekehi vā pakārehi pavattitam samvaṇṇitan ti attho. *Pubbe nivāsan* ti samanantarātītabhavam ādim katvā tattha tattha nivutthasantānam. *Anussarati* ti khandhapaṭipāṭivasena cutipaṭisandhivasena vā anugantvā anugantvā sarati.

Imam hi pubbe nivāsam cha janā anussaranti; titthiyā, pakatisāvakā, mahāsāvakā, aggasāvakā, paccekabuddhā, Buddhā ti. Tattha titthiyā cattālisam yeva kappe anussaranti, na tato param. Kasmā? Dubbalapaññattā; tesam hi nāmarūpaparicchadavirahitattā dubbalā paññā hoti. Pakatisāvakā kappasatam pi kappasahassam pi anussaranti yeva balavapaññattā. Asīti mahāsāvakā satasahassa kappe anussaranti. Dve aggasāvakā ekam asankheyyam satasahassaṇ ca. Paccekabuddhā dve asankheyyāni satasahassaṇ ca, ettako hi tesam abhinīhāro. Buddhānam pana paricchedo nāma n'atthi. Titthiyā ca khandhapaṭipāṭim eva saranti, paṭipāṭim muñcivā cutipaṭisandhivasena saritum na sakkonti; tesam hi andhānam viya icchitappadesokkamanam n'atthi. Yathā pana andhā yaṭṭhim amuñcivā va gacchanti, evam te khandhānam paṭipāṭim amuñcivā va saranti. Pakatisāvakā khandhapaṭipāṭiyā pi anussaranti cutipaṭisandhivasena pi sankamanti, tathā asīti mahāsāvakā. Dvinnam pana aggasāvakānam khandhapaṭipāṭikiccam n'atthi, ekassa attabhāvassa cutim disvā paṭisandhim pasanti, puna aparassa cutim disvā: paṭisandhin ti evam cutipaṭisandhivasen' eva sankamantā gacchanti; tathā paccekabuddhā. Buddhānam pana neva khandhapaṭipāṭikiccam, na cutipaṭisandhisankamanakiccam atthi, tesam hi anekāsu kappakoṭisu heṭṭhā vā upari vā yam yam ṭhānam icchanti, tam tam pākātam eva hoti. Tasmā anekā pi kappakoṭiyo peyyālapālim viya sankhipitvā yam yam icchanti, tatra tatr' eva okkamantā sihokkantavasena gacchanti. Evam gacchantānaṇ ca nesam ñāṇam yathā nāma katavāavedha-paricayassa sarabhangasadisassa dhanuggahassa khitto saro antarā rukkhalatādisu asajjamāno lakkhe yeva patati, na sajati na virajjhati, evam antarantarāsu jātisu na sajati na

virajjhati, asajjamānaṃ avirajjhamānaṃ icchiticchitaṭṭhānaṃ yeva gaṇhāti.

Imesu ca pana pubbenivāsānussaraṇasattesu titthiyānaṃ pubbe-nivāsadassanaṃ khajjūpanakappabhāsadisam hutvā upaṭṭhāti, pakatisāvakānaṃ dīpappabhāsadisam, mahāsāvakānaṃ ukkāpabhāsadisam, aggasāvakānaṃ osadhitāra-kappabhāsadisam, paccekabuddhānaṃ candappabhāsadisam, Buddhānaṃ rasmisahassapaṭimaṇḍitasaradasuriyamaṇḍilasadisam hutvā upaṭṭhāti. Titthiyānañ ca pubbe-nivāsānussaraṇaṃ andhānaṃ yaṭṭhikotiḡamanam viya hoti, pakatisāvakānaṃ daṇḍakasetugamanam viya, mahāsāvakānaṃ jaṅghasetugamanam viya, aggasāvakānaṃ sakaṭasetugamanam viya, paccekabuddhānaṃ mahājaṅghamaggagamanam viya, Buddhānaṃ mahāsakaṭamaggagamanam viya.

Imasmim pana adhikāre sāvakānaṃ pubbenivāsānussaraṇaṃ adhippetam, tena vuttam *anussaraṇi* ti khandhapāṭi-pāṭivasena cutipaṭisandhivasena vā anugantvā anugantvā saratī ti. Tasmā evam anussaritukāmena ādikammikera bhikkhunā pacchābhaddham piṇḍapāṭapaṭikkantena rahoga-tena patissallinena paṭipāṭiyā cattāri jhānāni samāpajjitvā abhiññāpāḍakacatuṭṭhajjhānato vuṭṭhāya sabbapacchimā nisajjā āvajjitabbā; tato āsanapaññāpanam, senāsanappavesanam, pattacīvarapaṭisāmanam, bhojanakālo, gāmato āgamanakālo, gāme piṇḍāya caritakālo, gāmaṃ piṇḍāya pavīṭṭhakālo, vihārato nikkhamanakālo, cetiyangāṇa-bodhiyangaṇavandanakālo, pattadhovanakālo, pattapaṭiggahaṇakālo, pattapaṭiggahaṇato yāva mukhadhovanā katakiccaṃ paccūsakāle katakiccaṃ, pacchimayāme katakiccaṃ, paṭhamayāme katakiccaṃ ti evam paṭilomakkamena sakalam rattidivam katakiccaṃ āvajjitabbam. Ettakam pana pakaticittassa pi pākāṭam hoti, parikammasamādhicittassa pana ativiya pākāṭam eva. Sace pan' ettha kiñci na pākāṭam hoti, puna pāḍakajjhānaṃ samāpajjitvā vuṭṭhāya āvajjitabbam. Ettakena dipe jalite viya pākāṭam hoti. Evam paṭilomakkamen' eva dutiyadivase pi tatiya-catuttha-paṇcamadivase pi dasāhe pi addhamāse pi māse pi yāva samvaccharā pi katakiccaṃ āvajjitabbam. Eten' evūpāyena dasavassāni vīsativassāni ti yāva imasmim bhava

attano paṭisandhi, tāva āvajjantena purimabhava cutikkhaṇe pavattitanāmarūpaṃ āvajjitabbam. Pahoti hi paṇḍito bhikkhu paṭhamavāren' eva paṭisandhim ugghāṭetvā cutikkhaṇe nāmarūpaṃ ārammaṇaṃ kātum. Yasmā pana purimabhava nāmarūpaṃ asesam niruddham aññaṃ uppannam, tasmā taṃ ṭhānaṃ āhundaṛikaṃ andhatamaṃ iva hoti, duddasaṃ duppaññaṇa. Tenā pi na sakkom' ahaṃ paṭisandhim ugghāṭetvā cutikkhaṇe pavattitanāmarūpaṃ ārammaṇaṃ kātun ti dhuranikkhepo na kātabbo. Tad-eva pana pādakajjhānaṃ punappuna samāpajjitabbam, tato catutthāya vuṭṭhāya taṃ ṭhānaṃ āvajjitabbam. Evaṃ karonto hi, seyyathā pi nāma balavā puriso kūṭāgārakannikatthāya mahārukkhaṃ chindanto, sākhā-palāsachedanamatten' eva pharasudhārāya vipannāya mahārukkhaṃ chinditum asak-konto pi, dhuranikkhepaṃ akatvā va, kammārasālaṃ gantvā tikhiṇaṃ pharasuṃ kārāpetvā puna āgantvā chindeyya, puna vipannāya ca puna pi tath' eva kāretvā chindeyya, so evaṃ chindanto chinnassa chinnassa puna chetabbābhā-vato acchinnassa ca chedanato na cirass' eva mahārukkhaṃ pāteyya, evaṃ eva pādakajjhānā vuṭṭhāya pubbe āvajjitaṃ anāvajjitvā paṭisandhim eva āvajjanto na cirass' eva paṭisandhim ugghāṭetvā cutikkhaṇe pavattitanāmarūpaṃ ārammaṇaṃ kareyyā ti. Kaṭṭhaphālakakesohārakādihi pi ayam attho dīpetabbo.

Tattha pacchimanisajjato pabhuti yāva paṭisandhito ārammaṇaṃ katvā pavattaṃ ñānaṃ pubbe nivāsañānaṃ nāma na hoti, taṃ pana parikammasamādhīñānaṃ nāma hoti. Atitamsañānaṃ ti pi eke vadanti, taṃ rūpāvacaraṃ sandhāya na ,yujjati. Yadā paṇ' assa bhikkhuno paṭisandhim atikkamma cutikkhaṇe pavattitanāmarūpaṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tasmīṃ ca niruddhe tad-ev' ārammaṇaṃ katvā cattāri pañca vā javanāni javanti. Sesam pubbe vuttanayen' eva purimāni parikammādi nāmakāni kāmāvacarāni honti. Pacchimam rūpāvacaraṃ catutthajjhānikaṃ appanācittaṃ. Tadā 'ssa yaṃ tena cittaṇa saha ñānaṃ uppajjati, idaṃ pubbe nivāsānussatiñānaṃ nāma. Tena ñāneṇa sampayuttāya satiyā *anekavihiṭaṃ pubbe nivāsaṃ anussarati, seyyathidaṃ, ekam pi jātīm dve*

pi jātiyo . . . pe . . . iti sākāraṃ sa-uddesaṃ anekavīhitaṃ pubbe nivāsaṃ anussarati ti.

Tattha *ekam pi jātin* ti *ekam pi paṭisandhimūlaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ*. Esa *nayo dve pi jātiyo ti ādisu pi*. *Aneke pi samvattakappe* ti ādisu pana *parihāyamāno kappo samvattakappo*, vaddhamāno *vivattakappo ti veditabbo*. Tattha *samvattena samvattatthāyī* gahito hoti, tam *mūlakattā*, *vivattena ca vivatthāyī*. *Evam hi sati yāni tāni: cattāri 'māni, bhikkhave, kappassa asankheyyāni. Katamāni cattāri? Samvatto, samvattatthāyī, vivatto, vivattatthāyī* ti¹ *vuttāni, tāni pariggahitāni honti*.

Tattha *tayo samvattā: āposamvatto, tejosamvatto, vāyo-samvatto* ti. Tisso *samvattasīmā:—Abhassarā, Subhakinhā, Vehapphalā* ti. *Yadā kappo tejena samvattati*, *Abhassarato hetthā agginā dayhati*. *Yadā āpena samvattati*, *Subhakinhato hetthā udakena viliyati*. *Yadā vāyunā samvattati*, *Vehapphalato hetthā vātena viddhamsati*. *Vitthārato pana sadā pi ekam Buddhakkhettaṃ vinassati*. *Buddhakkhettaṃ nāma tividham hoti:—jātikkhettam, ānākkhettaṃ, visayakkhettaṃ ca*. Tattha *jātikkhettam* *dasasahassa cakkavālapariyantaṃ hoti*, *yam Tathāgatassa paṭisandhiggahaṇādisu kampati*. *Ānākkhettaṃ koṭisatasahassa cakkhavālapariyantaṃ, yattha Ratana-suttaṃ Khandhaparittam Dhajagga-parittam Aṭṭanāṭiyaparittam Moraparittam* ti *imesaṃ parit-tānaṃ*² *ānubhāvo vattati*. *Visayakkhettaṃ anantaṃ अपरिमānaṃ*. *Yam yāvatā vā pana ākankheyyā* ti *vuttaṃ, yattha yam yam Tathāgato ākankhati, tam tam jānāti*. *Evam etesu tīsu Buddhakkhettesu ekam ānākkhettaṃ vinassati*. *Tasmim pana vinassante jātikkhettam pi vinaṭṭham eva hoti*. *Vinassantaṃ ca ekato va vinassati, saṇṭhahantaṃ pi ekato va saṇṭhahati*. *Tass' evamvināso ca saṇṭhahanaṃ ca veditabbam*.

Yasmim hi samaye kappo agginā nassati, ādito va kappā-

¹ *A.* ii, 142.

² *Sn.* II, 1; *Khp.* VI; *A.* ii, 72; *Vin.* ii, 5, 6; *S.* i, 218-20; *D.* iii, 195-202; *Jāt.* ii, No. 159. Cf. *Mil.* 150 f.

vināsakamahāmegho vuṭṭhahitvā koṭisatasahassa cakkavāle
 ekam mahāvassam vassati, manussā tuṭṭhā haṭṭhā sabba-
 bījāni niharitvā vapenti. Sassesu pana gokhāyitakamattesu
 jātesu gadrabharavam ravanto ekabindum pi na vassati. Tadā
 pacchinnam pacchinnam eva vassam hoti. Idam sandhāya
 hi Bhavagatā:—*hoti so, bhikkhave, samayo yaṃ bahūni vassāni*
bahūni vassasatāni bahūni vassasahassāni bahūni vassasata-
hassāni devo na vassati ti¹ vuttam. Vassūpajjivino sattā kā-
 lankatvā Brahmaloce nibbattanti pupphaphalūpajjiviniyo ca
 devatā. Evaṃ dīge addhāne vītivatte tattha tattha uda-
 kam parikkhayam gacchati. Athā 'nupubbena macchakac-
 chapā pi kālankatvā Brahmaloce nibbattanti, nerayikasattā
 pi. Tattha nerayikā sattamasuriyapātubhāvena vinassanti
 ti eke, jhānam vinā n'atthi Brahmaloce nibbatti. Etesaṃ ca
 keci dubbhikkhapīlītā keci abhabbā jhānādhigamāya. Te
 katham tattha nibbattanti ti? Devaloke paṭiladdhajjhāna-
 vasena. Tadā hi vassasatasahassassaccayena kappuṭṭhā-
 nam bhavissati ti lokabyūhā² nāma kāmāvacaradevā mutta-
 sirā vikkṇakesā rudamukhā assūni hatthehi puñchamānā
 rattavatthanivatthā ativiya virūpavesadhārino hutvā ma-
 nussapathe, vicarantā evaṃ ārocenti:—mārisā! mārisā! ito
 vassasatasahassassaccayena kappavutṭhānam bhavissati, a-
 yaṃ loko vinassissati, mahāsamuddo pi ussussissati, ayaṃ ca
 mahāpathavī Sineru ca pabbatarājā uddayhissanti vinassis-
 santi, yāva Brahmālokā lokavināso bhavissati; mettāṃ,
 mārisā, bhāvētha, karuṇaṃ, muditaṃ, upekkhaṃ, mārisā,
 bhāvētha, mātaraṃ upaṭṭhahatha, pitaraṃ upaṭṭhahatha,
 kule jeṭṭhāpacāyino hothā ti. Tesāṃ vacanaṃ sutvā ye-
 bhuyyena manussā ca bhummadevatā ca saṃvegajātā añña-
 maññaṃ muducittā hutvā mettādīni puññāni karitvā deva-
 loce nibbattanti. Tattha dibbasudhābhojanaṃ bhuñjitvā
 vāyokasiṇe parikkammaṃ katvā jhānam paṭilabhanti. Tad-
 aṇṇe pana aparāpariyavedanīyena kammena devaloke nibbat-
 tanti; aparāpariyavedanīyakammarahito hi samsāre samsa-
 ranto³ satto nāma n'atthi. Te pi tattha tath' eva jhānam

¹ A. iv, 100.² Sb °vyūhā.³ B^{hm} samsaramāno.

paṭilabhanti. Evaṃ devaloke paṭiladdhajjhānavasena sabbe pi Brahmaloke nibbattanti ti.

Vassūpacchedato pana uddhaṃ dīghassa addhuno accayena dutiyo suriyo pātubhavati. Vuttam pi c' etaṃ Bhagavatā:—*hoti so, bhikkhave, samayo*¹ ti sattasuriyaṃ vitthāretabbam. Pātubhūte ca pana tasmim neva rattiparicchedo, na divāparicchedo paññāyati. Eko suriyo utṭheti, eko atthaṃ gacchati, avicchinnaśuriyasantāpo va loko hoti. Yathā ca pakatisuriye suriyadevaputto hoti, evaṃ kappavināśakasuriye n'atthi. Te pi² tattha pakatisuriye vattamāne ākāse valāhakā pi dhūmasikhā pi caranti. Kappavināśakasuriye vattamāne vigatadhūma valāhakam ādāsamaṇḍalam viya nimmalam nabham hoti, ṭhapetvā pañca mahānadiyo sesakunnadī-ādisu udakam sussati. Tato pi dīghassa addhuno accayena tatiyo sūriyo pātubhāvati, yassa pātubhāvā mahānadiyo pi sussanti. Tato pi dīghassa addhuno accayena catuttho suriyo pātubhavati, yassa pātubhāvā Himavati mahānadinam pabhavā Sihapātano³ Hamsapātano³ Kaṇṇamundako Rathakāradaho Anotattadaho Chaddantadaho Kuṇḍaladaho ti ime sattamahāsarā sussanti. Tato pi dīghassa addhuno accayena pañcama suriyo pātubhavati, yassa pātubhāvā anupubbena mahāsamudde angulipabbatemanamattam pi udakam na saṇṭhāti. Tato pi dīghassa addhuno accayena chaṭṭho suriyo pātubhavati, yassa pātubhāvā sakalacakkavālam ekadhūmaṃ hoti. Pariyādiṇṇasineham dhūmena, yathā c' idaṃ, evaṃ koṭisatasahassa cakkavālāni pi. Tato pi dīghassa addhuno accayena sattamo suriyo pātubhavati, yassa pātubhāvā sakalacakkavālam ekajālam hoti saddhim koṭisatasahassa-cakkavālehi, yojanasatikādi-bhedāni Sinerukūṭāni pi palujjitvā ākāse yeva antaradhāyanti. Sā aggijālā utṭhāhitvā cātumahārājike gaṇhāti. Tattha kanakavimāna-ratanavimāna-maṇivimānāni jhāpetvā Tāvatisabhavanam gaṇhāti. Eten' eva upāyena yāva paṭhamajjhānabhūmim gaṇhāti. Tattha tayo pi Brahmaloke jhāpetvā Ābhassare āhacca tiṭṭhati. Sā yāva aṇu-

¹ *A. loc. cit.*

² *Bhm omī* Te pi.

³ *Sh* °papāto; *v.l.* °papātano.

mattam pi sankhāragatam atthi, tāva na nibbāyati. Sabba-sankhāraparikkhayā pana sappitelajhāpanaggisikhā viya chārikam pi anavasesetvā nibbāyati. Heṭṭhā ākāseṇa saha upari ākāso eko hoti mahandhakāro.

Atha dīghassa addhuno accayena mahāmegho utṭhahitvā paṭhamam sukhumam vassati. Anupubbena kumudanālayatṭhimusalatālakkhandhādippamānāhi dhārāhi vassanto koṭisatasahassa cakkavālesu sabbam daddhaṭṭhānam pūretvā antaradhāyati. Tam udakam heṭṭhā ca tiriyaṇ ca vāto samutṭhahitvā ghanam karoti parivaṭṭumam paduminipatte udakabindusadisam. Katham tāva mahantam udakarāsim ghanam karoti ti ce? Vivarasampadānato, tam hi 'ssa tamhi tamhi vivaram deti. Tam evam vātena sampiṇḍiyamānam ghanam kariyamānam parikkhayamānam anupubbena heṭṭhā otarati. Otiṇṇe otiṇṇe udae Brahmaloḷaṭṭhāne Brahmaloḷo upari¹ catukāmāvacaradevalokaṭṭhāne ca devalokaṃ pātubhavanti. Purimapaṭhavatṭhānam otiṇṇe pana balavavātā uppajjanti. Te tam pihitadvāre dhammakarake² ṭhita-udakam iva nirussāham katvā rujjhanti. Madhurodakam parikkhayam gacchamānam upari rasapaṭhavim samutṭhāpeti. Sā vaṇṇasampannā ceva hoti gandharasasampannā ca nirudakapāyāsassa uparipaṭalam viya.

Tadā ca Ābhassarabrahmaloke paṭhamatarābhinibbattā sattā āyukkhayā vā puññakkhayā vā tato cavitvā idhūpapajjanti. Ye³ honti sayampabhā antalikkhacarā, te Aggañña-sutte⁴ vuttanayena tam rasapaṭhavim sāyitvā taṇhābhībhūtā āluppakārakam paribhuñjitum upakkamanti. Atha nesam sayampabhā antaradhāyati, andhakāro hoti. Te andhakāram disvā bhāyanti. Tato nesam bhayam nāsetvā sūrabhāvam janayantam paripunṇapaṇṇāsayaḷanam suriyamaṇḍalam pātubhavati. Te tam disvā: ālokaṃ paṭilabhimhā ti haṭṭhatuṭṭhā hutvā: amhākam bhītānam bhayam nāsetvā sūrabhāvam janayanto utṭhito, tasmā suriyo hotū ti suriyo tveva 'ssa nāmam karonti. Atha suriye divasam ālokaṃ katvā atthagata: yam pi ālokaṃ labhimha, so pi no

¹ Bhm uparito.

² Bhm °karane.

³ Sh Te.

⁴ D. iii, 80 f.

naṭṭho ti puna bhītā honti. Tesam evaṃ hoti: sādhu vata 'ssa sace aññaṃ ālokaṃ labheyyāma ti. Tesam cittaṃ ñatvā viya ekūnapaññāsāyojanaṃ candamaṇḍalaṃ pātubhavati. Te taṃ disvā bhiyyo somattāya haṭṭhatuṭṭhā hutvā: amhākaṃ chandaṃ ñatvā viya uṭṭhito, tasmā chando hotū ti chando tveva 'ssa nāmaṃ karonti. Evaṃ candimasuriyesu pātubhūtesu nakkhattāni tārakarūpāni patubhavanti. Tatoppabhuti rattidivā paññāyanti, anukkamena ca māsaddhamāsa-utu-samvaccharā. Candimasuriyānaṃ pana pātubhūta-divase yeva Sineru-cakkavāla-Himavantapabbatā pātubhavanti. Te ca kho apubbaṃ acarimaṃ phagguṇa-puṇṇamādivase yeva pātubhavanti. Kathaṃ? Yathā nāma kangubhatte paccamāne ekappahāren' eva bubbulakāni¹ uṭṭhahanti, eke padesā thūpathūpā honti, eke ninnaninnā, eke samasannā, evaṃ eva thūpathūpaṭṭhāne pabbatā honti, ninnaninnatṭhāne samuddā, samasamatṭhāne dipā ti.

Atha tesam sattānaṃ rasapathaviṃ paribhuñjantānaṃ² kamena ekacce vaṇṇavanto, ekacce dubbaṇṇā honti. Tattha vaṇṇavanto dubbaṇṇe atimaññanti. Tesam atimānapaccayā sā pi rasapathavi antaradhāyati, bhūmipappaṭako pātubhavati. Atha nesam ten' eva nayena so pi antaradhāyati, badālatā³ pātubhavati. Ten' eva nayena sā pi antaradhāyati, akaṭṭhapāko sāli pātubhavati, akaṇo athuso suddo sugandho tandulapphalo. Tato nesam bhājanāni uppajjanti, te sālīm bhājane ṭhapetvā pāsānapitṭhiyā ṭhapenti. Sayam eva jālasikhā uṭṭahitvā taṃ pacati. So hoti odano sumanajātipupphasadiso, na tassa sūpena vā vyañjanena vā karaniyaṃ atthi; yaṃ yaṃ rasaṃ bhuñjitukāmā honti, taṃ taṃ raso va hoti. Tesam taṃ olārikaṃ āhāraṃ āhārayataṃ⁴ tatoppabhuti muttakariṣaṃ sañjāyati.

Atha nesam tassa nikkhamanattāya vaṇamukhāni pa-bhijjanti, purisassa purisabhāvo, itthiyā pi itthibhāvo pātubhavati. Tatra sudam itthi purisaṃ, puriso ca itthim ative-lam upanijjhāyati. Tesam ativelam upanijjhāyanapaccayā kāmāparilāho uppajjati; tato methunadhammaṃ paṭisevanti.

¹ Bhm pupphu°.

² Cf. D. iii, 86 f.

³ Bhm padā°.

⁴ Bhm āharayati.

Te asaddhammapaṭisevanapaccayā viññūhi garahiyamānā viheṭhiyamānā tassa asaddhammassa paṭicchādanahetu agārāni karonti, te agāraṃ ajjhāvasamānā anukkamena aññatarassa alasa-jātikassa sattassa diṭṭhānugatiṃ āpajjantā sannidhiṃ karonti. Tatoppabbhuti kaṇo pi thuso pi taṇḍulam pariyomandhati, lāyitaṭṭhānam pi na paṭivirūhati. Te samupatitvā anutthunanti: *pāpakā vata bho dhammā sattesu pātubhūā. Mayam hi¹ pubbe manomayā ahumhā* ti Agañña-sutte² vuttanayena vitthāretabbam.

Tato mariyādaṃ ṭhapenti. Atha aññataro satto aññassa bhāgaṃ adinnaṃ ādiyati. Tam dvikkhattum³ paribhāse-tvā⁴ tatiyavāre pāṇiledḍḍadaṇḍādihi paharanti, te evaṃ adinnādānagarahamusāvāda-daṇḍādānesu uppannesu sannipatitvā cintayanti: yaṃ nūna mayam ekam sattaṃ sammanneyyāma, yo no sammā khīyitabbam khīyeyya, garahitabbam garaheyya, pabbājetabbam pabbājeyya, mayam pan'assa sālinaṃ bhāgaṃ anuppadassāmā ti. Evaṃ katasanniṭṭhānesu pana sattesu imasmim tāva kappe ayam eva Bhagavā Bodhisattabhūto tena samayena tesu sattesu abhirūpataro ca dassaniyataro ca mahesakkhataro ca buddhisampanno paṭibalo niggahapaggaham kātum. Te tam upasankamitvā yācitvā sammannimsu. So tena mahājanena sammato ti Mahāsammato, khettānaṃ adhipati ti Khattiyo, dhammena samena paresaṃ rañjeti ti Rājā ti tihi nāmehi paññāyittha. Yaṃ hi [yaṃ⁵] loke acchariyaṭṭhānaṃ, Bodhisatto va tattha ādipuriso ti evaṃ Bodhisattaṃ ādim katvā khattiyamaṇḍale saṇṭhite anupubbena brāhmaṇādayo pi vaṇṇā saṇṭhahimsu.

Tattha kappavināsakamahāmeghato yāva jālupacchedo, idam ekam asankheyyam samvaṭṭo ti vuccati. Kappavināsakajālupacchedato yāva koṭisatasahassa cakkavālaparipūrako sampattimahāmegho, idam dutiyaṃ asankheyyam samvaṭṭaṭṭhāyī ti vuccati. Sampattimahāmeghato yāva candimasuriyapātubhāvo, idam tatiyaṃ asankheyyam vivaṭṭo ti vuccati. Candimasuriyapātubhāvato yāva puna

¹ Bhm *omit.*

² D. iii, 90 f.

³ Bhm *dvitikkhattum.*

⁴ Sbh *°bhāsivā.*

⁵ Sbh *omit.*

kappavināsakamahāmegho, idam catuttham asankheyyam vivatṭaṭṭhāyī ti vuccati. Imāni cattāri asankheyyāni eko mahākappo hoti. Evam tāva agginā vināso ca saṇṭhahanañ ca veditabbam.

Yasmim pana samaye kappo udakena nassati, ādito va kappavināsakamahāmegho utṭahitvā ti pubbe vuttanayen' eva vitthāretabbam. Ayam pana viseso:—yathā tattha dutiyasuriyo, evam idha kappavināsako khārūdakamahāmegho¹ vuṭṭhāti, so ādito sukhumam sukhumam² vassanto anukkamena mahādhārā hi koṭisatasahassa-cakkavālānam pūrento vassati. Khārūdakena¹ phuṭṭhā phuṭṭhā pathavi-pabbatādayo viḷiyanti, udakam samantato vātehi dhāriyati. Pathavito yāva dutiyajjhānabhūmim udakam gaṇhāti. Tattha tayo pi Brahmaloce viḷiyāpetvā Subhakiṇhe āhacca tiṭṭhati. Tam yāva anumattam pi sankhāragatam atthi, tāva na vūpasammati. Udakānugatam pana sabbasankhāragatam abhibhavitvā sahasā vūpasammati antaradhāram gacchati, heṭṭhā ākāseṇa saha upari ākāso eko hoti mahandhakāro ti sabbam vuttasadisam. Kevalam pan' idha Ābhassarabrahmalokam ādim katvā loko pātubhavati. Subhakiṇhato ca cavitvā Ābhassaraṭṭhānādisu sattā nibbatanti.

Tattha kappavināsakamahāmeghato yāva kappavināsakudakupacchedo, idam ekam asankheyyam. Udakupacchedato yāva sampattimahāmegho, idam dutiyam asankheyyam. Sampattimahāmeghato . . . pe . . . imāni cattāri asankheyyāni eko mahākappo hoti. Evam udakena vināso ca saṇṭhahanañ ca veditabbam.

Yasmim samaye kappo vātena vinassati, ādito va kappavināsakamahāmegho utṭahitvā ti pubbe vuttanayen' eva vitthāretabbam. Ayam pana viseso:—yathā tattha dutiyasuriyo, evam idha kappavināsanattham vāto samuṭṭhāti. So paṭhamam thūlaraḷam³ utṭhāpeti. Tato saṇharaḷam sukhumavālikam thūlavālikam sakkarapāsāṇādayo ti yāva

¹ Bhm khārūdaka.

² Sb Bhm sukhumasukh°.

³ Sb holds that this the traditional reading should more accurately be sukhumarajam.

kūṭāgāramatte pāsāṇe visamaṭṭhāṇe ṭhitamahārukkhe ca utṭhāpeti. Te pathavito nabhamuggatā na ca puna patanti, tatth' eva cuṇṇavicuṇṇā hutvā abhāvaṃ gacchanti. Athā 'nukkamena heṭṭhā mahāpathaviyā vāto samuṭṭhahitvā pathaviṃ parivattetvā uddham mūlaṃ¹ katvā ākāse khipati. Yojanasatappamāṇā pi pathavippadesā dviyojana-tiyojana-catuyojana-paṇcayojanasatappamāṇā pi bhijjitvā vātavegena khittā ākāse yeva cuṇṇavicuṇṇā hutvā abhāvaṃ gacchanti. Cakkavālapabbatam pi Sinerupabbatam pi vāto ukkhipitvā ākāse khipati. Te aññamaññaṃ abhiantvā cuṇṇavicuṇṇā hutvā vinassanti. Eten' eva upāyena bhummaṭṭhakavimānāni ca ākāsaṭṭhakavimānāni ca vināsento cha kāmāvacara-devaloke vināsetvā koṭisatasahassa cakkavālāni vināseti. Tattha cakkavālā cakkavālehi Himavantā Himavantehi Sineru Sinerūhi aññamaññaṃ samāgantvā cuṇṇavicuṇṇā hutvā vinassanti. Pathavito yāva tatiyajjhānabhūmim vāto gaṇhāti. Tattha tayo Brahmaloce vināsetvā Vehapphalam āhacca tiṭṭhati. Evaṃ sabbasankhāragataṃ vināsetvā sayam pi vinassati, heṭṭhā ākāseṇa saha upari ākāso eko hoti mahandhakāro ti sabbam vuttasadisam. Idha pana Subhakiṇṇabrahmalokaṃ ādim katvā loko pātubhavati. Vehapphalato ca cavitvā Subhakiṇṇaṭṭhānādisu satta nibbattanti.

Tattha kappavināsakamahāmeghato yāva kappavināsakavātupacchedo, idam ekam asankheyyam. Vātupacchedato yāva sampattimahāmegho, idam dutiyam asankheyyam . . . pe . . . imāni cattāri asankheyyāni eko mahākappo hoti. Evaṃ vātena vināso ca saṇṭhahanañ ca veditabbam.

Kim kāraṇā evaṃ loko vinassati? Akusalamūlakāraṇā. Akusālamūlesu hi ussanesu evaṃ loko vinassati. So ca kho rāge ussannatare agginā vinassati, dose ussannatare udakena vinassati—keci pana dose ussannatare agginā, rāge ussannatare udakenā ti vadanti—mohe ussannatare vātena vinassati. Evaṃ vinassanto pi ca nirantaram eva satta vāre agginā vinassati. Aṭṭhame² vāre udakena, puna satta vāre agginā, aṭṭhame³ vāre udakenā ti evaṃ aṭṭhame aṭṭhame vāre vinas-

¹ Sh uddhamūlam.

² Sh aṭṭhama-.

³ So also Sh, omitting vāre.

santo sattakkhattum udakena vinassitvā puna sattavāre agginā nassati. Ettāvatā tesatthi kappā atitā honti. Etth' antare udakena nassanavāram sampattam pi paṭi-bāhitvā laddhokāso vāto paripunnacatusatthikappāyuke Subhakinhe viddhamsento lokam vināseti.

Pubbe-nivāsam anussaranto pi ca kappānussaraṇako bhikkhu etesu kappesu aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe anussarati. Katham? *Amutr' āsin* ti¹ ādinā nayena. Tattha amutr' āsin ti amumhi samvattakappe aham amumhi bhava vā yoniyā vā gatiyā vā viññāṇatthitiyā vā sattāvāse vā sattanikāye vā āsim. *Evam nāmo* ti Tisso vā Phusso vā. *Evam gotto* ti Kaccāno vā Kassapo vā. Idam assa atītabhave attano nāma gottānussaraṇavasena vuttam. Sace pana tasmim kāle attano vaṇṇasampattim vā lūkhapaṇitajīvikabhāvam vā sukha-dukkhabahulam vā appāyuka-dighāyukabhāvam vā anussaritukāmo hoti, tam pi anussarati yeve, ten' āha *evam vañño . . . pe . . . evam āyupariyanto* ti. Tattha *evam vañño* ti odāto vā sāmō vā. *Evam āhāro* ti salimamsodanāhāro vā pavattaphalabhojano vā. *Evam sukhadukkhapaṭisaṃvedī* ti anekappakārena kāyikacetasikānam sāmisa-nirāmisādippabhedānam vā sukhadukkhānam paṭisaṃvedī. *Evam āyupariyanto* ti evam vassasataparimāṇāyu pariyanto va catu-rāsīti kappasahassāyupariyanto vā. *So tato cuto amutra udapādin* ti so 'ham tato bhavato yonito gatito viññāṇatthitito sattāvāsato sattanikāyato vā cuto puna amukasmim nāma bhava yoniyā gatiyā viññāṇatthitiyā sattāvāse sattanikāye vā udapādim. *Tatrā 'p' āsin* ti atha tatrā pi bhava yoniyā gatiyā viññāṇatthitiyā sattāvāse sattanikāye vā puna ahoṣim. *Evam nāmo* ti ādi vuttanayam eva. Api ca yasmā amutr' āsin ti idam anupubbena ārohanassa yāvadicchakam anussaraṇam. *So tato cuto* ti paṭinivattantassa paccavekkhaṇam, tasmā *idhūpapanno* ti imissā idhūpapat-tiyā anantaram ev assa upapattiṭṭhānam sandhāya amutra udapādin ti idam vuttan ti veditabbam. *Tatrā 'p' āsin* ti evam ādi pan' assa tatra imissā upapattiyā anantare upa-

pattiṭṭhāne nāmagottādinam anussaraṇadassanattam vuttam. So tato cuto idhūpapanno ti svāham tato anantarūpapattiṭṭhānato cuto idha asukasmim nāma khattiyakule vā brāhmaṇakule vā nibbatto ti. *Iti* ti evam, *sākāram sa-uddesan* ti nāmagottavasena sa-uddesam, vaṇṇādivasena sākāram. Nāmagottena hi satto Tisso Kassapo ti uddisiyati. Vaṇṇādihi sāmo odāto ti nānattato paññāyati, tasmā nāmagottam uddeso, itare ākāro. *Anekavihiṭam pubbe-nivāsam anussarati* ti idam uttānattham evā ti.

Pubbe-nivāsānussati ñānakathā nitthitā.

Sattānam cutūpapātañānakathāyam *cutūpapātañānāyā* ti¹ cutiyā ca upapāte ca ñānāya. Yena ñānena sattānam cuti ca upapāto ca ñāyati tad-attham dibbacakkhuññānatthan ti vuttam hoti. *Cittam abhinīharati abhininnāmeti* ti parikammacittam abhinīharati c' eva abhininnāmeti ca. So ti so katacittābhinihāro bhikkhu. *Dibbenā* ti ādisu pana dibbasadisattā dibbam. Devatānam hi sucaritakammanibbattam pittasemharuhirādihi apalibuddham² upakkilesavimuttatāya dūre pi ārammaṇasampañcchanasamattham dibbam pasādacakkhu hoti; idaṇ cā pi viriyabhāvanā balanibbattam ñānacakkhu tādisam evā ti dibbasadisattā dibbam. Dibbavihāravasena paṭiladdhattā attanā ca dibbavihārasannissitattā pi dibbam. Āloka-pariggahena mahājutikattā pi dibbam; tirokuḍḍādigatarūpadassanena³ mahāgatikattā pi dibbam. Tam sabbam saddasatthānusāren' eva veditabbam. Dassanattāna cakkhu, cakkhukiccakareṇa cakkhum ivā ti pi cakkhu; cutūpapātaḍassanena diṭṭhivisuddhihetuttā visuddham. Yo hi cutimattam eva passati, na upapātam, so ucchedadiṭṭhim gaṇhāti. Yo upapātamattam eva passati, na cutim, so navasattapātubhāvadiṭṭhim gaṇhāti. Yo pana tad-ubhayam passati, so yasmā duvidham pi tam diṭṭhigatam ativattati, tasmā 'ssa tam dassanam diṭṭhivisuddhihetu hoti. Ubhayam pi c' etam Buddhaputtā passanti, tena vuttam : cuti-

¹ D. i, 82.

² Bhm apali°.

³ Bhm tirokuṭṭ°.

papātadassanena diṭṭhivisuddhihetuttā visuddhan ti. Ma-nussūpacāram¹ atikkamitvā rūpadassanena atikkantamānu-sakam, mānusakam vā mamsacakkhum atikkantattā atik-kantamānusakan ti veditabbam. Tena *dibbena cakkhunā visuddhena atikkantamānusakena satte passatī* ti manussānam mamsacakkhunā viya satte oloketi.

Cavamāne upapajjamāne ti ettha cutikkhaṇe upapattik-khaṇe vā dibbacakkhunā daṭṭhum na sakkā, ye pana āsanna-cutikā idāni cavissanti, te cavamānā, ye ca gahitapaṭisandhi-kā sampatinibhattā va, te upapajjamānā ti adhippetā. Te evarūpe cavamāne ca upapajjamāne ca passatī ti dasseti.

Hīne ti mohanissandayuttattā hīnānam jātikulabhogādī-nam vasena hīlite ohīlite oññāte avaññāte. *Pañīte* ti amoha-nissandayuttattā tabbiparīte. *Suranne* ti adosanissanda-yuttattā itṭhakantamanāpavaṇṇayutte. *Dubbanne* ti dosa-nissandayuttattā aniṭṭhākanta-amanāpavaṇṇayutte; anabhi-rūpe virūpe ti pi attho. *Sugate* ti sugatigate. Alobhanissan-dayuttattā vā aḍḍhe mahaddhane. *Duggate* ti duggatigate. Lobhanissandayuttattā vā dalidde² appannapāne. *Yathā-kammūpage* ti yaṃ yaṃ kammaṃ upacitaṃ, tena tena upa-gate.

Tattha purimehi *cavamāne* ti ādīhi dibbacakkhukiccaṃ vuttam; iminā pana padena yathākammūpagaññānikiccaṃ. Tassa ca ñāṇassa ayam uppattikkamo: idha bhikkhu heṭṭhā nirayābhimukham ālokaṃ vaḍḍhetvā nerayike satte passati mahādukkham anubhavamāne. Tam dassanam dibbacak-khukiccaṃ eva. So evaṃ manasikaroti: kin nu kho kam-maṃ katvā ime sattā etaṃ dukkham anubhavanti ti? Ath' assa: idaṃ nāma katvā ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Tathā upari deva-lokābhimukham ālokaṃ vaḍḍhetvā Nandanavana - Missakavana - Phārusakavanādisu satte passati mahāsampattiṃ anubhavamāne; tam pi dassa-nam dibbacakkhukiccaṃ eva. So evaṃ manasikaroti: kin nu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubha-vanti ti? Ath' assa: idaṃ nāma kammaṃ katvā ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Idaṃ yathākammū-

¹ Sh Bhm mānuss°.

² Bhm dalidde.

pagaññanam nāma, imassa visum parikammaṃ nāma n' atthi.

Yathā c' imassa evaṃ anāgataṃ sa ñāṇassā pi. Dibba-cakkhupādakān' eva hi imāni dibbacakkhunā sah' eva ijjhanti. *Kāyaduccaritenā* ti ādisu duṭṭhuṃ caritaṃ, duṭṭhu vā caritaṃ kilesapūtikattā ti duccaritaṃ, kāyena duccaritaṃ, kāyato vā uppannaṃ duccaritaṃ ti kāyaduccaritaṃ. Itaresu pi es' eva nayo. *Samannāgatā* ti samangībhūtā.

Ariyānaṃ upavādakā ti Buddha-pacceka-Buddha-sāvakanāṃ ariyānaṃ antamaso gihisotāpannānaṃ¹ pi anattakāmā hutvā antimavatthunā vā guṇaparidhamśanena vā upavādakā akkosakā garahakā ti vuttaṃ hoti. Tattha n' atthi imesaṃ samaṇadhammo, assamaṇā ete ti vadanto antimavatthunā upavadati. N' atthi imesaṃ jhānaṃ vā vimokkho vā maggo vā phalaṃ vā ti adīni vadanto guṇaparividhamśanavasena upavadatī ti veditabbo. So ca jānaṃ vā upavadeyya ajānaṃ vā, ubhayathā pi ariyūpavādo va hoti. Bhāriyaṃ kammaṃ ānantariyasadisam sagga-varaṇaṃ ca maggāvaraṇaṃ ca, satekicchaṃ² pana hoti. Tassa āvibhāvatthaṃ idaṃ vatthu veditabbaṃ:—aññatarasmim kira gāme eko therō ca daharabhikkhu ca piṇḍāya caranti, te paṭhamaghare yeva ulunkamattaṃ unḥayāgum labhimsu. Therassa ca kucchivāto rujjhati. So cintesi: ayaṃ yāgu mayhaṃ sappāyā; yāva na sītālā hoti, tāva naṃ pivāmī ti. So manussehi ummāratthāya āhaṭe dārukkhandhe nisīditvā pivi. Itaro taṃ jigucchanto: atikhuddābhībhūto mahallako amhākaṃ lajjitabbakaṃ akāsi ti āha. Therō gāme caritvā vihāraṃ gantvā daharabhikkhum āha: atthi te, āvuso, imasmim sāsane patitṭhā ti? Āma, bhante, sotāpanno ahan ti. Tena h' āvuso upari maggatthāya mā vāyāmaṃ akāsi,³ khīṇāsavo tayā upavadito ti. So taṃ khamāpesi, ten' assa taṃ kammaṃ pākātikaṃ ahosi. Tasmā yo añño pi ariyaṃ upavadate, tena gantvā sace attanā vuḍḍhataro hoti, ukku

¹ Bhm gihi°.

² Cf. *Mi.* 192, 221, 344.

³ Sb vāyāmaṃ mā akāsi.

ṭikam nisīditvā: aham āyasmantam idaṇ c' idaṇ ca avacam; tam me khamāhi ti khamāpetabbo. Sace navakataro hoti, vanditvā ukkuṭikam nisīditvā añjalim paggaḥetvā: aham bhante tumhe idaṇ c' idaṇ ca avacam; tam me khamathā ti khamāpetabbo. Sace disāpakkanto hoti, sayam vā gantvā saddhivihārikādike vā pesetvā khamāpetabbo. Sace ca nā pi gantum, na pesetum sakkā hoti, ye tasmim vihare bhikkhū vasanti, tesam santikam gantvā sace navakatarā honti,¹ ukkuṭikam nisīditvā, sace vuḍḍhatarā, vuḍḍhe vuttanayen' eva patipajjitvā: aham, bhante, asukam nāma āyasmantam idaṇ c' idaṇ ca avacam; khamatu me so āyasmā ti vatvā khamāpetabbam. Sammukhā akhamante pi etad eva kattabbam. Sace ekacārikabhikkhu hoti, nev' assa vasanaṭṭhānam, na gataṭṭhānam paññāyati, ekassa paṇḍitassa bhikkhuno santikam gantvā: aham, bhante, asukam nāma āyasmantam idaṇ c' idaṇ ca avacam; tam me anussarato anussarato vippaṭisāro hoti; kim karomī ti? vattabbam. So vakkhati: tumhe mā cintayittha; thero tumhākam khamati; cittam vūpasamethā ti. Tenā 'pi ariyassa gatadisābhimukhena añjalim paggaḥetvā: khamatū ti vattabbam. Sace so parinibbuto hoti, parinibbutamañcaṭṭhānam gantvā yāva sivathikam gantvā pi khamāpetabbam. Evam kate neva saggāvaranam, na maggāvaranam hoti, pākatikam eva hoti.

Micchādittikā ti viparītadassanā. *Micchādittikamma-samādānā* ti micchādittihivasena samādinnañānāvidhakammā, ye ca micchādittihī mūlakesu kāyakammādisu aññe pi samādapenti. Ettha ca vaciduccaritaggaḥaṇen' eva ariyūpavāde manoduccaritaggaḥaṇena ca micchādittihīyā sangahitāya pi imesam dvinnam puna vacanam mahāsāvajjabhāvadassanatthan ti veditabbam. Mahāsāvajjo hi ariyūpavādo ānantariyasadisattā. Vuttam pi c' etaṃ: *seyyathā pi, Sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno dīṭṭh' eva dhamme aññaṃ ārādheyya. Evaṃ sampadam idaṃ, Sāriputta, vadāmi: taṃ vācam appahāyatam cittam appahāyatam dīṭṭhiṃ appaṭinissajjitvā yathābhataṃ*

¹ S^b suggests navakataro hoti; but all follow the plural form.

nikkhitto evaṃ niraye ti.¹ Micchādittihito ca mahāsavajjatarāṃ nāma aññaṃ n' atthi. Yath' āha:—*nā 'haṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi yaṃ evaṃ mahāsāvajjataraṃ yathayidaṃ, bhikkhave, micchādittihī, micchāditthiparamāni, bhikkhave, vajjānī* ti.²

Kāyassa bheda ti upādinna-kkhandhapariccāgā. *Paramaraṇā* ti tad-anantaram abhinibbattikkhandhaggaṇe.³ Atha vā *kāyassa bheda* ti jīvitindriyassa upacchedā, *paramaraṇā* ti cuticittato uddham.

Apāyan ti evaṃ ādi sabbam nirayavevacanam eva. Nira-
yo hi saggamokkha-hetubhūta puññasammata āyā apētattā,
sukhānam vā āyassa abhāvā apāyo. Dukkassa gati paṭi-
saraṇaṃ ti *duggati*, dosabahulatāya vā duṭṭhena kammunā
nibbattā gati ti *duggati*. Vinasā nipatanti tattha dukka-
takārino ti *vinipāto*. Vinassantā vā ettha patanti sam-
bhijjamānangapaccangā ti pi *vinipāto*. N' atthi ettha assā-
dasaññito ayo ti *nirayo*. Atha vā apāyaggahaṇena tiracchā-
nayoṇim dīpeti, tiracchānayoṇi hi apāyo sugatito apētattā,
na *duggati*, mahesakkhānaṃ nāgarājādīnaṃ sambhavato.
Duggatiggahaṇena pettivisayaṃ; so hi apāyo ceva *duggati*
ca, sugatito apētattā dukkassa ca gatibhūtattā. Na tu
vinipāto, asurasadisam avinipātattā, vinipātaggahaṇena asu-
rakāyaṃ; so hi yathāvuttena atthena apāyo c' eva *duggati*
ca sabbasamussayehi ca *vinipātattā* *vinipāto* ti vuccati.
Nirayaggahaṇena avīci ādi anekappakāraṃ nirayaṃ evā ti.
Upapannā ti upagatā, tattha abhinibbattā ti adhippāyo.

Vuttavipariyāyena sukkapakkho veditabbo. Ayam pana
viseso:—tattha sugatiggahaṇena manussagati pi sangayhati,
sagga-ggaṇena devagati yeva. Tattha suṇḍarāgati ti *sugati*.
• Rūpādīhi visayehi suṭṭhu aggo ti *saggo*. So sabbo pi
lujjanapalujjanaṭṭhena loko ti ayam vacanattho.

Iti *dibbena cakkhunā* ti ādi sabbam nigamanavacanam.
Evaṃ *dibbena cakkhunā passati* ti ayam ettha sankhepattho.

Evaṃ passitukāmena pana ādikammikena kulaputtena
kaṣiṇārammaṇam abhiññāpāda-kajjhānaṃ sabbākārena abhi-
nihāra-kkhamam katvā: tejo-kaṣiṇam odāta-kaṣiṇam āloka-

¹ M. i, 71.

² A. i, 33.

³ Sh^o khandhakkaṇe.

kaṣiṇaṃ ti imesu tīsu kaṣiṇesu aññataram āsannaṃ kātābbaṃ; upacārājjhānagocaraṃ katvā vaḍḍhetvā upetabbam,¹ na tattha appanā uppādetabbā ti adhippāyo. Sace hi uppādeti, pāda-kajjhānaniṣṣayaṃ hoti, na parakammaniṣṣayaṃ. Imesu-ca pana tīsu āloka-kaṣiṇaṃ yeva seṭṭhataram, tasmā tam vā itaresaṃ vā aññataram kaṣiṇaniddese vuttanayena uppādetvā upacārabhūmiyaṃ yeva tathavā vaḍḍhetabbam, vaḍḍhanānayo pi c' assa tattha vuttanayen' eva veditabbo. Vaḍḍhitaṭṭhānassa anto yeva rūpagataṃ passitabbam. Rūpagataṃ passato pan' assa parikammassa vāro atikkamati. Tato āloko antaradhāyati, tasmim antarahite rūpagataṃ pi na dissati. Athā 'nena punappunaṃ pāda-kajjhānaṃ eva pavasitvā tato vutthāya āloko pharitaṃ, evaṃ anukkamena āloko thāmagato hoti ti. Ettha āloko hotū ti yattakaṃ thānaṃ paricchindati, tattha āloko tiṭṭhati yeva. Divasaṃ pi nisiditvā passato rūpadassanaṃ hoti. Rattim tiṇukkāya magga-paṭipanno c' ettha purisa opammam:—Eko kira rattim tiṇukkāya maggaṃ paṭipajji. Tassa sā tiṇukkā vijjhāyi. Ath' assa samavisamāni na paññāyimsu. So tam tiṇukkam bhūmiyaṃ ghaṃsitvā puna ujjālesi. Sā pajjalitvā purimālokatō mahantataram ālokaṃ akāsi. Evaṃ punappunaṃ vijjhātaṃ ujjālayato kamaṇa suriyo utthāsi. Suriye utthite ukkāya kammaṃ n' atthi ti tam chaḍḍetvā divasaṃ pi agamāsi. Tattha ukkaloko viya parikammakāle kaṣiṇāloko; ukkāya vijjhātāya samavisamānaṃ adassanaṃ viya rūpagataṃ passato parikammassa vārātikkaṃena āloke antarahite rūpagatānaṃ adassanaṃ; ukkāya ghaṃsanaṃ viya punappunaṃ pavesanaṃ, ukkāya purimālokatō mahantarāloka-kaṇaṃ viya puna parikammaṃ karoto balavatarāloka-pharaṇaṃ; suriyutthānaṃ viya thāmagatālokaṃ yathā-paricchedena thānaṃ; tiṇukkam chaḍḍetvā divasaṃ pi gamanaṃ viya parittālokaṃ chaḍḍetvā thāmagatenālokena divasaṃ pi rūpadassanaṃ. Tattha yadā tassa bhikkhuno mamsacakkhussa anāpāthagataṃ anto kucchigataṃ hadaya-vatthuniṣṣitaṃ heṭṭhā pathavītanissitaṃ tirokuḍḍapabbata-pākāragataṃ² paracakkavālagataṃ ti idaṃ rūpaṃ nāna-

¹ Sh tḥapetabbam.

² Bhm tirokuṭṭa°.

cakkhussa āpātham āgacchati, mamsacakkhuno dissamānam viya hoti, tadā dibbacakkhu uppannam hoti ti vedittabbam. Tad-eva c' ettha rūpadassanasamattham, na pubbabhāgacittāni. Tam pan' etam puthujjanassa paripantho hoti. Kasmā? So hi yasmā yattha yattha āloko hotū ti adhiṭṭhāti, tam tam pathavī-samudda- pabbate vinivijjhivā pi ekālokaṃ hoti. Ath' assa tattha bhayānakāni yakkharakkhasādi rūpāni passato bhayaṃ uppajjati, yena citta-vikkhepaṃ patvā jhānavibbhantako hoti, tasmā rūpadassane appamattena bhavitabbam. Tatrā 'yaṃ dibbacakkhuno uppattikkamo, vuttappakāram etam rūpaṃ ārammaṇaṃ katvā, manodvārāvajjane uppajjitvā niruddhe, tad-eva rūpaṃ ārammaṇaṃ katvā, cattāri pañca vā javanāni uppajjati ti sabbam purimanayen' eva vedittabbam. Idhā 'pi pubbabhāgacittāni savitakkasavicārāni kāmāvacarāni, pari-yosāne atthasādhakacittaṃ catutthajjhānikaṃ rūpāvaca-ram, tena sahajātaṃ ñāṇaṃ *sattānaṃ cutūpapāte ñāṇaṃ* ti pi *dibbacakkhuñāṇaṃ* ti pi vuccati ti.

Cutūpapātāñānakathā nitṭhitā.

Iti pañcakkhandhavidū, pañca abhiññā avoca yā nātho,

Tā ñatvā tāsū ayaṃ pakiṇṇakakathā pi viññeyyā.

Etāsū hi yad-etam cutūpapātāñānasankhātāṃ dibbacak-khu, tassa anāgatamsaññānaṃ ca¹ yathākammapagaññānaṃ cā ti dve pi paribhaṇḍaññānāni honti. Iti imāni ca dve iddhi-vidhādini ca pañcā ti satta abhiññāññānāni idh' āgatāni.

Idāni tesam ārammaṇavibhāge asammohattham²:—

Ārammaṇattikā vuttā, ye cattāro mahesinā

Sattannaṃ pi ñāṇaṇaṃ pavattiṃ tesu dīpaye.

Tatrā 'yaṃ dīpanā:—cattāro hi ārammaṇattikā mahesinā vuttā. Katame cattāro? Parittārammaṇattiko, maggārammaṇattiko, atītārammaṇattiko, ajjhataṇṇārammaṇattiko ti.

Tattha iddhi-vidhāñāṇaṃ parittamahaggata-atitānāgata-

¹ Sb B^{hm} omit.

² B^m takes this line as verse.

paccuppanna-ajjhatabhiddhārammaṇavasena sattāsu āraṁmaṇesu pavattati. Kathaṃ? Taṃ hi yadā kāyaṃ citta-sannissitaṃ katvā adissamānena kāyena gantukāmo citta-vasena kāyaṃ pariṇāmeti, mahaggatacittē samodahati samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hoti ti katvā rūpakāyārammaṇato *parittārammaṇaṃ* hoti. Yadā cittaṃ kāyasannissitaṃ katvā dissamānena kāyena gantukāmo kāyavasena cittaṃ pariṇāmeti, pādakajjhānacittaṃ rūpakāye samodahati samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hoti ti katvā mahaggatacittārammaṇato *mahaggatārammaṇaṃ* hoti. Yasmā pana tad-eva cittaṃ atitaṃ niruddhaṃ ārammaṇaṃ karoti, tasmā *atītārammaṇaṃ* hoti. Mahādhātunidhāne¹ Mahākassapatttherādīnaṃ viya anāgataṃ adhiṭṭhantānaṃ *anāgatārammaṇaṃ* hoti. Mahākassapattthero kira mahādhātunidhānaṃ karonto: anāgate atṭhārasa vassādhikāni dve vassasatāni ime gandhā mā sussimsu, pupphāni mā milāyimsu, dīpā mā nibbāyimsu ti adhiṭṭhahi. Sabbhaṃ tath' eva ahosi. Assaguttatthero vattaniyasenā-sane bhikkhusaṅghaṃ sukkhabhattaṃ bhuñjamānaṃ disvā: udakasaṇḍim divase divase pure-bhatte dadhirasaṃ hotū ti adhiṭṭhāsi. Pure-bhatte gahitaṃ dadhirasaṃ hoti, pacchābhatte pākātika-udakaṃ eva. Kāyaṃ pana cittasannissitaṃ katvā adissamānena kāyena gāmanakāle paccuppannārammaṇaṃ hoti. Kāyavasena cittaṃ cittavasena vā kāyaṃ pariṇāmanakāle attano kumārakavaṇṇādi-nimmānakāle ca sa kāyacittānaṃ ārammaṇakaraṇato ajjhattārammaṇaṃ hoti. Bahiddhā hatthi-assādi-dassanakāle pana bahiddhārammaṇaṃ ti evaṃ tāva iddhiividhañānassa sattaṃsu ārammaṇesu pavatti veditabbā.

Dibbasotadhātuñānaṃ paritta-paccuppanna-ajjhata-bahiddhārammaṇa-vasena catūsu ārammaṇesu pavattati. Kathaṃ? Taṃ hi yasmā saddaṃ ārammaṇaṃ karoti, saddo ca paritto, tasmā *parittārammaṇaṃ* hoti. Vijjamānaṃ yeva pana saddaṃ ārammaṇaṃ katvā pavattanato paccuppannārammaṇaṃ hoti. Taṃ attano kucchisaddasavanakāle ajjhattārammaṇaṃ, paresaṃ saddasavanakāle bahiddhāramma-

¹ *Sum. V. on D. ii, 167:—Evam etaṃ bhūtapubbaṃ.*

naṇ 'ti evaṃ dibbasotadhātuñāṇassa catūsu ārammaṇesu pavatti veditabbā.

Cetopariyañāṇaṃ paritta-mahaggata-appamāṇa-magga-atitānāgata-paccuppanna-bahiddārammaṇa-vasena aṭṭhasu ārammaṇesu pavatti. Kathaṃ? Taṃ hi paresaṃ kāmāvacaracittajānanakāle parittārammaṇaṃ hoti. Rūpāvacara-arūpāvacaracittajānanakāle mahaggatārammaṇaṃ hoti. Maggaphalajānanakāle appamāṇārammaṇaṃ hoti. Ettha ca puthujjano sotāpannassa cittaṃ na jānāti; sotāpanno vā sakadāgāmissā ti evaṃ yāva arahato netabbam. Arahā pana sabbesaṃ cittaṃ jānāti. Añño pi ca uparimo heṭṭhimassā ti ayaṃ vireso veditabbo. Maggacittārammaṇakāle maggārammaṇaṃ hoti. Yadā pana atite sattadivasabbhantare ca anāgate sattadivasabbhantare ca paresaṃ cittaṃ jānāti, tadā atitārammaṇaṃ anāgatārammaṇaṇi ca hoti.

Kathaṃ paccuppannārammaṇaṃ hoti? Paccuppannaṃ nāma tividham:—khaṇapaccuppannaṃ, santatipaccuppannaṃ addhāpaccuppannaṇi ca. Tattha uppādatṭhitibhangapattaṃ khaṇapaccuppannaṃ. Eka-dve-santativārapariyāpannaṃ santatipaccuppannaṃ. Tattha andhakāre nisīditvā ālokaṭṭhānaṃ gatassa na tāva ārammaṇaṃ pākataṃ hoti. Yāva pana taṃ pākataṃ hoti etth' antare eka-dve-santativārā veditabba. Ālokaṭṭhāne vicaritvā ovarakaṃ pavīṭṭhassā pi na tāva sahasā rūpaṃ pākataṃ hoti. Yāva pana taṃ pākataṃ hoti, etth' antare eka-dve-santativārā veditabbā. Dūre ṭhatvā pana rajakānaṃ hatthavikāraṃ gaṇḍibheri-ākoṭanavikāraṇi ca disvā pi na tāva saddaṃ suṇāti. Yāva ca pana taṃ suṇāti, tasmim pi antare eka-dve-santativārā veditabbā. Evaṃ tāva Majjhimabhāṇakā. Saṃyuttaḥ bhāṇakā pana rūpasantati-arūpasantati ti dve santatiyo vatvā udakaṃ akkamitvā gatassa yāva tīre akkanta-udakalekhā na vipprasīdati; addhānato āgatassa yāva kāye usumbhāvo na vūpasammati; ātapā āgantvā gabbhaṃ pavīṭṭhassa yāva andhakārabhāvo na vigacchati, anto gabbhe kammaṭṭhānaṃ manasikaritvā divā vātapānaṃ vivaritvā olokontassa yāva akkhinaṃ phandanabhāvo na vūpasammati: ayaṃ rūpasantati nāma. Dve tayo javanavārā arūpasantati nāmā ti vatvā tad-ubhayam pi santati paccup-

pannam nāmā ti vadanti. Ekabhavaparicchinnaṃ pana addhāpaccuppannam nāma, yam sandhāya Bhaddekaratta-sutte: *Yo c' āvuso mano ye ca dhammā ubhayam etaṃ paccuppannam. Tasmim (yeva¹) paccuppanne chandarāgapatibaddham hoti viññānam, chandarāgapatibaddhattā viññānassa tad-abhinandati. Tad-abhinandanto paccuppannesu dhammesu samhīratī* ti vuttam. *Santatipaccuppannañ c' ettha Aṭṭhakathāsu āgatam, addhāpaccuppannam Sutte. Tattha keci khaṇapaccuppannam cittaṃ cetopariyaññassa ārammaṇam hotī ti vadanti. Kim kāraṇā? Yasmā iddhimato ca parassa ca ekakkhaṇe cittaṃ uppajjati ti; idaṇ ca nesam opammam:—Yathā ākāse khitte pupphamuṭṭhimhi avassam ekam puppham ekassa vaṇṭena vaṇṭam paṭivijjhati, evam parassa cittaṃ jānissāmī ti rāsivasena mahājanassa citte āvajjite avassam ekassa cittaṃ ekena cittena uppādakkhaṇe vā ṭhitikkhaṇe vā bhangakkhaṇe vā paṭivijjhatī ti. Tam pana vassasatam pi vassasahassam pi āvajjanto yena ca cittena āvajjati, yena ca jānāti, tesam dvinnam sahaṭṭhānābhāvato āvajjanajavanānañ ca anīṭṭhaṭṭhāne nānārammaṇabhāvappatti dosato ayuttan ti Aṭṭhakathāsu paṭikkhittam. Santatipaccuppannam pana addhāpaccuppannañ ca ārammaṇam hotī ti veditabbam. Tattha yam vattamānajavanavīthito atitānāgatavasena dvitti-javanavīthiparimāṇe kāle parassa cittaṃ, tam sabbam pi santatipaccuppannam nāma. Addhāpaccuppannam pana javanavārena dīpetabban ti Samyuttaṭṭhakathāyam vuttam. Tam suṭṭhu vuttam. Tatrā 'yam dīpanā:—iddhimā parassa cittaṃ jānitukāmo āvajjati, āvajjanam khaṇapaccuppannam ārammaṇam katvā ten' eva saha nirujjhati. Tato cattāri pañca vā javanāni. Yesam pacchimaṃ iddhicittam sesāni kāmāvacarāni, tesam sabbesam pi tad-eva niruddham cittaṃ ārammaṇam hoti, na ca tāni nānārammaṇāni hontī; addhāvasena paccuppannārammaṇatā. Ekārammaṇatte pi ca iddhicittam eva parassa cittaṃ jānāti, na itarāni. Yathā cakkhudvāre cakkhuviññānam eva rūpaṃ passati itarāni ti. Iti idaṃ santatipaccuppannassa ceva addhāpaccuppan-*

¹ So P.T.S. ed. *Omitted by all four authorities.*

nassa ca vasena paccuppannārammaṇaṃ hoti. Yasmā vā santatipaccuppannaṃ pi addhāpaccuppanne yeva patati, tasmā addhāpaccuppannavasen' eva taṃ paccuppannārammaṇaṃ ti veditabbam. Parassa cittārammaṇattā yeva pana bahiddhārammaṇaṃ hoti ti evaṃ cetopariyañāṇassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Pubbenivāsañāṇaṃ paritta-mahaggata-appamāṇa-magga-atīta-ajjhata-bahiddhā na vattabbārammaṇavasena aṭṭhasu ārammaṇesu pavattati. Kathaṃ? Taṃ hi kāmāvacarakkhandhānussaraṇakāle parittārammaṇaṃ hoti. Rūpāvacārārupāvacarakkhandhānussaraṇakāle mahaggatārammaṇaṃ. Atīte attanā parehi vā bhāvitamaggaṃ sacchikataphalañ ca anussaraṇakāle appamāṇārammaṇaṃ; bhāvitamaggaṃ eva anussaraṇakāle maggārammaṇaṃ. Niyamato pan' etaṃ atītārammaṇaṃ eva. Tattha kiñcāpi cetopariyañāṇayathākammupagañāṇāni pi atītārammaṇāni honti, atha kho tesam cetopariyañāṇassa satta divasabbhantarātitaṃ cittaṃ eva ārammaṇaṃ. Taṃ hi aññaṃ khandhaṃ vā khandhapaṭibaddhaṃ vā na jānāti. Maggasampayutta-cttārammaṇatā pana pariyāyato maggārammaṇaṃ ti vuttaṃ. Yathākammupagañāṇassa ca ātitaṃ cetanānuttamaṃ eva ārammaṇaṃ. Pubbenivāsañāṇassa pana ātītā khandhā khandhapaṭibaddhañ ca kiñci anārammaṇaṃ nāma natthi. Taṃ hi atitakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutañāṇagatikam hoti ti ayam viseso veditabbo. Ayam ettha Aṭṭhakathānayo. Yasmā pana *kusalā khandhā iddhividhāñāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammupagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo* ti Paṭṭhāne vuttaṃ, tasmā cattāro pi khandhā cetopariyañāṇayathākammupagañāṇānaṃ ārammaṇaṃ honti.

Tatrā 'pi yathākammupagañāṇassa kusalākusalā evā ti. Attano khandhānussaraṇakāle pan' etaṃ ajjhattārammaṇaṃ, parassa khandhānussaraṇakāle bahiddhārammaṇaṃ. Atīte Vipassī Bhagavā ahosi; tassa mātā Bandhumatī, pitā Bandhumā ti ādinā nāyena nāmagottapathavinimittādi anussaraṇakāle na vattabbārammaṇaṃ hoti. Nāmagottan ti c' ettha khandhūpanibandho sammutisiddho vyañjanattho daṭṭhabbo, na vyañjanaṃ. Vyañjanaṃ hi saddāyatana-

sangahitattā parittam hoti. Yath' āha:—*niruttipatisambhidā parittārammaṇā*¹ ti. Ayam ettha amhākam khanti. Evam pubbenivāsañānassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Dibbacakkhuñānam paritta-paccuppanna-ajjhata-bahiddhārammaṇavasena catūsu ārammaṇesu pavattati. Katham? Tam hi yasmā rūpam ārammaṇam karoti rūpaṇ ca parittam, tasmā parittārammaṇam hoti. Vijjamāne yeva ca rūpe pavattattā paccuppannārammaṇam; attano kucchigatādirūpadassanakāle ajjhātārammaṇam, parassa rūpadassanakāle bahiddhārammaṇan ti evam dibbacakkhuñānassa catūsu ārammaṇesu pavatti veditabbā.

Anāgatamsañānam paritta-mahaggata-appamāna-magga-anāgata-ajjhata-bahiddhā navattabbārammaṇavasena aṭṭhasu ārammaṇesu pavattati. Katham? Tam hi ayam anāgate kāmāvacare nibbattissatī ti jānanakāle parittārammaṇam hoti; rūpāvacare arūpāvacare vā nibbattissatī ti jānanakāle mahaggatārammaṇam. Maggam bhāvēssati phalam sacchikarissatī ti jānanakāle appamānārammaṇam, maggam bhāvēssati 'cceva jānanakāle maggārammaṇam. Niyamato pana tam anāgatārammaṇam eva. Tattha kiñcāpi cetopariyañānam pi anāgatārammaṇam hoti, atha kho tassa sattadivasabbhantarānāgatam cittam eva ārammaṇam, tam hi aññam khandham vā khandhāpaṭibaddham vā na jānāti. Anāgatamsañānassa pubbenivāsañāne vuttanayena anāgate anārammaṇam nāma natthi, Aham amutra nibbattissāmī ti jānanakāle ajjhātārammaṇam, asuko amutra nibbattissatī ti jānanakāle bahiddhārammaṇam. Anāgate Metteyyo Bhagavā uppajjissati. Subrahmā nām' assa brāhmaṇo pitā bhavissati, Brahnavatī nāma brāhmaṇī mātā ti ādinā pana nayena nāmagottajānanakāle pubbenivāsañāne vuttanayen' eva navattabbārammaṇam hoti ti. Evam anāgatamsañānassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Yathākammupagañānam paritta-mahaggata-atīta-ajjhata-bahiddhārammaṇavasena pañcasu ārammaṇesu pavatti. Katham? Tam hi kāmāvacarakammajānanakāle parittā-

rammaṇaṃ hoti, rūpāvacarārūpāvacarakammajānanakāle mahaggatārammaṇaṃ. Atītaṃ eva jānāti ti atītārammaṇaṃ. Attano kammaṃ jānanakāle ajhattārammaṇaṃ, parassa kammaṃ jānanakūle bahiddhārammaṇaṃ hoti. Evaṃ yathākammupagaññānassa pañcasuārammaṇesu pavatti veditabbā. Yaṇ c' ettha ajjhattārammaṇaṇi ceva bahiddhārammaṇaṇi cā ti vuttaṃ, taṃ kālena ajjhattaṃ kālena bahiddhā jānanakāle ajjhatta-bahiddhārammaṇaṃ pi hoti yevā ti.

*Iti sādhujaṇapāmojjatthāya kate Visuddhimagge
Abhiññāniddeśo nāma terasamo paricchedo.*

XIV

CATUDDASAMO PARICCHEDO

KHANDHA-NIDDESΟ

Idāni yasmā evaṃ abhiññāvasena adhigatānisaṃsāya thiratarāya samādhī bhāvanāya samannāgatena bhikkhunā:

Sīle patitthāya naro sapañño cittaṃ paññaṃ ca bhāvayan ti ettha cittasīlena niddittho samādhī sabbākārena bhāvito hoti, tad anantarā pana pañña bhāvetabbā. Sā ca atisankhepadesitattā viññātum pi tāva na sukarā, pag' eva bhāvetum; tasmā tassā vitthāraṃ bhāvananayaṃ ca dassetum idaṃ pañhakammaṃ hoti:

1. Kā pañña ?
2. Ken' atthena pañña ?
3. Kān' assā lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni ?
4. Katividhā pañña ?
5. Kathaṃ bhāvetabbā ?
6. Paññābhāvanāya ko ānisaṃso ?

Tatridaṃ vissajjanaṃ:—

1. Kā pañña ti

Pañña bahuvīdhā nānappakārā. Taṃ sabbam¹ bhāvayitum ārabhamānaṃ vissajjanaṃ adhippetāñ ceva atthaṃ na sādheyya uttariñ ca vikkhepāya samvatteyya, tasmā idha adhippetam eva sandhāya vadāma.

Kusalacittasampayuttaṃ vipassanāñānaṃ pañña.

2. Ken' atthena pañña ti

Pajānanatthena pañña. Kim idaṃ pajānanaṃ nāma ? Sañjānana-vijānanākāravisitthaṃ nānappakārato jānanaṃ.

¹ B^{hm} add pi.

Saññā-viññāṇa-paññānam hi samāne pi jānanabhāve saññā: nilam pītakan ti ārammaṇasañjānanamattam eva hoti. Aniccam dukkham anattā ti lakkhaṇapaṭivedham pāpetum na sakkoti. Viññānam: nilam pītakan ti ārammaṇañ ca jānāti lakkhaṇapaṭivedhañ ca pāpeti. Ussakkitvā pana maggapātubhāvam pāpetum na sakkoti. Paññā vuttanayavasena ārammaṇañ ca jānāti, lakkhaṇapaṭivedhañ ca pāpeti, ussakkitvā maggapātubhāvañ ca pāpeti.

Yathā hi heraṇṇīkaphalake ṭhapitam kahāpaṇarāsim eko ajātabuddhidārako eko gāmikapuriso eko heraṇṇīko ti tīsu janesu passamānesu, ajātabuddhidārako kahāpaṇānam citta-vicittadīghacaturassaparimaṇḍalabhāvaṇattam eva jānāti; idam manussānam upabhogaparibhogam ratanasammattan ti na jānāu. Gāmikapuriso cittavicittadīghāvam jānāti, idam manussānam upabhogaparibhogam ratanasammattan ti ca; ayam cheko, ayam kūṭo, ayam addhasāro ti imam pana vibhāgam na jānāti. Heraṇṇīko sabbe pi te pakāre jānāti, jānanto ca kahāpaṇam oloketvā pi jānāti, ākoṭitassa saddam sutvā pi gandham ghāyitvā pi rasam sāyitvā pi hatthena dhārayitvā pi: asukasmim nāma gāme vā nigame vā nagare vā pabbate vā nadītīre vā kato ti pi asukācariyena kato ti vijānāti;¹ evam-sampadam idam veditabbam. Saññā hi ajātabuddhino dārakassa kahāpaṇadassanam viya hoti nilādivasena ārammaṇassa upaṭṭhānākāramattagahaṇato. Viññānam gāmikassapurisassa kahāpaṇadassanam iva hoti nilādivasena ārammaṇākāragahaṇato, uddham pi ca lakkhaṇapaṭivedhasampāpanato. Paññā heraṇṇīkassa kahāpaṇadassanam iva hoti, nilādivasena ārammaṇākāram gahetvā lakkhaṇapaṭivedhañ ca pāpetvā tato uddham pi maggapātubhāvapāpanato. Tasmā yad etaṃ sañjānavijānanākāra-visiṭṭham nānappakārato jānanam, idam pajānanan ti veditabbam. Idam sandhāya hi etaṃ vuttam: pajānanaṭṭhena paññā ti.

Sā pan' esā yattha saññā-viññāṇāni, na tattha ekamsena

¹ Quoted also in *Buddhaghosa's Commentaries on the Majjhima* (S^{ta} 43), and *Samyutta*. Cf. *Mil. trans.* (S.B.E.) i, 132, n. 2.

hoti. Yadā pana hoti, tadā avinibbhuttā tehi dhammehi ayaṃ saññā, idaṃ viññānaṃ, ayaṃ paññā ti vinibbhujjitvā alabbhaneyya-nānattā sukhumā duddasā. Ten' āha āyasmā Nāgaseno: dukkaraṃ, mahārāja, Bhagavatā katan ti. Kim, bhante Nāgasena, Bhagavatā dukkaraṃ katan ti? Dukkaraṃ, mahārāja, Bhagavatā katan yaṃ arūpīnaṃ cittacetasi-kānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ vavatthānaṃ akkhātaṃ: ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ cittaṃ ti.¹

3. *Kān' assā lakḥhaṇā-rasa-paccupaṭṭhāna-padaṭṭhānānī* ti.

Ettha pana dhammasabhāvapaṭivedhalakkhaṇā paññā; dhammānaṃ sabhāvapaṭicchādaka-mohandhakāraviddham-sanarasā; asammohapaccupaṭṭhānā; *samāhito yathābhūtaṃ jānāti passatī* ti² vacanato pana samādhi tassā padaṭṭhānaṃ.

4. *Katividhā paññā* ti

Dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā, lokiyalokuttaravasena duvidhā. Tathā sāsavā-nāsavādivasena, nāmarūpavavatthāpanavasena, somanassupekkhāsahagatavasena, dassanabhāvanābhūmivasena ca. Tividhā cintā-suta-bhāvanāmayavasena. Tathā paritta-mahaggata-appamāṇārammaṇavasena, āyāpāya-upāyakosallavasena, ajjhataḥbhinivesādivasena ca. Catubbidhā catūsu saccesu nāpavasena, catupaṭisambhidāvasena cā ti.

Tattha ekavidhakotṭhāso uttānattho yeva.

Duvidhakotṭhāse lokiyamaggasampayuttā lokiyā; lokutaramaggasampayuttā lokuttarā ti evaṃ lokiyalokuttaravasena duvidhā. Dutiyaduke āsavānaṃ ārammaṇabhūtā sāsavā, tesāṃ anārammaṇā anāsavā. Atthato pan' esā lokiya-lokuttarā va hoti. Asavasampayuttā sāsavā, āsavavip-payuttā anāsavā ti ādisu pi es' eva nayo. Evaṃ sāsavā-nāsavādivasena duvidhā.

Tatīyaduke yā vipassanaṃ ārabhitukāmassa catunnaṃ arūpakkhandhānaṃ vavatthāpane paññā ayaṃ nāma vavat-

¹ *Mil.* 87; quoted also in *Papañca Sūdanī and As.* 142.

² See above, 371, n. 2.

thāpanapaññā; yā rūpakkhandhassa vavatthāpane paññā, ayam rūpavavatthāpanapaññā ti evaṃ nāmarūpavavatthāpanavasena duvidhā.

Catutthaduke dvīsu kāmāvacarakusalacittesu soḷasasu ca pañcakanayena catutthajjhānikesu maggacittesu paññā somamassasahagatā; dvīsu kāmāvacarakusalacittesu catūsu ca pañcamajjhānikesu maggacittesu paññā upekkhāsahagatā ti evaṃ somanassupekkhāsahagatavasena duvidhā.

Pañcamaduke paṭhamamaggapaññādassanabhūmi; avasesamaggattāyapaññā bhāvanābhūmi ti evaṃ dassanabhāvanābhūmivasena duvidhā.

Tikesu paṭhamattike parato assutvā paṭiladdhapaññā attano cintāvasena nipphannattā cintāmayā; parato sutvā paṭiladdhapaññā sutavasena nipphannattā sutamayā; yathā tathā vā bhavanāvasena nipphannā appanāppattā paññā bhāvanāmayā. Vuttaṃ c' etaṃ: tattha katamā cintāmayā paññā? Yogavīhitesu vā kammāyatanesu, yogavīhitesu vā sippāyatanesu, yogavīhitesu vā vijjāttāhānesu, kammassakataṃ vā, saccānulomikaṃ vā rūpaṃ aniccaṃ ti vā vedanā . . . saññā . . . sankhārā . . . viññāṇaṃ aniccaṃ ti vā yaṃ evarūpaṃ anulomikaṃ khantiṃ dīṭṭhiṃ ruciṃ mutiṃ pekkhaṃ dhammānījānakhantiṃ parato assutvā paṭilabhati: ayaṃ vuccati cintāmayā paññā . . . pe . . . sutvā paṭilabhati: ayaṃ vuccati sutamayā paññā. Sabbā pi samāpannassa paññā bhāvanāmayā paññā ti¹ evaṃ cintāsutabhāvanāmayavasena tividhā.

Dutiyattike kāmāvacaradhamme ārabba pavattā paññā parittārammaṇā; rūpāvacarārūpāvacare ārabba pavattā mahaggatārammaṇā: sā lokiyavipassanā; Nibbānaṃ ārabba pavattā appamāṇārammaṇā: sā lokuttaravipassanā ti evaṃ parittamahaggatāppamāṇārammaṇavasena tividhā.

Tatīyattike āyo nāma vuddhi. Sā duvidhā: anattahānito atthupattito ca. Tattha kosallaṃ āyakoṣallaṃ; yath' āha:—*Tattha katamaṃ āyakoṣallaṃ? Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahīyanti. Ime vā pana dhamme manasi-*

*karoto anuppannā ceva kusalā dhammā uppajjanti : uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā samvattanti. Yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi, idaṃ vuccati āyakoṣallaṃ ti.*¹ Apāyo ti pana avuddhi. Sā pi duvidhā: atthahānito ca anattahuppattito ca. Tattha koṣallaṃ apāyakoṣallaṃ; yath' āha:—*tattha katamaṃ apāyakoṣallaṃ ? Ime dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti ti*² ādi. Sabbattha pana tesam tesam dhammānam upāyesu nipphattikāraṇesu tam khaṇappavattam (thanupphattikaṃ) koṣallaṃ upāyakoṣallaṃ nāma. Yath' āha:—*Sabbā pi tatrūpāyā paññā upāyakoṣallaṃ ti.*³ Evaṃ āyāpāya-upāyakoṣallavasena tividhā.

Catutthattike attano khandhe gahe tvā ārad dhā vipassanā-paññā ajjhata bhinivesā, parassa khandhe bāhiraṃ vā anindriyabaddharūpaṃ gahe tvā ārad dhā bahiddhā bhinivesā; ubhayam gahe tvā ārad dhā ajjhatabahiddhā bhinivesā ti evaṃ ajjhata bhinivesādivasena tividhā.

Catukkesu paṭhamacatukke dukkhasaccam ārab bha pavattam nānam dukkhe nānam; dukkhasamudayaṃ ārab bha pavattam nānam dukkhasamudaye nānam; dukkhanirodham ārab bha pavattam nānam dukkhanirodhe nānam; dukkhanirodhagāminipāṭipadam ārab bha pavattam nānam dukkhanirodhagāminiyā paṭipadāya nānam ti evaṃ catūsu saccesu nānavasena catubbidhā.

Dutiyacatukke catasso paṭisambhidā nāma atthādisu pabhedagatāni cattāri nānāni. Vuttañ c' etaṃ: *atthe nānam atthapaṭisambhidā. Dhamme nānam dhammapaṭisambhidā. Tattha dhammaniruttābhilāpe*⁴ *nānam niruttipaṭisambhidā. Nānesu nānam paṭibhānapaṭisambhidā ti.*⁵ Tattha attho ti sankhepato hetuphalass' etaṃ adhivacanam. Hetuphalaṃ hi yasmā hetu-anusārena ariyati adhigamiyati sampāpunīyati, tasmā attho ti vuccati. Pabhedato pana: yaṃ kiñci paccayasam-

¹ *Vibh.* 324 f. See there n. 1. B^{hm} also insert the extra me.

² *Vibh.* p. 326.

³ *Ibid.*

⁴ B^h Atthadhamma° for Tattha dhamma°.

⁵ *Vibh.* p. 293; 331.

bhūtaṃ, nibbānaṃ, bhāsitaṃ, vipāko, kiriyā ti ime pañca dhammā attho ti veditabbā. Taṃ ettha paccavekkhantassa tasmim atthe pabhedagataṃ ñānaṃ atthapaṭisambhidā. *Dhammo* ti pi sankhepato paccayass' etam adbhivacanā.¹ Paccayo hi yasmā taṃ taṃ dahati, pavatteti vā sampāpunitum vā deti, tasmā dhammo ti vuccati. Pabhedato pana: yo koci phalanibbattako, hetu, ariyamaggo, bhāsitaṃ kusalaṃ, akusalaṃ ti ime pañca dhammā dhammo ti veditabbo. Taṃ dhammam paccavekkhantassa tasmim dhamme pabhedagataṃ ñānaṃ dhammapaṭisambhidā. Ayam eva hi attho Abhidhamme: *dukkhe ñānaṃ atthapaṭisambhidā. Dukkhasamudaye ñānaṃ dhammapaṭisambhidā. Hetumhi ñānaṃ dhammapaṭisambhidā. Hetuphale ñānaṃ atthapaṭisambhidā. Ye dhammā jātā bhūtā sañjātā abhinibbattā pātubhūtā, imesu dhammesu ñānaṃ atthapaṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā tesu dhammesu ñānaṃ dhammapaṭisambhidā . . . Jarāmarane ñānaṃ atthapaṭisambhidā. Jarāmaranasamudayañānaṃ dhammapaṭisambhidā . . . pe . . . sankhāranirodhe ñānaṃ atthapaṭisambhidā. Sankhāranirodhagāminiyā paṭipadāya ñānaṃ dhammapaṭisambhidā. . . . Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ . . . pe . . . vedallaṃ : ayam vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitaṃ atthaṃ jānāti : ayam imassa bhāsitaṃ attho ti : ayam vuccati atthapaṭisambhidā. . . . Katame dhammā kusalā? Yasmim samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti . . . pe . . . ime dhammā kusalā : imesu dhammesu ñānaṃ dhammapaṭisambhidā. Tesam vipāke ñānaṃ atthapaṭisambhidā ti² ādinā nayema vibhajitvā dassito. Tattha dhammaniruttābhilāpe³ ñānaṃ ti tasmim atthe ca dhamme ca yā sabhāvanirutti avyābhicārivohāro.⁴ Tad-abhilāpe tassa bhāsane udīraṇe taṃ bhāsitaṃ lapitaṃ udīritaṃ sutvā va: ayam sabhāvanirutti, ayam na sabhāvanirutti ti evaṃ tassā dhammaniruttisaññitāya sabhāvaniruttiyā Māgadhikāya sabbasattānaṃ*

¹ Cf. *Sum. V. i, 20; Points of Controversy, App. note 4.*

² *Vibh. p. 293 f.*

³ *Bh Atthadhamma°.*

⁴ *Sh °cāri°.*

mūlabhāsāya pabhedagatam ñāṇam *niruttipaṭisambhidā*. Niruttipaṭisambhidāppatto hi phasso, vedanā ti evam ādivacanam sutvā ayam sabhāvanirutti ti jānāti. Phassa-vedanā ti evam ādikam pana ayam na sabhāvanirutti ti. *Ñānesu ñāṇan* ti sabbattha ñāṇam ārammaṇam katvā pacca-vekkhantassa ñāṇārammaṇam ñāṇam yathāvuttesu vā tesu ñānesu sagocarakiccādivasena vitthārato ñāṇam *paṭibhāna-paṭisambhidā* ti attho.

Catasso pi c' etā paṭisambhidā dvisu tñānesu pabhedam gacchanti: sekhabhūmiyañ ca asekkhabhūmiyañ ca. Tattha aggasāvakānaṃ mahāsāvakānañ ca asekkhabhūmiyaṃ pabhedagatā, Ānandatthera-Cittagahapati-Dhammika-upāsaka-Upāligahapati-Khujjuttarā-upāsikādīnaṃ sekhabhūmiyaṃ. Evam dvisu bhūmīsu pabhedam gacchantiyo pi c' etā adhi-gamena, pariyattiyā, savanena, paripucchāya, pubbayogena cā ti imehi pañcākārehi visadā honti. Tattha *adhigamo* nāma arahattappatti. *Pariyatti* nāma Buddhavacanassa pariyāpuṇaṇaṃ. *Savanaṃ* nāma sakkaccaṃ atthimkatvā¹ dhammasavanaṃ. *Paripucchā* nāma pāli-aṭṭhakathādisu gaṇ-ṭhipada-atthapadavinicchaya-kathā. *Pubbayogo* nāma pubba-Buddhānaṃ sāsane gatapaccāgatikabhāvena yāva anulomaṃ gotrabhusamīpaṃ tāva vipassanānuyogo.

Apare āhu:

Pubbayogo bāhussaccaṃ desabhāsā ca āgamo

Paripucchā adhigamo garusannissayo tathā.

Mittasampatti cevā ti paṭisambhidapaccayā ti.

Tattha *pubbayogo* vuttanayo va. *Bāhussaccaṃ* nāma tesu tesu satthesu ca sippāyatanesu ca kusalatā. *Desabhāsā* nāma ekasatavohāra-kusalatā; visesena pana Māgadhike kosallam. *Āgamo* nāma antamaso opammavagga-mattassa pi buddhavacanassa pariyāpuṇaṇaṃ. *Paripucchā* nāma eka-gāthāya pi atthavinicchaya-pucchanaṃ. *Adhigamo* nāma sotāpannatā vā . . . *pe* . . . arahattaṃ vā. *Garusannissayo* nāma sutapaṭibhāna-bahulānaṃ garūnaṃ santike vāso. *Mittasampatti* nāma tathārūpānaṃ yeva mittānaṃ paṭilābho ti.

Tattha buddhā ca paccekabuddhā pubbayogañ ceva adhigamañ ca nissāya paṭisambhidā pāpuṇanti. Sāvakā sabbāni pi ekāni kāraṇāni. Paṭisambhidāppattiyā ca pāṭiyekko kammaṭṭhānabhāvanānuyogo nāma natthi. Sekhānaṃ pana sekhaphalavimokkhaṇṭikā, asekhānaṃ asekhaphalavimokkhaṇṭikā va paṭisambhidāppatti hoti. Tathāgatānaṃ hi dasabalāni viya ariyānaṃ ariyaphalen' eva paṭisambhidā ijjhanti ti imā paṭisambhidā sandhāya vuttaṃ catupaṭisambhidāvasena catubbidhā ti.

5. *Katham bhāvetabbā* ti

Ettha pana yasmā imāya paññāya khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādādibhedā dhammā BHŪMI. Sīlavisuddhi ceva cittavisuddhi cā ti imā dve visuddhiyo MŪLAM. Diṭṭhivisuddhi kankhāvitaraṇavisuddhi maggaññāṇadassanavisuddhi paṭipadāññāṇadassanavisuddhi ñāṇadassanavisuddhi ti imā pañca visuddhiyo SARĪRAM. Tasmā tesu bhūmisu tesu maggesu uggahaparipucchāvasena ñāṇapari-cayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañcavisuddhiyo sampādentena bhāvetabbā.

Ayaṃ ettha sankhepo.

Ayaṃ pana vitthāro:

Yaṃ tāva vuttaṃ khandh'-āyatana-dhātu-indriya-sacca-paṭicca-samuppādādibhedā dhammā BHŪMī ti.

Ettha khandhā pañca khandhā: (1) rūpakkhandho, (2) vedanākkhandho, (3) saññākkhandho, (4) sankhārakkhandho, (5) viññāṇakkhandho ti.

I

[*Rūpakkhandho*]

Tattha yaṃ kiñci sītādihi ruppanalakkhaṇaṃ dhammājātaṃ, sabbaṃ taṃ ekato katvā rūpakkhandho ti veditabbam. Tad-etam ruppanalakkhaṇena ekavidham pi, bhūtopadāya bhedato duvidham. Tattha *bhūtarūpaṃ* catubbidham: pathavi dhātu āpodhātu tejodhātu vāyodhātū ti. Tāsaṃ lakkhaṇa-rasa-paccupaṭṭhānāni catudhātuvavatthāne vuttāni¹; padaṭṭhānato pana tā sabbā pi avasesadhātuttaya-

¹ See p. 347 f.

padatṭhānā. *Upādārūpaṃ* catuvīsatividhaṃ: cakkhu, so-
tam, ghānaṃ, jivhā, kāyo, rūpaṃ, saddo, gandho, raso,
itthindriyaṃ, purisindriyaṃ, jivitindriyaṃ, hadayaavatthu,
kāyaviññatti, vacīviññatti, ākāsadhātu, rūpassa lahutā, rūpas-
sa mudutā, rūpassa kammaññatā, rūpassa upacayo, rūpassa
santati, rūpassa jaratā, rūpassa aniccatā, kabalinkāro āhāro
ti. Tattha rūpābhighātārahabhūtapasādalakkhaṇaṃ,¹ daṭ-
ṭhukāmatā - nidānakammasamuṭṭhānabhūtapasādalakkha-
ṇaṃ vā *cakkhu*, rūpesu āviñjanarasam, cakkhuviññāṇassa
ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatā-nidānakamma-
jabhūtapadatṭhānaṃ. Saddābhighātārahabhūtapasādalak-
khaṇaṃ, sotukāmatā - nidānakammasamuṭṭhānabhūtapasā-
dalakkhaṇaṃ vā *sotaṃ*, saddesu āviñjanarasam, sotaviñ-
ñāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatā-nidāna-
kammajabhūtapadatṭhānaṃ. Gandhābhighātārahabhūtap-
pasādalakkhaṇaṃ, ghāyitukāmatā - nidānakammasamuṭṭhā-
nabhūtapasādalakkhaṇaṃ vā *ghānaṃ*, gandhesu āviñ-
janarasam, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ,
ghāyitukāmatā-nidānakammajabhūtapadatṭhānaṃ. Rasā-
bhighātārahabhūtapasādalakkhaṇā, sāyitukāmatā-nidāna-
kammasamuṭṭhānabhūtapasādalakkhaṇā vā jivhā, rasesu
āviñjanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā,
sāyitukāmatā-nidānakammajabhūtapadatṭhānā. Phoṭṭhab-
bābhighātārahabhūtapasādalakkhaṇo, phusitukāmatā-nidā-
nakammasamuṭṭhānabhūtapasādalakkhaṇo vā *kāyo*, phoṭ-
ṭhabbesu āviñjanaraso kāyaviññāṇassa ādhārabhāvapaccu-
paṭṭhāno, phusitukāmatā-nidānakammajabhūtapadatṭhāno.

Keci² pana tejādhikānaṃ bhūtānaṃ pasādo *cakkhu*, vāyu-
pathavi-āpādhikānaṃ bhūtānaṃ pasādo *sota-ghāna-jivhā*,
kāyo sabbesam pi ti vadanti. Apare tejādhikānaṃ pasādo
cakkhu, vivaravāyu-āpa-pathavādhikānaṃ *sota-ghāna-jivhā-*
kāyā ti vadanti. Te vattabbā: suttam āharathā ti. Addhā
suttam eva na dakkhissanti. Keci pan' ettha: tejādinam
guṇehi rūpādihi anugayhabhāvato ti kāraṇam dassenti.
Te vattabbā: ko pan' evam āha:—rūpādayo tejādinam guṇā

¹ The following paragraph is repeated in *Asl.* p. 312.

² This paragraph is repeated in *Asl.* p. 312 f.

ti? Avinibbhogavuttīsu hi bhūtesu: ayam imassa guṇo, ayam imassa guṇo ti na labbhā vattun ti. Athā pi vadeyyum: yathā tesu tesu sambhāresu tassa tassa bhūtassa adhi-katāya pathavī-ādinam sandhāraṇādini kiccāni icchatha, evaṃ tejādi-adhikesu sambhāresu rūpādinam adhikabhāva-dassanato icchitabbam etaṃ rūpādayo tesam guṇā ti. Te vattabbā: iccheyyāma yadi āpādhikassa āsavassa gandhato pathavī adhike kappāse gandho adhikataro siyā, tejādhikassa ca uṇhodakassa vaṇṇato sītudakassa vaṇṇo parihāyetha. Yasmā pan' etaṃ ubhayam pi natthi, tasmā pahāyeth' etaṃ etesaṃ nissayabhūtānam visesakappanam. Yathā avisesse pi ekakalāpe bhūtānam rūparasādayo aññamaññaṃ vi-sadisā honti, evaṃ cakkhupasādādayo avijjamāne pi aññasmim visesakāraṇe ti gahetabbam etaṃ. Kim pana taṃ yaṃ aññamaññaṃ asādhāraṇam, kammam eva ne-saṃ visesakāraṇam, tasmā kammavisesato etesaṃ viseso, na bhūtavisesato. Bhūtavisesse hi sati, pasādo va na uppajjati, samānānam hi pasādo, na visamānānan ti Porāṇā. Evaṃ kammavisesato visesavantesu ca etesu ca cakkhusotādini asampattavisayagāhakāni¹ attano nissayam anallīnānissaye eva visaye viññāṇahetuttā; ghāna-jivhā-kāyā sampattavisaya-gāhakā nissayavasena c' eva sayāṇ ca attano nissayam allīne yeva visaye viññāṇahetuttā.

Cakku² c' ettha yad-etaṃ loke nilapakhumasamākiṇṇam kaṇhasukkamaṇḍalavicittam nīluppaladalasannibham cak-khū ti vuccati. Tassa³ sasambhāracakkhuno setamaṇḍala-parikkhittassa kaṇhamāṇḍalassa majjhe, abhimukhe t̥hitānam sarīrasaṇṭhānuppattipadesse, sattasu picupaṭalesu āsittatela-picupaṭalāni viya, satta akkhipaṭalāni vyāpetvā, dhāraṇa-nahāpanamaṇḍanavijanakiccāhi catūhi dhātihi khattiyaku-māro viya, sandhāraṇa-bandhana-paripācanasamudīraṇakic-cāhi catūhi dhātūhi katūpakāram, utucittāhārehi upattham-bhiyamānam, āyunā anupāliyamānam, vaṇṇa-gandha-rasādi-hi parivutam, pamāṇato ūkāsiramattam, cakkhuviññāṇādī-

¹ Sb apatta°.

² This paragraph is repeated in Asl. p. 307, with a slight difference.

³ Sh Tam.

nam yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Vuttam pi c' etam Dhammasenāpatinā:

Yena cakkhupasādena rūpāni-m-anupassati
parittam sukhumaṃ etam ūkāsirasamūpaman ti¹

Sasambhārasotabilassa² anto tanutambalomācite anguliveṭṭhakasaṇṭhāne padese sotam, vuttappakārāhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇādihi parivutaṃ, sotaviññānādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Sasambhāraghānabilassa anto ajapadasaṇṭhāne padese ghānaṃ yathāvuttappakār'-upakār'-upatthambhanānupālanaparivāraṃ ghānaviññānādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese jivhā, yathāvuttappakārupalakārupalatthambhanānupālanaparivārā jivhāviññānādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Yāvatā pana imasmim kāye upādinnarūpaṃ nāma atthi, sabbattha kāyo kappāsapaṭale sneho viya vuttappakārupalakārupalatthambhanānupālanaparivāro va hutvā kāyaviññānādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamāno tiṭṭhati.

Vammika-udak-ākāsa-gāma-sivathikasankhāta-sagocarinna viya ca ahi-suṃsumāra-pakkhi-kukkura-si[n]gālā rūpādisagocarinna va ete cakkhādayo ti daṭṭhabbā. Tato paresu rūpādisu cakkhupaṭiḥhananalakkhaṇaṃ rūpaṃ, cakkhuviññānaṃ visayabhāvarasaṃ, tass' eva gocarapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. Yathā c' etam, tathā sabbāni pi upādārūpāni. Yattha pana viseso atthi, tattha vakkhāma.

Tayidaṃ nīlaṃ pītakaṃ ti ādivasena anekavidhaṃ.

Sotapaṭiḥhananalakkhaṇo saddo, sotaviññānaṃ visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, bherisaddo muḍingasaddo ti ādinā nayena anekavidho.

¹ *Untraced gāthā by Sāriputta.*

² *This and the next three paragraphs are repeated in Asl. 310 f.*
Sbh add pana here and in next paragraph.

Ghānapaṭihananalakkhaṇo *gandho*, ghānaviññāṇassa visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, mūlagandho sārāgandho ti ādinā nayena anekavidho.

Jivhāpaṭihananalakkhaṇo *raso*, jivhāviññāṇassa visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, mūlaraso khandharaso ti ādinā nayena anekavidho.

Itthibhāvalakkhaṇaṃ *itthindriyaṃ*, itthi ti pakāsanarasam, itthilinganimittakuttākappānaṃ kārāṇabhāvapaccupaṭṭhānaṃ. Purisabhāvalakkhaṇaṃ *purisindriyaṃ*, puriso ti pakāsanarasam, purisalinganimittakuttākappānaṃ kārāṇabhāvapaccupaṭṭhānaṃ. Tad-ubhayam pi, kāyappasādo viya, sakalasarīraṃ vyāpakam eva. Na ca kāyapasādena ṭhitokāse ṭhitan ti vā aṭṭhitokāse ṭhitan¹ ti vā ti vattabbataṃ āpajjati. Rūparasādayo viya aññamaññasankaro natthi.

Sahajarūpānupālanalakkhaṇaṃ *jīvitindriyaṃ*, tesam pavattanarasam, tesam yeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbabhūtapadaṭṭhānaṃ. Sante pi ca anupālanalakkhaṇādimhi vidhāne atthikkhaṇe yeva taṃ sahajarūpāni anupāleti, udakam viya uppalāḍini. Yathāsakam paccayuppanne pi ca dhamme pāleti, dhātī viya kumāraṃ; sayam pavattitadhammasambandhen' eva ca pavattati, niyāmako viya; na bhangato uddham pavattati² attano ca pavattayitabbānañ ca abhāvā. Na bhangakkhaṇe ṭhāpeti sayam bhijjamānattā, khiyamāno viya vaṭṭisneho dipasikhā. Na ca anupālana-pavattanaṭṭhāpanānubhāvavirahitaṃ yathāvuttakkhaṇe tassa tassa sādhanato daṭṭhabbam.

Manodhātu-manoviññāṇadhatūnaṃ nissayaalakkhaṇaṃ *hadayavatthu*, tāsam yeva dhātūnaṃ ādhāraṇarasam, ubbhaṇapaccupaṭṭhānaṃ, hadayassa anto kāyagatā-satikathāyaṃ vuttappakāraṃ³ lohitaṃ nissāya sandhāraṇādikiccehi bhūtehi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunaṃ anupāliyamānaṃ, manodhātu-manoviññāṇadhatūnañ c' eva taṃ sampayuttadhammānañ ca vatthubhāvaṃ sādhayamānaṃ tiṭṭhati.

Abhikkamādipavattakacittasamuṭṭhānavāyodhātuyā saha-

¹ Sh aṭṭhitan.

² Sh pavattayati.

³ Cf. *above*, 239 f.

jarūpakāyathambhanasandhāraṇacalanassa paccayo ākāra-vikāro *kāyaviññatti*, adhippāyappakāsanarasā, kāyavipphan-danahetubhāvapaccupaṭṭhānā, cittasamuṭṭhānavāyodhātupa-daṭṭhānā. Sā pan' esā kāyavipphanadanena adhippāyaviññāpanahetuttā sayaṇ ca tena kāyavipphananasankhātena kāyena viññeyyattā kāyavinnatti ti vuccati. Tāya ca pana calitehi cittajarūpehi abhisambandhānaṃ utujādinaṃ pi calanato abhikkamādayo pavattanti ti veditabbā.

Vacibhedappavattakacittasamuṭṭhāna-pathaviḍhātuyā up-ādinṇaghaṭṭanassa paccayo ākāravikāro *vacīviññatti*, adhip-pāyappakāsanarasā, vacīghosaahetubhāvapaccupaṭṭhānā, cit-tasamuṭṭhānapathaviḍhātupadaṭṭhānā. Sā pan' esā vacī-ghosena adhippāyaviññāpanahetuttā sayaṇ ca kāyavacīgho-sasankhātāya vācāya viññeyyattā vacīviññatti ti vuccati. Yathā hi araṇṇe ussāpetvā baddhagosīsādi udakanimittam disvā: udakam ettha atthi ti viññāyati, evaṃ kāyavipphan-danaṃ c' eva vacīghosaṇ ca gahetvā kāyavacīviññattiyo pi viññāyanti.

Rūpaparicchedalakkhaṇā¹ *ākāsadhātu*, rūpapariyantappa-kāsanarasā, rūpamariyādapaccupaṭṭhānā, asamphuṭṭhabhā-vacchiddavivarabhāvapaccupaṭṭhānā vā paricchinnarūpapa-daṭṭhānā. Yāya paricchinnesu rūpesu idam ito uddham-adho-tiriyān ti ca hoti.

Adandhatālakkhāṇā *rūpassa lahutā*, rūpānaṃ garubhāvavi-nodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Athaddhatālakkhāṇā *rūpassa mudutā*, rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitā pac-cupaṭṭhānā, mudurūpapadaṭṭhānā. Sarīrakiriyānukulakam-maññabhāvalakkhaṇā *rūpassa kammaññatā*, akammaññatā-vinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññarūpa-padaṭṭhānā. Etā pana tisso na aññamaññaṃ vijahanti. Evaṃ sante pi, yo arogino viya, rūpānaṃ lahubhāvo adandhatā lahuparivattippakāro rūpadandhattakaradhātukkhobhapaṭi-pakkhapaccayasamuṭṭhāno, so rūpavikāro *rūpassa lahutā*. Yo pana superimadditacammass' eva rūpānaṃ mudubhāvo sab-bakiriyāvisesesu vasavattanabhāvamaddavappakāro rūpat-

thaddhattakara - dhātukkhobhapatipakkhapaccayasamuṭṭhāno, so rūpavikāro rūpassa mudutā. Yo pana sudantasuvanṇass' eva rūpānam kammaññabhāvo sarīrakiriyānukulabhāvappakāro sarīrakiriyānam ananukulakara-dhātukkhobhapatipakkhapaccayasamuṭṭhāno, so rūpavikāro rūpassa kammaññatā ti evam etāsam viseso veditabbo.

Ācayalakkhaṇo rūpassa upacayo, pubbantato rūpānam ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripunṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. Pavattilakkhaṇā rūpassa santatī, anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anupabandhakararūpapadaṭṭhānā. Ubhayam p' etam jātirūpass' ev' ādhivacanam. Ākāranānattato pana veneyyavasena ca upacayo santatī ti uddesadesanā¹ katā. Yasmā pan' ettha atthato nānattam natthi, tasmā imesaṃ padānam niddese:—yo āyatanānam ācayo so rūpassa upacayo; yo rūpassa upacayo, sā rūpassa santatī ti vuttam.² Aṭṭhakāthāyam pi ācayo nāma nibbatti, upacayo nāma vaddhi, santatī nāma pavattī ti vatvā naditīre khatakūpa[ka]mhi udakuggamanakālo viya ācayo nibbatti, paripunṇakālo viya upacayo vaddhi, ajjhottharivā gamanakālo viya santatī pavattī ti upamā katā. Upamāvasāne ca evam kiṃ kathitaṃ hoti? Āyatanena ācayo kathito, ācayena āyatanam kathitaṃ ti vuttam. Tasmā yā rūpānam paṭhamābhiniṇibbatti, sā ācayo; yā tesam upari aññesaṃ pi nibbattamānānam nibbatti sā vaddhi; ākārena upaṭṭhānato upacayo; yā tesam pi upari punappunam aññesaṃ nibbattamānānam nibbatti, sā anuppabandhākārena upaṭṭhānato santatī ti ca pavuccatī ti veditabbo.

Rūparipākālakkhanaṃ jaratū, upanayanarasā, sabhāvānapagame pi navabhāvāpagamapaccupaṭṭhānā, vibipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā. Khaṇḍiccādibhāvena dantādisu vikāradassanato idaṃ pakāṭajaraṃ sandhāya vuttam. Arūpadhammānam pana paṭicehanna jarā nāma hoti. Tassā esa vikāro natthi. Yā ca pathavi-udaka-pabbata-candima-suriyādisu avici jarā nāma.

¹ Cf. *Dhs.* § 596.

² *Dhs.* §§ 642, 732, 865. Cf. *Asl.* 327.

Paribhedalakkhaṇā rūpassa aniccatā, saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānā.

Ojālakkhaṇo kabalīṅkāro āhāro, rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabalāṃ katvā āharitabbavatthupaṭṭhāno. Yāya ojāya sattā yāpenti tassā etam adhiva-
canam.

Imāni tāva pāliyaṃ āgatarūpān' eva. Aṭṭhakathāyaṃ pana balarūpaṃ, sambhavarūpaṃ, jātirūpaṃ, rogarūpaṃ, ekaccānaṃ matena middharūpaṃ ti evaṃ aññāni pi rūpāni āharitvā: addhā muni 'si sambuddho, natthi nīvaraṇā tavā ti ādini vatvā *middharūpaṃ* tāva natthi yevā ti paṭikkhittam. Itaresu *rogarūpaṃ* jaratā-aniccatā-gahaṇena gahitam eva, *jātirūpaṃ* upacaya-santatigahaṇena, *sambhavarūpaṃ* āpo-dhātugahaṇena, *balārūpaṃ* vāyodhātugahaṇena gahitam eva. Tasmā tesu ekaṃ pi visuṃ natthi ti sanniṭṭhānaṃ katam. Iti idam catuvisatividham upāḍārūpaṃ pubbe vuttam catubbidham bhūtarūpaṇ cā ti aṭṭhavisatividham rūpaṃ hoti anūnam-anadhikaṃ.

Tam sabbam pi na hetu, ahetukaṃ, hetuvippayuttam, sappaccayaṃ, lokiyaṃ, sāsavam evā ti¹ ādinā nayena ekavi-dham;¹ ajjhattikaṃ, bāhiraṃ, olārikaṃ sukhumaṃ, dūre santike, nipphannaṃ anipphannaṃ, pasādarūpaṃ na-pasādarūpaṃ,² indriyaṃ anindriyaṃ, upādiṇṇam anupādiṇṇan ti ādivasena duvidham.

Tattha cakkhādipaṇcavidham attabhāvaṃ adhikiccapavat-tattā *ajjhattikaṃ*. Sesam tato bāhirattā *bāhiraṃ*. Cakkhādini nava āpodhātuvaṃj[it]ā tisso dhātuyo cā ti dvādasavidham, ghaṭṭanavasena gahetabbato *olārikaṃ*. Sesam tato viparī-tattā *sukhumaṃ*. Yaṃ sukhumaṃ tad-eva duppaṭivijjha-sabhāvattā *dūre*. Itaram supaṭivijjhasabhāvattā *santike*. Catasso dhātuyo, cakkhādini terasa, kabalīṅkārahāro cā ti aṭṭhārasavidham rūpaṃ paricchedavikāralakkhaṇabhāvaṃ atikkamitvā sabhāven' eva pariggahetabbato *nipphannaṃ*. Sesam tabbiparītātāya *anipphannaṃ*. Cakkhādipaṇcavi-dham rūpādinam gahaṇapaccayabhāvena, ādāsatalaṃ viya, vippasannattā *pasādarūpaṃ*. Itaram tato viparītattā na-

¹ Dhs. § 584 f.

² Sh nappas°.

pasādarūpaṃ. Pasādarūpaṃ eva itthindriyādittayena saddhim adhipatīyaṭṭhena *indriyaṃ*. Sesam tato viparītattā *anindriyaṃ*. Yaṃ kammajan ti parato vakkhāma; taṃ kammena upādiṇṇattā *upādiṇṇaṃ*. Sesam tato viparītattā *anupādiṇṇaṃ*.

Puna sabbam eva rūpaṃ sanidassanakammajādīnaṃ tikānaṃ vasena tividhaṃ hoti. Tattha olārike rūpaṃ sanidassana-sappaṭighaṃ; sesam anidassana-sappaṭighaṃ. Sabbam pi sukhumaṃ anidassana-appaṭighaṃ. Evam tāva sanidassanattikavasena tividhaṃ. Kammajādittikavasena pana kammato jātaṃ kammajaṃ; tad-aññapaccayaajātaṃ akammajaṃ; na kutoci jātaṃ neva kammajaṃ nākammajaṃ. Cittato jātaṃ cittaajaṃ; tad-aññapaccayaajātaṃ acittaajaṃ; na kutoci jātaṃ neva cittaajaṃ nācittaajaṃ. Āhārato jātaṃ āhārajaṃ; tad-aññapaccayaajātaṃ anāhārajaṃ; na kutoci jātaṃ neva āhārajaṃ na anāhārajaṃ. Ututo jātaṃ utujaṃ; tad-aññapaccayaajātaṃ anutujaṃ; na kutoci jātaṃ neva utujaṃ na anutujan ti evam kammajādittikavasena tividhaṃ.

Puna diṭṭhādirūparūpādivatthādicatukkavasena catubbidhaṃ. Tattha rūpāyatanam diṭṭhaṃ nāma dassanavisayattā; saddāyatanam sutam nāma savanavisayattā; gandha-rasa-phoṭṭhabbattayaṃ mutam nāma sampattagāhaka-indriyavisayattā; sesam viññātaṃ nāma viññāṇass' eva visayattā ti evam tāva diṭṭhādicatukkavasena catubbidhaṃ.

Nipphannarūpaṃ pan' ettha rūpa-rūpaṃ nāma; ākāsa-dhātu paricchedarūpaṃ nāma; kāyaviññātti-ādi kammaññatā pariyantavikārarūpaṃ nāma; jātijarābhaṅgaṃ lakkhaṇarūpaṃ nāma ti evam rūparūpādicatukkavasena catubbidhaṃ. Yaṃ pan' ettha hadayarūpaṃ nāma taṃ vatthu, na dvāraṃ; viññattidvayaṃ dvāraṃ, na vatthu; pasādarūpaṃ vatthu ceva dvāraṇ ca; sesam neva vatthu na dvāraṇ ti, evam vatthādicatukkavasena catubbidhaṃ.

Puna ekajaṃ dvijaṃ tijaṃ catujaṃ na kutoci jatān ti imesaṃ vasena pañcavidhaṃ. Tattha kammajaṃ eva cittaajaṃ eva ca ekajaṃ nāma. Tesu saddhim hadayavathunā indriyarūpaṃ kammajaṃ eva. Viññattidvayaṃ cittaajaṃ eva. Yaṃ pana cittato ca ututo ca jātaṃ taṃ dvijaṃ nāma; taṃ saddāyatanam eva. Yaṃ utucittāhārehi jātaṃ

tam tijam nāma; tam pana lahutādittayam eva. Yam catūhi pi kammādihi jātam tam catujam nāma. Tam lak-khaṇarūpavajjam avasesam hoti. Lakkhaṇarūpam pana na kutoci jātam. Kasmā? Na hi uppādassa uppādo atthi. Uppannassa ca paripākabhedamattam itaradvayam. Yam pi rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabalinkāro āhāro: ime dhammā cittasamuṭṭhānā ti ādisu jātiyā kutoci jātattam anuññātam, tam rūpajanakapaccayānam kiccānubhāvakkhaṇe diṭṭhattā ti veditabbam.

Idam tāva rūpakkhandhe vitthārakathāmukham.

[*Viññāṇakkhandho*]

Itaresu pana yam kiñci vedayitalakkhaṇam, sabban tam ekato katvā vedanākkhandho, yam kiñci sañjānanalakkhaṇam sabban tam ekato katvā saññākkhandho, yam kiñci abhisankharāṇalakkhaṇam sabban tam ekato katvā sankhārakkhandho, yam kiñci vijānanalakkhaṇam sabban tam ekato katvā viññāṇakkhandho veditabbo. Tattha yasmā viññāṇakkhandhe viññāte, itare suviññeyyā honti, tasmā viññāṇakkhandham ādim katvā vaṇṇanam karissāma.

Yam kiñci vijānanalakkhaṇam, sabban tam ekato katvā viññāṇakkhandho veditabbo ti hi vuttam, kiñ ca vijānanalakkhaṇam viññāṇam? Yath' āha:—*Vijānāti vijānāti ti kho āvuso, tasmā viññāṇam* ti vuccatī ti.¹ Viññāṇam, cittam, mano ti atthato ekam.² Tad-etam vijānanalakkhaṇena sabhāvato ekavidham pi, jātivasena tividham: kusalam akusalam avyākatañ ca. Tattha kusalam bhūmibhedato catubbidham: kāmāvacaram rūpāvacaram arūpāvacaram lokuttarañ ca.

Tattha kāmāvacaram: somanassupekkhā ñāṇasankhārabhedato aṭṭhavidham; seyyathidaṃ: (A) somanassasahagatam, (B) ñāṇasampayuttam, (c) asankhāram, (C) sasankhārañ ca; tathā (b) ñāṇavippayuttam; (D) upekkhāsahagatam, (B) ñāṇasampayuttam, (c) asankhāram, (C) sasankhārañ

¹ *M.* i, 292.

² *Cf.* *S.* ii, 94.

ca; tathā (b) ñānavippayuttam.¹ (ABc) Yadā hi deyya-dhamma-paṭiggāhakādisampattiṃ aññaṃ vā somanassahetum āgamma haṭṭhapahaṭṭho, atthi dinnan ti ādinayappavattam sammādiṭṭhiṃ purakkhatvā². asamsīdanto anussāhito parehi dānādīni puññāni karoti, tadā 'ssa somanassasahagatam ñānasampayuttam cittam asankhāram hoti. (ABC) Yadā pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā² amuttacāgatādivasena samsīdamāno va parehi vā ussāhito karoti tadā 'ssa tad-eva cittam sasankhāram hoti. Imasmim hi atthe *sankhāro* ti etam attano vā paresam vā vasena pavattassa pubbapayogassā 'dhivacanam. (Abc) Yadā pana ñāti janassa paṭipattidassanena jātaparicayā bāladārakā bhikkhū disvā somanassajātā sahasā kiñcideva haṭthagatam dadanti vā vandanti vā, tadā tatiyam cittam uppajjati. (AbC) Yadā pana: detha ! vandathā ti ! ñātihi ussāhitā evam paṭipajjanti, tadā catuttham cittam uppajjati. (DBc, &c.) Yadā pana deyyadhammapaṭiggāhakādīnam asampattiṃ aññesam vā somanassahetūnam abhāvam āgamma catūsu pi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjanti ti. Evam somanassupekkhā-ñānasankhārabhedato aṭṭhavidham kāmāvacarakusalam vedittabham.³

Rūpāvacaram pana jhānangayogabhedato pañcavidham hoti; seyyathīdam:—Vitakka-vicāra-pīti-sukha-samādhīyuttam paṭhamam, atikkantavitakkaṃ dutiyam, tato atikkanta-vicāram tatiyam, tato virattapītikam catuttham, atthagata-sukham upekkhāsamādhīyuttam pañcamaṇ ti.

Arūpāvacaram catunnam āruppānam yogavasena catubbidham; vuttappakārena hi ākāśānañcāyatanajjhānena sampayuttam paṭhamam, viññāṇañcāyatanādīhi dutiyatatiyaca-tutthāni.

Lokuttaram catumaggasampayogato catubbidhan ti evam tāva kusala-viññānam eva ekavīsatividham hoti.

¹ Expanded: ABc = 1 DBc = 5

ABC = 2 DBC = 6

Abc = 3 Dbc = 7

AbC = 4 DbC = 8

² Bhm purekkhatvā.

³ Dhs. §§ 1-159.

Akusalam pana bhūmito ekavidham: kāmāvacaram eva, mūlato tividham: lobhamūlam dosamūlam mohamūlañ ca. Tattha lobhamūlam somanassupekkhādiṭṭhigatasankhārabhedato aṭṭhavidham; seyyathīdam: somanassasahagatam diṭṭhigatasampayuttam asankhāram sasankhārañ ca; tathā diṭṭhigatavippayuttam; upekkhāsahagatam diṭṭhigatasampayuttam asankhāram sasankhārañ ca; tathā diṭṭhigatavippayuttam. Yādā hi: natthi kāmesu ādīnavo ti ādinā nayena micchādiṭṭhim purakkhatvā haṭṭhatuṭṭho kāme vā paribhuñjati diṭṭhamangalādīni vā sārato pacceti sabhāvatikkhen' eva anussāhitena cittaena, tadā paṭhamam akusalacittam uppajjati; yādā mandena samussāhitena cittaena, tadā dutiyam; yādā micchādiṭṭhim apurakkhatvā kevalam haṭṭhatuṭṭho methunam vā sevati, parasampattim vā abhiññāyati, parabhaṇḍam vā harati sabhāvatikkhen' eva anussāhitena cittaena, tadā tatiyam; yādā mandena samussāhitena cittaena, tadā catuttham. Yādā pana kāmānam vā asampattim āgamma aññesaṃ vā somanassahetūnam abhāvena catūsu pi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjanti ti evam somanassupekkhādiṭṭhigata-sankhārabhedato aṭṭhavidham lobhamūlam vedittabbam. Dosamūlam pana domanassasahagatam paṭighasampayuttam asankhāram sasankhāran ti duvidham eva hoti. Tassa pānātipātādisu tikkhamandappavattikāle pavatti¹ vedittabbā. Mohamūlam upekkhāsahagatam vicikicchāsampayuttam uddhaccasampayuttañ cā ti duvidham. Tassa sannipāṇavikkhepakāle pavatti vedittabbā ti evam akusala-viññānam dvādasavidham hoti.²

Avyākatam jātibhedato duvidham: vipākam, kiriyañ ca. Tattha vipākam bhūmito catubbidham: kāmāvacaram, rūpāvacaram, arūpāvacaram, lokuttarañ ca. Tattha kāmāvacaram duvidham: kusalavipākam, akusalavipākāñ ca. Kusalavipākam pi duvidham: *ahetukam*, *sa hetukañ ca*.

Tattha alobhādivipākahetuvirahitam *ahetukam*. Tam cakkuhiññānam, sota-ghāna-jivhā-kāyaviññānam sampañicchanakiccā manodhātu, santīraṇādikiccā dve, manoviññānadhātuyo cā ti aṭṭhavidham.

¹ Sbh uppatti.

² Dhs. §§ 365-430.

Tattha cakkhusannissita-rūpavijānanalakkhaṇam cakkhu-viññāṇam, rūpamattārammaṇarasam, rūpābhimukhabhāva-paccupaṭṭhāṇam, rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhāṇam. Sotādisannissita-saddādivijānanalakkhaṇāni sotaghāṇajivhākāyaviññāṇāni, saddādimattārammaṇarasāni, saddādi-abhimukhabhāvapaccupaṭṭhāṇāni, saddārammaṇādīnam kiriyamanodhātūnam apagamapadaṭṭhāṇāni. Cakkhuvīññāṇādīnam anantaram rūpādivijānanalakkhaṇā manodhātu, rūpādisampaticchanarasā, tathābhāvapaccupaṭṭhāṇā, cakkhuvīññāṇādī¹-apagamapadaṭṭhāṇā. Ahetukavipākā saḷārammaṇavijānanalakkhaṇā, duvidhā pi santīraṇādīkiccā manovīññāṇadhātu, santīraṇādīrasā, tathābhāvapaccupaṭṭhāṇā hadayavatthupadaṭṭhāṇā. Somanassupekkhāyogato pana dvipaṇcaṭṭhāṇabhedato ca tassā bhedo. Etāsu hi ekā ekantam-iṭṭhārammaṇapavatti-sabbhāvato somanassasampayuttā hutvā santīraṇa-tadārammaṇavasena pañcadvāre c' eva javanāvasāne ca pavattanato dviṭṭhāṇā hoti. Ekā iṭṭhamajjhātārammaṇe pavatti-sabbhāvato upekkhāsampayuttā hutvā santīraṇa-tadārammaṇa-paṭisandhibhavanga-cutivasena pavattanato pañcaṭṭhāṇā hoti. Aṭṭha-vidham pi c' etaṃ ahetukavipākaviññāṇam niyatāniyatārammaṇattā duvidham. Upekkhāsukhasomanassabhedato tividham. Viññāṇapañcakam h' ettha niyatārammaṇam yathākkamam rūpādisu yeva pavattito; sesam sanīyatārammaṇam. Tatra hi manodhātu pañcasu pi rūpādisu pavattati, manovīññāṇadhātu-dvayaṃ chasū ti. Kāyaviññāṇam pan' ettha suhayuttam. Dviṭṭhāṇā manovīññāṇadhātu somanassayuttā; sesam upekkhāyuttan ti evaṃ tāva kusalavipākā ahetukam aṭṭhavidham veditabham.²

Allobhādivipākahetusampayuttam pana *sahetukam*. 'Tāṃ kāmāvacarakusalam viya somanassādibhedato aṭṭhavidham. Yathā pana kusalam dānādivasena chasu ārammaṇesu pavattati, na idaṃ tathā. Idaṃ hi paṭisandhibhavanga-cuti-tadārammaṇavasena parittadhammapariyāpannesu yeva chasu ārammaṇesu pavattati. Sankhārāsankhārabhāvo pan' ettha āgamanādivasena veditabbo. Sampayuttadhammā-

¹ Sbh °ādīnam.

² Cf. *Dhs.* §§ 431-98.

nañ ca visese asati pi ādāsatalādisu mukhanimittam viya nirussāham vipākam, mukham viya sa-ussāham kusalan ti veditabbam. Kevalam hi akusalavipākam ahetukam eva. Tam cakkhuviññānam sotaghānajivhākāyaviññānam sampaṭicchana-kiccā manodhātu santīraṇādikiccā-pañcatṭhānā manoviññānadhātū ti sattavidham. Tam lakkhaṇādito kusalāhetukavipāke, vuttanayen' eva veditabbam. Kevalam hi kusalavipākāni itṭha-itṭhamajjhattārammaṇāni; imāni anitṭha-anitṭhamajjhattārammaṇāni. Tāni ca upekkhāsukhasomanassabhedato tividhāni; imāni dukkha-upekkhāvasena duvidhāni. Ettha hi kāyaviññānam dukkhasahagatam eva; sesāni upekkhāsahagatāni. Sā ca tesu upekkhā hīnā dukkham viya nātītikhinā; itaresu upekkhā paṇītā sukham viya nātītikhinā. Iti imesaṃ sattannaṃ akusalavipākānaṃ purimānañ ca soḷasannaṃ kusalavipākānaṃ vasena kāmāvacaram vipākaviññānam tevīsatividham.

Rūpāvacaram pana kusalam viya pañcavidham. Kusalam pana samāpattivāsena jāvanavīthiyam pavattati. Idam upapattiyam paṭisandhibhavanga-cuti-vasena.

Yathā ca rūpāvacaram, evaṃ arūpāvacaram pi kusalam viya catubbidham. Pavattibhedo pi 'ssa rūpāvacare vuttanayo eva.

Lokuttaravipākam catumaggayuttacittaphalattā catubbidham. Tam maggavīthivasena ceva phalasamāpattivāsena¹ ca dvidhā pavattati.

Evaṃ sabbam pi catūsu bhūmīsu chattimsavidham vipākaviññānam hoti.

Kiriyaṃ pana bhūmibhedato tividham kāmāvacaram rūpāvacaram arūpāvacarañ ca. Tattha kāmāvacaram duvidham: *ahetukam sahetukañ* ca. Tattha alobhādikiriyaṃ hetuvirahitaṃ ahetukaṃ. Tam manodhātu-manoviññānadhātubhedato duvidham. Tattha cakkhuviññānādi purecararūpādivijānanalakkhaṇā manodhātu, āvajjanarasā, rūpādi-abhimukhabhāvapaccupaṭṭhānā, bhavangavicchedapadaṭṭhānā. Sā² upekkhā yuttā va hoti. Manoviññānadhātu pana duvidhā: *sādhāraṇā, asādhāraṇā* ca.

¹ Bhm omit phala-.

² Sh omits.

Tattha *sādhāraṇā* upekkhāsahagatā hetukakiriyaṃ saḷārammaṇavijānanalakḥhaṇā, kiccavasena pañcadvāraṇaṇodvāresu voṭṭhapanāvajjanarasā, tathābhāva paccupaṭṭhānā, ahetuka-vipākamanoviññānadhātu-bhayaṅgaṇaṃ aññatarāpagama-padaṭṭhānā. *Asādhāraṇā* somanassasahagatā hetukakiriyaṃ saḷārammaṇavijānanalakḥhaṇā, kiccavasena arahataṃ anulāsesu vatthūsu hasituppādanarasā, tathābhāva paccupaṭṭhānā, ekantato hadaya vatthupaṭṭhānā ti. Iti kāmāvacarakiriyaṃ *ahetukaṃ* tividhaṃ. *Sahetukaṃ* pana somanassādi-bhedato, kusalaṃ viya, aṭṭhavidhaṃ. Kevalaṃ hi kusalaṃ sekha puṭhujjanaṇaṃ uppajjati, idaṃ arahataṃ yevā ti ayam ettha viseso. Evaṃ tava kāmāvacaraṃ ekādasaviddhaṃ, rūpāvacaraṃ pana arūpāvacaraṇaṃ ca kusalaṃ viya pañcavidhaṃ catubbidhaṇaṃ ca hoti. Arahataṃ uppattivasena¹ eva c' assa kusalato viseso veditabbo ti. Evaṃ sabbam pi tisu bhūmisu viśatividdhaṃ kiriyāviññāṇaṃ hoti. Iti ekaviśati kusalāni dvādasākusalāni chaṭṭimsa vipākāni viśati kiriyāni ti sabbāni pi ekūnana vutiviññāṇāni honti.

Yāni paṭisaṇḍhi-bhavaṅg'āvajjana-dassana-savana-ghāyana-sāyana-phusana-sampañcchana-santirāṇa-voṭṭhapanajavana-tadārammaṇa-cuttivasena cuddasahi ākārehi pavattanti. Kathaṃ? Yadā hi aṭṭhannaṃ kāmāvacarakusalāṇaṃ ānubhāvena devamanussesu sattā nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimitta-gatinimittāṇaṃ aññataraṃ ārammaṇaṃ katvā¹ aṭṭhasahetukakāmāvacaravipākāni manussesu paṇḍakādibhāvaṃ āpajjamāṇaṇaṃ dubbaladvihetukakusalavipāka-upekkhāsahagatā ahetuvipākamanoviññānadhātu cā ti paṭisaṇḍhivasena nava vipākacittāni pavattanti. Yadā rūpāvacarārūpāvacarakusalānubhāvena rūpārūpabhavesu nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimittam eva ārammaṇaṃ katvā nava rūpārūpāvacaravipākāni paṭisaṇḍhivasena pavattanti. Yadā pana akusalānubhāvena apāye nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimittagatinimittāṇaṃ aññataraṃ ārammaṇaṃ katvā ekā akusalavipākāhetumanoviññānadhātu paṭisaṇḍhivasena pavattati ti

¹ Cf. *Comp. of Phil.* 149 f.

evam tāv' ettha ekūnavīsatiyā vipākaviññāṇānaṃ paṭisandhivasena pavatti veditabbā. Paṭisandhiviññāṇe pana niruddhe, tam tam paṭisandhiviññāṇam-anubandhamānaṃ tassa tass' eva kammassa vipākabhūtaṃ tasmim yeva ārammaṇe tādisam eva bhavangaviññāṇam nāma pavattati. Puna pi tādisan ti evam asati, santānavinivattake aññasim cittupāde, nadisotaṃ viya, supinaṃ apassato niddokkamanakālādisu aparimāṇasankhyam pi pavattati yevā ti evam tesam yeva viññāṇānaṃ bhavangavasena pi pavatti veditabbā. Evam pavatte pana bhavangasantāne, yadā sattānaṃ indriyāni ārammaṇagahaṇakkhamāni honti, tadā cakkhuss' āpāthagate rūpe rūpaṃ paṭicca cakkhupasādassa ghaṭṭanā hoti. Tato ghaṭṭanānubhāvena bhavangacalanam hoti. Atha niruddhe bhavange tad-eva rūpaṃ ārammaṇam katvā, bhavangam vicchindamānā viya, āvajjanakiccaṃ sādhayamānā kiriyamanodhātu uppajjati. Sotadvārādisu pi es' eva nayo. Manodvāre pana chabbidhe pi ārammaṇe āpāthagate bhavangacalanānantaram bhavangam vicchindamānā viya¹ āvajjanakiccaṃ sādhayamānā ahetukakiriyamanoviññāṇadhātu uppajjati upekkhāsahagatā ti evam dvinnam kiriyaviññāṇānaṃ āvajjanavasena pavatti veditabbā. Āvajjanānantaram pana cakkhudvāre tāva dassanakiccaṃ sādhayamānaṃ cakkhupasādavatthukam cakkhuviññāṇam sotadvārādisu savanādikiccaṃ sādhayamānāni sotaghāṇajivhākāyaviññāṇāni pavattanti.

Tāni itṭha-itṭhamajjhatesu visayesu kusalavipākāni, anitṭha-anitṭhamajjhatesu visayesu akusalavipākāni ti evam dasannaṃ vipākaviññāṇānaṃ dassanasavanaghāyanasāyanaphusanavasena pavatti veditabbā.

Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasam . . . tajjā manodhātū ti ādi vacanato² pana cakkhuviññāṇādinam anantarā tesam yeva visayam sampaṭicchamānā, kusalavipākānantaram kusala-

¹ Cf. Abhidhammatthasangaha (*J.P.T.S.*, 1884), iv, §§ 3-5: *and the (later) suppression there of the viya: bhavangasotaṃ vicchinditvā. Trs. in Compendium of Philosophy, 126 f.*

² *Vibh.* p. 88.

vipākā, akusalavipākānantaram akusalavipākā manodhātu uppajjati:—evam dvinnam vipākaviññānānam sampaticchanavasena pavatti veditabbā.

*Manodhātuyā pi uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasam . . . tajjā manoviññānadhātū ti vacanato*¹ pana manodhātuyā sampaticchitam eva visayaṃ santirayamānā akusalavipākamanodhātuyā anantarā akusalavipākā, kuslavipākāya anantarā iṭṭhārammaṇe somanasasahagatā, iṭṭhamajjhatte upekkhāsahagatā uppajjati vipākahetukamanoviññānadhātū ti evaṃ tiṇṇam vipākaviññānānam santiraṇavasena pavatti veditabbā.

Santiraṇānantaram pana tam eva visayaṃ vavatthāpayamānā uppajjati kiriyāhetukamanoviññānadhātu upekkhāsahagatā ti evaṃ ekass' eva kiriyaviññānassa voṭṭhapanavasena pavatti veditabbā. Voṭṭhapanānantaram pana sace mahantaṃ hoti rūpādi-ārammaṇaṃ, atha yathā-vavatthāpīte visaye aṭṭhannaṃ vā kāmāvacarakusalānaṃ dvādasannaṃ vā akusalānaṃ navannaṃ vā avasesakāmāvacarakiriyānaṃ aññataravasena cha, satta vā javanāni javanti. Eso tāva pañcadvāre nayo; manodvāre pana manodvārāvajanānantaram tāni ye va.

Gotrabhūto uddham rūpāvacarato pañca kusalāni pañca kiriyāni, arūpāvacarato cattāri kusalāni cattāri kiriyāni, lokuttarato cattāri maggacittāni cattāri phalacittāni ti imesuyaṃ yaṃ laddhapaccayaṃ hoti taṃ taṃ javatī ti evaṃ pañcapaññāsāya kusalākusalakiriyavipākaviññānānaṃ javanavasena pavatti veditabbā.

Javanāvasāne pana sace pañcadvāre atimahantaṃ manodvāre, ca vibhūtamārammaṇaṃ hoti, atha kāmāvacarasattānaṃ kāmāvacarajavanāvasāne iṭṭhārammaṇādinam purimakammajavanacittādinaṃ ca vasena yo yo paccayo laddho hoti tassa tassa vasena aṭṭhasu sahetuka-kāmāvacaravipākesu tisu vipākāhetuka-manoviññānadhātūsu ca aññataram paṭisotaṃ tagataṃ navaṃ anubandhamānaṃ kiñci antaraṃ udakam iva bhavangass' ārammaṇato aññasmim ārammaṇe javitaṃ javanam-anubandham dvikkhattum sakiṃ vā vipākaviññā

nam uppajjati. Tad-etam javanāvasāne bhavangassa ārammaṇe pavattanārahaṃ samānaṃ tassa javanassa ārammaṇaṃ ārammaṇaṃ katvā pavattattā tad-ārammaṇaṃ ti vuccati.

Evam ekādasannaṃ vipākaviññāṇānaṃ tad-ārammaṇa-vasena pavatti veditabbā.

Tad-ārammaṇāvasāne pana puna bhavangam eva pavattati. Bhavange vicchinne puna āvajjanādīni ti evam laddhapaccayacittasantānaṃ bhavangānantaraṃ āvajjanaṃ, āvajjanānantaraṃ dassanādīni ti cittaniyamavasen' eva puna-puna tāva pavattati, yāva ekasmiṃ bhavange bhavangassa parikkhayo. Ekasmiṃ hi bhavange yaṃ sabbapacchimaṃ bhavangacittaṃ, taṃ tato cavanattā *cuti* ti vuccati.

Tasmā taṃ pi ekūnavīsatividham eva hoti. Evam ekūnavīsatiyā vipākaviññāṇānaṃ cutivasena pavatti veditabbā. Cutito pana puna paṭisandhi, paṭisandhito puna bhavangan ti evam bhavagatiṭṭhinivāsesu saṃsaramānaṃ sattānaṃ avicchinnaṃ cittasantānaṃ pavattati yeva. Yo pan' ettha arahattaṃ pāpuṇāti, tassa cuticitte niruddhe niruddham eva hoti ti.

Idaṃ viññāṇakkhandhe vitthūrakathā mukhaṃ.

[*Vedanākkhandho*]

Idāni yaṃ vuttaṃ: yaṃ kiñci vedayitalakkaṇaṃ sabbaṃ taṃ ekato katvā vedanākkhandho veditabbo ti,¹ etthā pi vedayitalakkaṇaṃ nāma vedanā va. Yath' āha:—*vedayati vedayati ti kho āvuso, tasmā vedanā ti vuccati ti.*² Sā pana vedayitalakkaṇena sabhāvato ekavidhā pi jātivasena ti-vidhā hoti: kusalā, akusalā, avyākata cā ti. Tattha kāmāvacaraṃ somanassupekkhāñāṇasankhārābhedaṃ aṭṭhavi-dhan ti ādinā nayena vuttena kusalaviññāṇena sampayuttā kusalā, akusalena sampayuttā akusalā, avyākatena sampayuttā avyākata ti veditabbā.

¹ Above, p. 452.

² M. i, 293. All edns. read *vedayati*: Trenckner (P.T.S. ed.) reads *vedeti*, without vv. ll.

Sā sabhāvabhedato pañcavidhā hoti; sukham, dukkham, somanassam, domanassam, upekkhā ti.

Tattha kusalavipākena kāyaviññāṇena sampayuttam sukham, akusalavipākena dukkham. Kāmāvacarato catūhi kusalehi catūhi sahetukavipākehi ekena ahetukavipākena catūhi sahetukakiriyehi ekena ahetukakiriyena catūhi akusalehi, rūpāvacarato, t̐apetvā pañcamajjhānāviññāṇam, catūhi kusalehi catūhi vipākehi catūhi kiriyehi, lokuttaram pana yasmā ajjhānikam nāma natthi, tasmā aṭṭha lokuttarāni pañcannam jhānānam vasena cattālīsam hoti. Tesu, t̐apetvā aṭṭha pañcamajjhānikāni, sesehi dvattimsāya kusalavipākehi ti. Evam somanassam dvāsatt̐hiyā viññāṇehi sampayuttam, domanassam dvīhi akusalehi, upekkhā avasasapañcapaññāsāya viññāṇehi sampayuttā.

Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇam sukham, sampayuttānam upabrūhanarasam, kāyika-assādapaccupaṭṭhānam, kāyindriyapadatṭhānam. Anīṭṭhaphoṭṭhabbānubhavanalakkhaṇam dukkham, sampayuttānam milāpanarasam, kāyikābādhapaccupaṭṭhānam, kāyindriyapadatṭhānam. Iṭṭhārammaṇānubhavanalakkhaṇam somanassam, yathā tathā vā iṭṭhākārasambhogarasam, cetasika-assādapaccupaṭṭhānam, passaddhipadatṭhānam. Anīṭṭhārammaṇānubhavanalakkhaṇam domanassam, yathā tathā vā anīṭṭhākārasambhogarasam, cetasikābādhapaccupaṭṭhānam, ekanten' eva hadayavatthupadatṭhānam. Majjhattavedayitalakkhaṇā upekkhā, sampayuttānam nāti-upabrūhanamilāpanarasā, santa-bhāvapaccupaṭṭhānā, nippītikacittapadatṭhānā ti.

Idam vedanākkhandhe vitthārakathāmukham.

[*Saññākkhandho*]

Idāni yam vuttam: yam kiñci sañjānanalakkhaṇam sabban tam ekato katvā saññākkhandho veditabbo ti, etthā pi sañjānanalakkhaṇam saññā va. Yath' āha:—*sañjānāti sañjānāti ti kho āvuso, tasmā saññā ti vuccati* ti.¹ Sā pan' esā sañjānanalakkhaṇena sabhāvato ekavidhā pi, jātivasena tividhā hoti:—kusalā, akusalā, avyākatā ca. Tattha kusa-

laviññāṇasampayuttā kusalā, akusalasampayuttā akusalā, avyākatasampayuttā avyākatā. Na hi taṃ viññāṇam atthi yaṃ saññāya vippayuttaṃ, tasmā yattako viññāṇassa bhedo, tattako saññāyā ti. Sā pan' esā evaṃ viññāṇena samappabhedā pi lakkhaṇādito sabbā va sañjānanalakkhaṇā. Tad-ev' etan ti puna sañjānanapaccayanimittakaraṇarasā, dāru-ādisu tacchakādayo viya; yathā gahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā, hatthidassaka-andhā viya; yathā upaṭṭhitavisayapadaṭṭhānā, tinapurisakesu migapota-kānam: purisā ! ti uppannasaññā viyā ti.

Idaṃ saññākkhandhe vitthārakathāmukhaṃ.

[*Sankhārakkhandho*]

Yaṃ pana vuttaṃ: yaṃ kiñci abhisankharaṇalakkhaṇaṃ sabbaṃ taṃ ekato katvā sankhārakkhandho veditabbo ti ettha abhisankharaṇalakkhaṇaṃ nāma rāsikaraṇalakkhaṇaṃ. Kiṃ pana tan ti ? Sankhārā yeva. Yath' āha: *sankhataṃ abhisankharontī ti llo bhikkhave, tasmā sankhārā ti vuccantī* ti.¹ Te abhisankharaṇalakkhaṇā, āyūhanarasā, vipphārapaccupaṭṭhānā, sesakkhandhattayapadaṭṭhānā. Evaṃ lakkhaṇādito ekavidhā pi ca, jātivasena tividhā: kusalā, akusalā, avyākatā ti. Tesu kusalaviññāṇasampayuttā kusalā, akusalasampayuttā akusalā, avyākatasampayuttā avyākatā.

Tattha kāmāvacara-paṭhamakusalaviññāṇasampayuttā tāva niyatā sarūpena āgatā sattavisati, ye-vā-pana-kā² cat-tāro, aniyatā pañcā ti³ chattimsa.

Tattha

phasso	viriyam
cetanā	jīvitam
vitakko	samādhi
vicāro	saddhā
pīti	sati

¹ S. iii, 87.

² *Dhs.* § 1:—'ye vā pana tasmim samaye aññe pi atthi . . dhammā kusalā'—and passim. Cf. *Expositor* i, p. 174.

³ *Dhs.* §§ 1028-30.

hiri	kāyamudutā
ottappam	cittamudutā
alobho	kāyakammaññatā
adoso	cittakammaññatā
amoho	kāyapāguññatā
kāyapassaddhi	cittapāguññatā
cittapassaddhi	kāyujukatā
kāyalahutā	cittujukatā
cittalahutā	

ti ime sarūpena āgatā sattavīsati.

Chando	manasikāro
adhimokkho	tatramajjhataṭṭatā

ti ime ye-vā-panakā cattāro.

Karuṇā	vacīduccaritavirati
muditā	micchājīvavirati
kāyaduccaritavirati	

ti ime aniyatā pañca. Ete hi kadāci uppajjanti, uppajjamānā pi ca na ekato uppajjanti.

Tattha phusati ti *phasso*.¹ Svāyaṃ phusanalakkhaṇo, sanghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisa-yapadaṭṭhāno. Ayaṃ hi, arūpadhammo pi samāno, ārammaṇe phusanākāren' eva pavattati. Ekadesena ca analliyamāno pi, rūpaṃ viya cakkhu, saddo viya ca sotam, cittaṃ ārammaṇaṃ ca sanghaṭṭeti. Tikasannipāta-sankhātassa² attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. Tajjāsamannāhārena c' eva indriyena ca parikkhate visaye anantarāyen' eva uppajjanato āpāthagatavisayapa-datṭhāno vuccati. Vedanādhiṭṭhānabhāvato pana niccamagāvi viya daṭṭhabbo.

Cetayati ti *cetanā*. Abhisandahati ti attho. Sā cetanābhāvalakkhaṇā, āyūhanarasā, samvidahanapaccupaṭṭhānā, sakiccaparakiccasādhikā jeṭṭhasissamahāvaddhakī ādayo viya.³ Accāyikakammānussaraṇādisu ca panā 'yaṃ sampayuttānaṃ ussāhanabhāvena pavattamānā pākāṭā hoti.

¹ Cf. *this and following pages with Asl.* p. 107 f.

² Bhm Tikasannita-.

³ *Asl.* 111 (*Expositor* p. 148).

Vitakkavicārapīṭṭesu yaṃ vattabbaṃ siyā, taṃ pathavī-kasiṇaniddese paṭhamajjhānavannaṇāyaṃ¹ vuttam eva.

Virabhāvo viriyaṃ. Tam ussāhanalakkhaṇaṃ, saha-jātānaṃ upatthambhanarasam, asamsidanabhāvapaccupaṭṭhānaṃ, *saṃviggo yoniso padahatī* ti vacanato² saṃvegapadaṭṭhānaṃ, viriyārambhavatthupadaṭṭhānaṃ vā, sammā ārad-dham sabbasampattīnaṃ mūlaṃ hotī ti daṭṭhabbaṃ.

Jīvanti tena, sayam vā jīvati, jīvanamattam eva vā taṃ ti *jīvitam*. Lakkhaṇādīni pan' assa rūpajīvite vuttanayen' eva veditabbāni. Tam hi rūpadhammānaṃ jīvitam, idaṃ arūpadhammānaṃ ti idaṃ ev' ettha nānākaraṇaṃ.

Ārammaṇe cittaṃ samaṃ ādhiyati, sammā vā ādhiyati, samādhānamattam eva vā etaṃ cittassā ti *samādhi*. So avisāralakkhaṇo, avikkhepalakkhaṇo vā, saha-jātānaṃ sampiṇḍanaraso, nahāniyacunṇānaṃ udakaṃ viya, upa-samapaccupaṭṭhāno, visesato sukhapadaṭṭhāno, nivāte dī-pacchīnaṃ ṭhiti viya cetaso ṭhiti ti daṭṭhabbo.

Saddahanti etāya, sayam vā saddahati, saddahanamattam eva vā esā ti *saddhā*. Sā saddahanalakkhaṇā, okappanalak-khaṇā vā; pasādanarasā, udakappasādakamaṇi viya, pak-khandanarasā vā oghuttaraṇo viya; akālussiypaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā; saddheyyavatthupadaṭṭhānā, saddhammasavanādi-sotāpattiyangapadaṭṭhānā vā, hattha-vitta-bījāni viya daṭṭhabbā.

Saranti tāya, sayam vā sarati, saraṇamattam eva vā, esā ti *sati*. Sā apilāpanalakkhaṇā, asammoharasā, āra-kkhapaccupaṭṭhānā, visayābhimukhabhāvapaccupaṭṭhānā vā; thira-saññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā. Ārammaṇe dalhapatitṭhitattā pana esikā viya, cakkhudvārādirak-khaṇato dovāriko viya ca daṭṭhabbā.

Kāyaduccaritādihi hiriyatī ti *hiri*. Lajjāy' etaṃ adhiva-canam. Tehi yeva ottappatī ti *ottappam*. Pāpato ubbegass' etaṃ adhivacanam. Tattha pāpato jigucchanalakkhaṇā hiri, uttāsanalakkhaṇaṃ ottappam; lajjākārena pāpānaṃ aka-raṇarasā hiri, uttāsākārena ottappam; vuttappakāren' eva ca pāpato sankocanapaccupaṭṭhānā etā, attagārava-paragā-

ravapadaṭṭhānā. Attānaṃ garuṃ katvā hiriyā pāpaṃ jahāti kulavadhū viya; paraṃ garuṃ katvā ottappena pāpaṃ jahāti vesiyā viya. Ime pana dve dhammā lokapālakā ti daṭṭhabbā.

Na lubbhanti tena, sayaṃ vā na lubbhati, alubbhana-mattam eva vā tan ti *alobho*. Adosāmoheṣu pi es' eva nayo. Tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhā-valakkhaṇo vā, kamaladale jalabindu viya; apariggaharaso, muttabhikkhu viya; anallīnabhāvapaccupaṭṭhāno, asucimhi patitapuriso viya. *Adoso* acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā, anukulamitto viya; āghātavinayaraso, parilāhāvinayaraso vā, candanaṃ viya; sammabhāvapaccupaṭṭhāno, puṇṇacando viya. *Amoho* yathāsabhāva paṭivedhalakkhaṇo, akkhalitapaṭivedhalakkhaṇo vā, kusalissāsakhittausupaṭivedho viya; visayobhāsanaraso, padīpo viya; asam-mohapaccupaṭṭhāno, araṇṇagatasudesako viya. Tayo pi c' ete sabbakusalānaṃ mūlabhūtā ti daṭṭhabbā.

Kāyapassambhanaṃ *kāyapassaddhi*, cittapassambhanaṃ *cittapassaddhi*. *Kāyo* ti c' ettha vedanādayo tayo khandhā. Ubho pi pan' etā ekato katvā kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo, kāyacittadarathanimaddanarasā,¹ kāyacittānaṃ aparipphandanasitibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ avūpasamakara-uddhaccādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyalahubhāvo *kāyalahutā*, cittalahubhāvo *cittalahutā*. Tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimmaddanarasā, kāyacittānaṃ adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ garubhāvakarathīṇamiddhādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyamudubhāvo *kāyamudutā*, cittamudubhāvo *cittamudutā*. Tā kāyacittatthambhavūpasamalakkhaṇā, kāyacittathaddhabhāvanimmaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ thaddhabhāvakaradīṭṭhimānādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyakammaññabhāvo *kāyakammaññatā*, cittakammaññabhāvo *cittakammaññatā*. Tā kāyacittakammaññabhā-

¹ Bhm °nimaddana° always.

vavūpasamalakkhanā, kāyacittākammaññabhāvanimmadda-narasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ akammaññabhāvakarāvasesanīvaraṇādi-paṭipakkhabhūtā pasādanīyavattūsu pasādāvahā, hitakiriyāsu viniyogakkhamabhāvāvahā suvaṇṇavisuddhi viyā ti daṭṭhabbā.

Kāyassa pāguññabhāvo *kāyapāguññatā*, cittassa pāguññabhāvo *cittapāguññatā*. Tā kāyacittānaṃ agelaññabhāvalakkhanā, kāyacittagelaññanimmaddanarasā, nirādinavapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ gelaññakaraasaddhiyādi-paṭipakkhabhūtā ti daṭṭhabbā.

Kāyassa ujukabhāvo *kāyujukatā*, cittassa ujukabhāvo *cittujukatā*. Tā kāyacitta-ajjavalakkhanā, kāyacittakuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ kuṭilabhāvakara-māyāsātheyyādi-paṭipakkhabhūtā ti daṭṭhabbā.

Chando ti kattukāmatāy' etam adhivacanam. Tasmā so kattukāmatālakkaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatā paccupaṭṭhāno, tad-ev' assa padaṭṭhānam. Ārammaṇaggahane ayam cetaso hatthappasāraṇam viya daṭṭhabbo.

Adhimuccanam *adhimokkho*. So sannitṭhānalakkaṇo, asamsappanaraso, nicchayapaccupaṭṭhāno, sannitṭheyya-dhammapadaṭṭhāno. Ārammaṇe niccalabhāvena, indakhīlo viya, daṭṭhabbo.

Kiriyākāro, manamhi kāro *manasikāro*. Purimamanato visadisam manam karotī ti pi manasikāro. Svāyam: ārammaṇapaṭipādako, vīthipaṭipādako, javanapaṭipādako ti tippakāro. Tattha *ārammaṇapaṭipādako* manamhi karoti manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇe saṃyojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, ārammaṇapadaṭṭhāno. Sankhārakkhandhapariyāpanno, ārammaṇapaṭipādakattena sampayuttānaṃ sārathī viya daṭṭhabbo. *Vīthipaṭipādako* ti pana pañcadvārāvajjanass' etam adhivacanam. *Javanapaṭipādako* ti manodvārāvajjanass' etam adhivacanam. Na te idha adhippetā.

Tesu dhammesu majjhataṭṭa *tatramajjhataṭṭa*. Sā citta-cetasikānaṃ samavāhitalakkaṇā, ūnādhikatā-nivāraṇarasā,

pakkhapātupacchedanarasā vā, majjhatabbhāvapaccupaṭṭhānā, cittacetasikānaṃ ajjhupekkhanabhāvena, samappavattānaṃ ājāniyānaṃ ajjhupekkhakasārathi viya daṭṭhabbā.

Karuṇā muditā ca brahmavihāraniddese vuttanayen' eva veditabbā.¹ Kevalaṃ hi tā appanāppattā rūpāvacarā, imā kāmāvacarā ti ayam eva viseso. Keci pana mettupekkhāyo pi aniyatesu icchanti. Taṃ na gahetabbam. Atthato hi adoso yeva metto, tatramajjhattupekkhā yeva upekkhā ti.

Kāyaduccaritato virati *kāyaduccaritavirati*.

Esa nayo sesāsu pi.

Lakkhaṇādito paṇ' etā tisso pi kāyaduccaritādivatthūnaṃ avītikkaṃmalakkhaṇā, amaddanalakkhaṇā ti vuttaṃ hoti, kāyaduccaritādivatthuto sankocanarasā, akiriya-paccupaṭṭhānā, saddhā-hirottappa-appicchatādiguṇapadaṭṭhānā, pāpakiriyato cittassa vimukhabbhāvabhūtā ti.

Iti ime va chaṭṭiṃsa sankhārā paṭhamena kāmāvacarakusala-viññāṇena² sampayogaṃ gacchanti ti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenā pi.³ Sasankhārabhāvamattam eva h' ettha viseso. Tatiyena⁴ pana, ṭhapetvā amohaṃ, avasesā veditabbā. Tathā catutthena; sasankhārabhāvamattam eva h' ettha viseso. Paṭhame vuttesu pana, ṭhapetvā pītiṃ, avasesā pañcamena sampayogaṃ gacchanti. Yathā ca pañcamena, evaṃ chaṭṭhenā pi; sasankhārabhāvamattam eva h' ettha viseso. Sattamena ca pana, ṭhapetvā amohaṃ, avasesā veditabbā. Tathā aṭṭhamena; sasankhārabhāvamattam eva h' ettha viseso. Paṭhame vuttesu, ṭhapetvā viratittayaṃ, sesā rūpāvacarakusalesu paṭhamena sampayogaṃ gacchanti. Dutiyena tato vitakkavajjā, tatiyena tato vicāra-vajjā, catutthena tato pīti-vajjā, pañcamena tato aniyatesu karuṇā-muditā-vajjā. Te yeva catūsu āruppakusalesu. Arūpāvacarabhāvo yeva hi ettha viseso. Lokuttaresu paṭhamajjhānike tāva magga-viññāṇe paṭhamarūpāvacara-viññāṇe vuttanayena dutiyajjhānikādibhede dutiyarūpāvacara-viññāṇādisu vuttanayen' eva veditabbā. Karuṇā-muditānaṃ pana abhāvo niyataviratitā lokuttaratā cā ti

¹ Chapter IX, p. 314 f.

² *Dhs.* § 1.

³ *Ibid.* § 146.

⁴ *Ibid.* § 147 f., etc.

ayam ettha viseso. Evaṃ tāva kusalā yeva sankhārā vedittabbā.

Akusalesu, lobhamūle paṭhamākusalasampayuttā tāva niyatā sarūpena āgatā terasa, ye-vā-pana-kā cattāro ti sattarasa.

Tattha

phasso	samādhi
cetanā	ahirikaṃ
vitakko	anottappaṃ
vicāro	lobho
pīti	moho
viriyam	micchādittḥi
jīvitam	

ti ime sarūpena āgatā terasa.

Chando	uddhaccaṃ
adhimokkho	manasikāro

ti ime ye-vā-pana-kā cattāro.

Tattha na hiriyatī ti ahiriko. Ahirikassa bhāvo *ahirikaṃ*. Na ottappaṭī ti *anottappaṃ*. Tesu ahirikaṃ kāyaduccaritādīhi ajigucchanaḷakkhaṇaṃ, alajjālakkaṇaṃ vā, anottappaṃ teh' eva asārajjalakkaṇaṃ, anuttāsalaḷakkhaṇaṃ vā. Ayam ettha sankhepo. Vitthāro pana hirottappaṇaṃ vuttapaṭi-pakkhavasena vedittabbo.

Lubbhanti tena, sayam vā lubbhati, lubbhanamattam eva vā tan ti *lobho*. Muihanti tena, sayam vā muihati, muihanamattam eva vā tan ti *moho*.

Tesu *lobho* ārammaṇagahaṇalakkaṇo, makkaṭālepo viya; abhisangaraso, tattakapāle khittaṃ mamsapesi viya; aparic-cāgapaccupaṭṭhāno, telañjanaṛāgo viya; saṃyojanīyadhammesu assādadassanapadaṭṭhāno. Tanhā nadibhāvena vaḍḍhamāno, siḡhasotā nadī iva mahāsamuddaṃ, apāyam eva gahetvā gacchatī ti daṭṭhabbo.

Moho cittassa andhabhāvalakkaṇo, aññāṇalakkaṇo vā; asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā; asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā; ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlan ti daṭṭhabbo.

Micchā passanti tāya, sayam vā micchā passati, micchā-

dassanamattam vā esā ti *micchādītthi*. Sā ayoniso abhinive-salakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, Ariyānaṃ adassanakāmatādipadaṭṭhānā, paramaṃ vajjan ti daṭṭhabbā.¹

Uddhatabhāvo *uddhaccaṃ*. Taṃ avūpasamalakkhaṇaṃ, vātābhighātacalajalaṃ viya anavaṭṭhānarasaṃ, vātābhi-ghātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ, pā-sānābhighātasamuddhatabhasmaṃ viya, cetaso avūpasame ayonisomanasikārapadaṭṭhānaṃ, cittavikkhepo ti daṭṭhab-baṃ.

Sesā akusale vuttanayen' eva veditabbā. Akusalabhāvo yeva hi akusalabhāvena ca lāmakattaṃ etesaṃ tehi viseso.

Iti ime sattarasa sankhārā paṭhamena akusalaviññāṇena² sampayogaṃ gacchanti ti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenā pi, sasankhāratā pan' ettha, thīnamiddhassa ca aniyatā viseso.

Tattha thīnanatā *thīnaṃ*. Middhanatā *middhaṃ*. Anus-sāhasaṃhananatā āsattivighāto cā ti attho. Thīnañ ca mid-dhañ ca *thīnamiddhaṃ*. Tattha thīnaṃ anussāhalakkha-ṇaṃ, viriyāvinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ, mid-dhaṃ akammaññātālakkaṇaṃ, onahanarasaṃ, līnatāpac-cupaṭṭhānaṃ pacalāyikāniddāpaccupaṭṭhānaṃ vā; ubhayam pi arativijambhikādisu ayonisomanasikārapadaṭṭhānaṃ.

Tatiyena paṭhame vuttesu, ṭhapetvā micchādītṭhiṃ, ava-sesā veditabbā. Māno pan' ettha aniyato hoti. Ayam viseso: so uṇṇatilakkaṇo, sampaggaharaso, ketukamyatāpaccupaṭ-ṭhāno, dītṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭ-ṭhabbo. Catutthena dutiye vuttesu, ṭhapetvā micchādīt-ṭhiṃ, avasesā veditabbā. Etthā pi ca māno aniyatesu hoti yeva. Paṭhame vuttesu pana, ṭhapetvā pītiṃ, avasesā pañca-mena sampayogaṃ gacchanti. Yathā ca pañcamena, evaṃ chaṭṭhenā pi. Sasankhāratā pan' ettha thīnamiddhassa ca aniyatābhāvo viseso. Sattamena pañcame vuttesu, ṭhapetvā dītṭhiṃ, avasesā veditabbā. Māno pan' ettha aniyato hoti. Aṭṭhamena chaṭṭhavuttesu, ṭhapetvā dītṭhiṃ, avasesā vedi-tabbā. Etthā pi ca māno aniyatesu hoti yevā ti. Dosamūlesu

¹ Cf. *M.* i, 388.

² *Dhs.* § 365 f.

pana dvisu paṭhamasampayuttā tāva niyatā sarūpena āgatā ekādasa, ye-vā-panakā cattāro, aniyatā tayo ti aṭṭhārasa. Tattha

phasso	samādhi
cetanā	ahirikam
vitakko	anottappam
vicāro	doso
viriyam	moho
jīvitam	

ti ime sarūpena āgatā ekādasa.

Chando	uddhaccam
adhimokkho	manasikāro

ti ime ye-vā-panakā cattāro.

Issā	kukkuccan
macchariyam	

ti ime aniyatā tayo. Tattha dussanti tena, sayam vā dussati, dussanamattam eva vā tan ti *doso*. So caṇḍikakalakkhaṇo pahatāsiviso viya, visappanaraso visanipāto viya, attano nissayadhanaraso vā dāvaggi viya; dusanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavattupadaṭṭhāno, visasaṃsaṭṭhapūtimuttam viya daṭṭhabbo.

Issāyanā *issā*. Sā parasampattinam ussuyanalakkhaṇā, tatth' eva anabhiraṭirasā, tato vimukhabhāva-paccupaṭṭhānā, parasampattipadaṭṭhānā, saṃyojanan ti daṭṭhabbā.

Maccharabhāvo *macchariyam*. Tam laddhānam vā labhi-tabbānam vā attano sampattinam nigūhanalakkhaṇam, tāsam yeva parehi sādharma-bhāva-akkhamanarasam, sanko-canapaccupaṭṭhānam, kaṭukañcukatāpaccupaṭṭhānam vā; attasampattipadaṭṭhānam, cetaso virūpabhāvo ti daṭṭhabbam.

Kucchitam katam kukatam; tassa bhāvo *kukkuccam*. Tam pacchānutāpalakkhaṇam, katākatānusocanarasam, vipaṭisārapaccupaṭṭhānam, katākatapadaṭṭhānam, dāsavyam iva daṭṭhabbam.

Sesā vuttappakārā yevā ti. Iti ime aṭṭhārasa sankhārā paṭhamena dosamūlena sampayogam gacchantī ti veditabbā. Yathā ca paṭhamena, evam dutiyenā pi. Sasankhāratā pana aniyatesu ca thīnamiddhasambhavo va viseso. Mohamūlesu dvisu vicikicchāsampayuttena tāva

phasso	cittatṭhiti
cetanā	ahirikaṃ
vitakko	anottappam
vicāro	moho
viriyam	vicikicchā
jīvitam	

ti sarūpena āgatā ekādasa. Uddhaccam, manasikāro ti ye-vā-panakā dvedhā ti terasa.

Tattha *cittatṭhiti* pavattiṭṭhitimatto dubbalo samādhi.

Vigatā cikicchā ti *vicikicchā*. Sā samsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekamaṣagāhapaccupaṭṭhānā vā, vicikicchāyaṃ ayonisomanasikārapadaṭṭhānā, paṭipatti-antarāyakarā ti daṭṭhabbā.

Sesā vuttappakārā yeva. Uddhaccasampayuttēna vicikicchā sampayutte vuttesu, ṭhapetvā vicikiccham, sesā dvādasa. Vicikicchāya abhāvena pan' ettha adhimokkho uppajjati. Tena saddhim teras' eva adhimokkhasambhāvato ca balavataro samādhi hoti. Yañ c' ettha uddhaccam, tam sarūpen' eva āgataṃ. Adhimokkhamanasikārā ye-vā-panakavasenā ti evaṃ akusalasankhārā veditabbā.

Avyākatesu vipākāvyākatā tāva ahetuka-sahetukabhedato duvidhā. Tesu ahetukavipākaviññāṇasampayuttā *ahetukā*. Tattha kusalākusalavipākacakkhaviññāṇasampayuttā tāva

phasso	jīvitam
cetanā	cittatṭhiti

ti sarūpena āgatā cattāro.

Ye-vā-panako manasikāro yevā ti pañca. Sota-ghāna-jivhā-kāyaviññāṇasampayuttā pi ete yeva. Ubhayavipākamanodhātuyā ete c' eva vitakka-vicārādhimokkhā cā ti aṭṭha. Tathā tividhāya pi ahetukamanoviññāṇadhātuyā. Yā pan' ettha somanassasahagatā, tāya saddhim pīti-adhikā hoti ti veditabbā.

Sahetukavipākaviññāṇasampayuttā pana *sahetukā*. Tesu aṭṭha kāmāvacaravipākasampayuttā tāva aṭṭhahi kāmāvacarakusalehi sampayuttasankhārasadisā yeva. Yā pana aniyatesu karuṇā muditā, tā sattārammaṇattā vipākesu na santi; ekattaparittārammaṇā hi kāmāvacaravipākā, na kevalañ ca karuṇā muditā, viratiyo pi vipākesu na

santi; pañcasikkhāpadā kusalā yevā ti hi vuttaṃ. Rūpāvacarārūpāvacaralokuttaravipākaviññāṇasampayuttā pana tesam kusalaviññāṇasampayuttasankhārehi sadisā eva. Kiriyāvyākātā pi ahetuka-sahetukabhedato duvidhā. Tesu ahetukakiriyaviññāṇasampayuttā ahetukā. Te ca kusalavipākamanodhātu ahetukamanoviññāṇadhātudvayayuttehi samānā. Manoviññāṇadhātudvaye pana viriyaṃ adhikaṃ, viriyasambhāvato [ca]¹ balappatto samādhi hoti: ayam ettha viseso. Sahetukakiriyaviññāṇasampayuttā pana sahetukā. Tesu attha kāmāvacarakiriyaviññāṇasampayuttā tāva, tṭhapetvā viratiyo, atṭhahi kāmāvacarakusalehi sampayuttasankhārasadisā. Rūpāvacarārūpāvacarakiriyasampayuttā pana sabbākārena pi tesam kusalaviññāṇasampayuttasadisā yevā ti evaṃ avyākātā pi sankhārā veditabbā ti.

Idaṃ sankhārakkhandhe vitthārakathāmukhaṃ.

[*Vedanākkhandhassa atītādivibhāgo*]

Idaṃ tāva Abhidhamme padabhājanīyanayena khandhesu vitthārakathāmukhaṃ. Bhagavatā pana: *yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhaṃ vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, tad-ekajjaṃ abhisamyūhitvā abhisankhipitvā ayaṃ vuccati rūpakkhando. Yā kāci vedanā. . . . Yā kāci saññā. . . . Ye keci sankhārā. . . . Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ . . . pe . . . abhisankhipitvā ayaṃ vuccati viññāṇakkhandho* ti² evaṃ khandhā vitthāritā. Tattha *yaṃ kiñci* ti anavasesapariyādānaṃ. *Rūpaṃ* ti atippasanganiyamaṇaṃ. Evam padadvayenā pi rūpassa anavasesapariggaho kato hoti. Ath' assa atītādinā vibhāgaṃ ārabhati: tam hi kiñci atītaṃ, kiñci anāgatādibhedan ti. Esa nayo vedanādisu.

Tattha rūpaṃ tāva addhā-santati-samaya-khaṇavasena catudhā atītaṃ nāma hoti. Tathā anāgata-paccuppannaṃ. Tattha *addhā*-vasena tāva ekassa ekasmim bhava paṭisandhito pubbe atītaṃ; cutito uddhaṃ anāgataṃ; ubhinnaṃ antare paccuppannaṃ. *Santati*-vasena sabhāga-eka-utusamutṭhānaṃ ekāhārasamutṭhānañ ca pubbāpariyavasena vat-

¹ Sb Bhm omit.

² Vibh. 1, 3, 5, 7, 9.

tamānam pi paccuppannam; tato pubbe visabhāga-utu-āhāra-samuṭṭhānam atītam; pacchā anāgatam. Cittajam ekavīthi-ekajavana-ekasamāpattisamuṭṭhānam paccuppannam; tato pubbe atītam; pacchā anāgatam. Kammasamuṭṭhānassa pāṭiyekkam santativasena atītādibhedo natthi. Tesam yeva pana utu-āhāra-cittasamuṭṭhānānam upatthambhakavasena tassa atītādibhāvo veditabbo. *Samaya*-vasena ekamuhutta-pubbanha-sāyaṇha-ratti-divādisu samayesu santānavasena pavattamānam tam tam samayaṃ paccuppannam nāma; tato pubbe atītam; pacchā anāgatam. *Khama*-vasena uppādādikhaṇattaya¹ pariyāpannam paccuppannam; tato pubbe anāgatam; pacchā atītam. Api ca atikkantahetupaccaya-kiccam² atītam; niṭṭhitahetukiccam-anīṭṭhitapaccaya-kiccam paccuppannam; ubhayakiccam asampattam anāgatam. Sakiccakkhane vā paccuppannam; tato pubbe anāgatam; pacchā atītam. Ettha ca khaṇādikathā va nippariyāyā; sesā sapariyāyā.

Ajjhattabhidhā-bhedo vuttanayo eva. Api ca idha niyajakajhattam pi ajjhattam, parapuggalikam pi ca bahiddhā ti veditabbam.

Olārika-sukhuma-bhedo vuttanayo va.

Hīna-paṇīta-bhedo duvidho: pariyāyato nippariyāyato ca. Tattha Akaniṭṭhānam rūpato sudassīnam rūpaṃ hīnam; tad-eva sudassānam rūpato paṇītam. Evaṃ yāva narakasatānam rūpaṃ tāva pariyāyato hīnapaṇītatā veditabbā. Nippariyāyato pana yattha akusalavipākam uppajjati, tam hīnam; yattha kusalavipākam, tam paṇītam.

Dūre santike ti idam pi vuttanayam eva. Api ca okāsato p' ettha upādāyupādāya-dūra-santikatā veditabbā. *Tad-ekajjam abhisamūḥitvā abhisankhipitvā* ti tam atītādihi padehi visum visum niddiṭṭham rūpaṃ sabbam ruppanalakkhaṇasankhāte ekavidhabhāve paññāya rāsim katvā rūpak-kandho ti vuccati ti ayam ettha attho.

Etena sabbam pi rūpaṃ ruppanalakkhaṇe rāsibhāvūpa-gamanena rūpak-kandho ti dassitam hoti. Na hi rūpato añño rūpak-kandho nāma atthi.

Yathā ca rūpaṃ, evaṃ vedanādayo pi vedayitalakkhaṇā-disu rāsibhāvūpagamanena. Na hi vedanādihi aññe vedanāk-khandhādayo nāma atthi.

Atitādivibhāge pan' ettha santativasena khaṇādivasena ca vedanāya atītānāgatapaccuppannabhāvo veditabbo. Tatha *santativasena* ekavīthi-ekajavana-ekasamāpattipariyāpannā ekavīthivisayasamāyogappavattā ca paccuppannā; tato pubbe atitā; pacchā anāgatā. *Khaṇādivasena* khaṇat-tayapariyāpannā pubbantāparantamajjhattagatā sakiccaṃ ca kurumānā vedanā paccuppannā; tato pubbe atitā; pacchā anāgatā.

Ajjhattabāhiddhābhede niyakajjhattavasena veditabbo.

Olārikasukhumabhede akusalā vedanā olārikā, kusalāvyākātā vedanā sukhumā ti ādinā nayena Vibhange¹ vuttena *jāti-sabhāva-puggala-lokiya-lokuttaravasena* veditabbo.

Jātivasena tāva akusalā vedanā sāvajjakiriyāhetuto kilesa-santāpabhāvato ca avūpasantavutti ti kusalavedanāya olārikā. Savyāpārato sa-ussāhato savipākato kilesasantāpabhāvato sāvajjato ca vipākāvyākātāya olārikā. Savipākato kilesasantāpabhāvato savyāpajjato sāvajjato ca kiriyāvyākātāya olārikā. Kusalāvyākātā pana vuttavipariyāyato akusalāya sukhumā. Dve pi kusalākusalavedanā savyāpārato sa-ussāhato savipākato ca yathāyogaṃ duvidhāya pi avyākātāya olārikā. Vuttavipariyāyena duvidhā pi avyākātā, tāhi sukhumā. Evaṃ tāva jātivasena olārikasukhumatā veditabbā. *Sabhāvavasena* pana dukkhā vedanā nirassādato savipphārato khobhakaraṇato ubbejanīyato abhibhavanato ca itarāhi dvīhi olārikā. Itarā pana dve sātato santato paṇīto manāpato majjhattato ca yathāyogaṃ dukkhāya sukhumā. Ubho pana sukhadukkhā savipphārato khobhakaraṇato pākaṭato ca adukkham-asukhāya olārikā. Sā vuttavipariyāyena tad-ubhayato sukhumā. Evaṃ sabhāvavasena olārikasukhumatā veditabbā. *Puggalavasena* pana asamāpannassa vedanā nānārammaṇe vikkhittabhāvato samāpannassa vedanāya olārikā; vipariyāyena itarā sukhumā. Evaṃ puggalavasena olārikasukhumatā veditabbā.

¹ *Vibh.* pp. 3, 13.

Lokiya-lokuttaravasena pana sasavā vedanā lokiyā. Sā āsavuppattihetuto oghaniyato yoganiyato ganthaniyato nīvaraniyato upādāniyato saṃkilesikato puthujjanasādhāraṇato ca anāsavāya olārikā; sā vipariyāyena sāsavāya sukhumā. Evaṃ lokiyalokuttaravasena olārikasukhumatā veditabbā.

Tattha jāti-ādivasena *sambhedo* pariharitabbo. Akusala-vipākakāyaviññāṇasampayuttā hi vedanā jātivasena, avyākatattā sukhumā pi samānā, sabhāvādivasena olārikā hoti. Vuttam c' etam: *avyākatā vedanā sukhumā ; dukkhā vedanā olārikā. Samāpannassa vedanā sukhumā ; asamāpannassa vedanā olārikā. Anāsavā vedanā sukhumā ; sāsavā vedanā olārikā* ti.¹ Yathā ca dukkhā vedanā, evaṃ sukhādayo pi jātivasena olārikā sabhāvādivasena sukhumā honti. Tasmā yathā jāti-ādivasena sambhedo na hoti, tathā vedanānam olārikasukhumatā veditabbā. Seyyathīdam: Avyākatā jātivasena kusalākusalā hi sukhumā. Tattha katamā avyākatā ? Kim dukkhā ? kim sukhā ? kim samāpannassa ? Kim asamāpannassa ? Kim sāsavā ? Kim anāsavā ? ti evaṃ sabhāvādivihedo na parāmasitabbo. Esa nayo sabbattha. Api ca: *taṃ taṃ vā pana vedanam upādāyupādāya vedanā olārikā sukhumā dātthabbā* ti² vacanato akusalādisu pi lobhasahagatāya dosasahagatā vedanā, aggi viya attano nissayadahanato olārikā, lobhasahagatā sukhumā. Dosasahagatā pi niyatā olārikā, aniyatā sukhumā. Niyatā pi kappatthitikāsu pi asankhārikā olārikā, itarā sukhumā. Lobhasahagatā pana ditthi sampayuttā olārikā, itarā sukhumā. Sā pi niyatā kappatthitikā asankhārikā olārikā, itarā sukhumā. Avisesena ca akusalā bahuvipākā olārikā, appavipākā sukhumā. Kusalā pana appavipākā olārikā, bahuvipākā sukhumā.

Api ca: kāmāvacarakusalā olārikā, rūpāvacarā sukhumā; tato arūpāvacarā; tato lokuttarā. Kāmāvacarā dānamayā olārikā, sīlamayā sukhumā. Tato bhāvanāmayā; bhāvanāmayā pi duhetukā olārikā, tihetukā sukhumā; tihetukā pi sasankhārikā olārikā; asankhārikā sukhumā. Rūpāvacara-paṭhamajjhānikā olārikā . . . pe . . . pañcamajjhānikā sukhumā. Arūpāvacarā ca ākāśānañcāyatanasampayuttā olārikā

¹ Vibh. p. 3 f.² Vibh. p. 4.

. . . *pe* . . . nevasaññā-nāsaññāyatanasampayuttā sukhumā va. Lokuttarā ca sotāpattimaggasampayuttā olārikā . . . *pe* . . . arahattamaggasampayuttā sukhumā va. Sa nayo taṃ taṃ bhūmivipākakiriyavedanāsu ca dukkhādi-asamāpannādi-sāsavādivasena vuttavedanāsu ca.

Okāsavasena cā pi niraye dukkhā olārikā; tiracchānayo niyaṃ sukhumā . . . *pe* . . . paranimmitavasavattisu sukhumā va. Yathā ca dukkhā evaṃ sukhumā pi sabbattha yathā-nurūpaṃ yojetabbā.

Vatthuvaseṇa cā pi hīnavatthukā yā kāci vedanā olārikā, paṇītavatthukā sukhumā. Hīnapaṇītabhede yā olārikā, sā hīnā; yā ca sukhumā, sā paṇītā ti daṭṭhabbā.

Dūrapadaṃ pana akusalā vedanā kusalāvyākātāhi vedanāhi dūre. Santikepadaṃ akusalā vedanā akusalāya vedanāya santike ti ādinā nayena Vibhange vibhattaṃ. Tasmā akusalā vedanā pi sabhāgato asaṃsaṭṭhato asarikkhato ca kusalāvyākātāhi dūre; tathā kusalāvyākātā akusalāya. Esa nayo sabbavāresu, Akusalā pana vedanā sabhāgato sarikkhato ca akusalāya santike ti.

Idaṃ vedanākkhandhassa atītādivibhāge vitthāra-kathāmukhaṃ.

[*Khandhesu ñāṇabhedo*]

Taṃ taṃ vedanāsampayuttānaṃ pana saññādināṃ pi evaṃ eva veditabbā. Evaṃ viditvā ca puna etesveva:—

Khandhesu ñāṇabhedatthaṃ kamato 'tha visesato, anūnādikato ceva upamāto tath' eva ca.

Daṭṭhabbato dvidhā evaṃ passaṃ tass' atthasiddhito, vinicchayanayo sammā viññātabbo vibhāvinā.

Tattha kamato ti idha uppattikkamo; pahānakkamo, paṭipattikkamo, bhūmikkamo, desanākkamo ti bahuvividho kamo. Tattha paṭhamam kalalam hoti, kalalā hoti abbudaṇ ti¹ evaṃ ādi uppattikkamo. Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā ti² evaṃ ādi pahānakkamo. *Sīlavisud-*

¹ *S.* i, 206; *Jāt.* iv, 496; *KV.* xiv, 2; *Mil.* i, 63.

² *Dhs.* p. 1.

dhi . . . *cittavisuddhī* ti¹ *evam ādi paṭipattikkamo*. *Kāmāvacarā rūpāvacarā* ti² *evam ādi bhūmikkamo*. *Cattāro satipaṭṭhānā, cattāro sammappadhānā* ti³ *vā dānakathaṃ sīlakathan* ti⁴ *vā* *evam ādi desanākkamo*. Tesu idha uppattikkamo tāva na yujjati; kalalādīnaṃ viya khandhānaṃ pubbāpariyavatthānena anuppattito. Na pahānakkamo, kusalāvyākātānaṃ appahātabbato. Na paṭipattikkamo, akusalānaṃ appaṭipajjanīyato. Na bhūmikkamo, vedanādīnaṃ catubhūmipariyāpannattā. Desanākkamo pana yujjati. Abhedena hi pañcasu khandhesu attagāhapatitaṃ veneyyajanaṃ samūhaghanavinibbhogadassanena attagāhato mocetukāmo Bhagavā hitakāmo tassa tassa janassa sukhagahanaṭṭhaṃ cakkuhādīnaṃ pi visayabhūtaṃ olārikam paṭhamam rūpak-khandham dasseti, tato iṭṭhāniṭṭharūpasamvedanikam vedanam. Yaṃ vedayati taṃ sañjānāti ti *evam vedanāvisaya*ssa ākāragāhikam saññaṃ; saññāvasena abhisankhārake sankhāre; tesam vedanādīnaṃ nissayaṃ adhipatibhūtaṃ ca nesam viññāṇan ti *evam tāva kamato vinicchayanayo viññātabbo*.

Visesato ti khandhānaṃ ca upādānakkhandhānaṃ ca visesato. Ko pana nesam viseso? *Khandhā* tāva avisesato vuttā. *Upādānakkhandhā* sāsava-upādāniyabhāvena visesetvā. *Yath' āha:—pañca c' eva vo, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe; taṃ sunātha. Katame ca, bhikkhave, pañcakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgata-paccuppannam . . . pe . . . santike vā, ayaṃ vuccati, bhikkhave, rūpakkhandho. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇam . . . pe . . . santike vā, ayaṃ vuccati, bhikkhave, viññānakkhandho. Ime vuccanti, bhikkhave, pañcakkhandhā. Katame ca, bhikkhave, pañcupādānakkhandhā. Yaṃ kiñci, bhikkhave, rūpaṃ . . . pe . . . santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati, bhikkhave, rūpupādānakkhandho. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇam santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati, bhikkhave, viññānupādānakkhandho. Ime vuccanti, bhikkhave, pañcupā-*

¹ *D.* iii, 288 (ii).² *Dhs.* § 1292, etc.³ *D.* ii, 120.⁴ *A.* iv, 186, etc.

dānakkhandhā ti.¹ Ettha ca yathā vedanādayo anāsavā pi atthi, na evaṃ rūpaṃ. Yasmā paṇ' assa rāsaṭṭhena khandha-bhāvo yujjati, tasmā khandhesu vuttaṃ; yasmā rāsaṭṭhena ca sāsavaṭṭhena ca upādānakkhandhabhāvo yujjati, tasmā upādānakkhandhesu vuttaṃ. Vedanādayo pana anāsavā va khandhesu vuttā, sāsavā upādānakkhandhesu. Upādānakkhandhā ti c' ettha upādānagocarā khandhā upādānakkhandhā ti evaṃ attho datṭhabbo. Idha pana sabbe p' ete ekajjhaṃ katvā khandhā ti adhippetā.

Anūnādhikato ti: kasmā pana Bhagavatā pañc' eva khandhā vuttā anūnā, anadhikā ti. Sabbasankhatasabhāgeka-sangahato attattaniyagāhavatthussa etaparamato aññesaṇ ca tad-avarodhato. Anekappabhedesu hi sankhatadhammesu sabhāgavasena sangayhamānesu rūpaṃ pi rūpasabhāgekasangahavasena eko kandho hoti; vedanā vedanā-sabhāgekasangahavasena eko kandho hoti. Eso nayo saññādisu. Tasmā sabbasankhatasabhāgekasangahato pañc' eva vuttā. Etaparamaṇ c' etaṃ attattaniyagāhavatthu yadidaṃ rūpādayo pañca. Vuttaṃ h' etaṃ: *rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa, evaṃditṭhi uppa-jjati: etaṃ mama, eso 'ham asmi, eso me attā* ti. *Vedanāya . . . saññāya . . . sankhāresu . . . viññāne sati, viññānaṃ upādāya, viññānaṃ abhinivissa, evaṃditṭhi uppa-jjati: etaṃ mama, eso 'ham asmi, eso me attā* ti.² Tasmā attattaniyagāhavatthussa etaparamato pi pañc' eva vuttā. Ye pi c' aññe silādayo pañca dhammakkhandhā vuttā, te pi sankhārakkhandhe pariyāpannattā etth' eva avarodhaṃ gacchanti. Tasmā aññesaṃ tad-avarodhato pi pañc' eva vuttā ti evaṃ anūnādhikato vinicchayanayo viññātabbo.

Upamāto ti ettha hi gilānasālūpamo rūpūpādānakkhandho; gilānūpamassa viññānūpādānakkhandhassa vatthudvārārammaṇavasena nivāsaṭṭhānato. Gelaññūpamo vedanūpādānakkhandho ābādhakattā. Gelaññasamuṭṭhānūpamo saññūpādānakkhandho, kāmasaññādivasena rāgādisampayuttavedanāsabbhāvā. Asappāyasevanūpamo sankhārupādānakkhandho, vedanāgelaññassa nidānattā. *Vedanaṃ veda-*

¹ A. iv, 47 f.² *Ibid.* 181 f.

natthāya abhisankharonti ti hi vuttam.¹ Tathā: *akusalassa kammassa katattā upacitattā vipākaṃ kāyaviññānaṃ uppannaṃ hoti dukkhasahagatan* ti.² Gilānūpamo viññānūpādānakhandho; vedanāgelaññena aparimuttattā. Api ca cārakakāraṇa-aparādha-kāraṇakāraka-aparādhikupamā ete bhājana-bhojana-vyañjanaparivesaka-bhuñjakūpamā cā ti evaṃ upamāto vinicchayanayo viññātabbo.

Daṭṭhabbato dvidhā ti sankhepato vitthārato cā ti evaṃ dvidhā daṭṭhabbato p' ettha vinicchayanayo viññātabbo. *Sankhepato* hi pañcupādānakkhandhā āsivisūpamo³ vuttanayena ukkhittāsikapaccatthikato; Bhārasuttavasena⁴ bhārato; Khajjanīyapariyāyavasena⁵ khādakato; Yamakasuttavasena⁶ aniccadukkhānattasankhatavadhakato daṭṭhabbā. *Vitthārato* pan' ettha phenapiṇḍo viya⁷ rūpaṃ daṭṭhabbā, parimaddanāsahanato; udakabubbulaṃ viya⁸ vedanā muhuttaramañiyato; marīcīkā viya saññā,⁹ vippalambhanato; kadalikkhandho viya sankhārā,¹⁰ asārakatā; māyā viya viññānaṃ,¹¹ vañcakato. *Visesato* ca sūlāraṃ pi¹² ajjhattikaṃ rūpaṃ asubhan ti daṭṭhabbā. Vedanā tihi dukkhatāhi avinimuttato¹³ dukkhā ti. Saññā, sankhārā avidheyato anattā ti. Viññānaṃ udayabbayadhammato aniccaṃ ti daṭṭhabbā.

Evaṃ passam tass' atthasiddhito ti¹⁴ evañ ca sankhepavitthāravasena dvidhā passato yā atthasiddhi hoti, tato pi vinicchayanayo viññātabbo. Seyyathidam: *sankhepato* tāva pañcupādānakkhandhe ukkhittāsika-paccatthikādibhāvena passanto khandhehi na vihaññati; *vitthārato* pana rūpādini phenapiṇḍādi-sadisabhāvena passantō na asāresu sārādassī hoti. *Visesato* ca:—

¹ Cf. S. iii, 87, which reads vedanaṃ vedanattāya sankhataṃ abhisankharonti. All editions of V.M. read vedanattāya.

² Dhs. § 556.

³ S. iv, p. 172 f.

⁴ S. iii, p. 25 f.

⁵ Ibid. 87 f.

⁶ Ibid. 114 f.

⁷ Ibid. iii, p. 140 f.

⁸ Ibid. p. 141.

B^{hm} °pupphulam.

⁹ Ibid.

¹⁰ Ibid. p. 142.

¹¹ Ibid.

¹² S^b ulāraṃ pi.

¹³ B^{hm} avinimuttato.

¹⁴ S^h passantass'. So above.

Ajjhattikarūpaṃ asubhato passanto kabalinkārāhāraṃ parijānāti, asubhe: subhan ti vipallāsaṃ pajahati, kāmoghaṃ uttarati, kāmayogena viṣaṃyujjati, kāmāsavena anāsavo hoti, abhiijjhā-kāyaganthaṃ bhindati, kāmūpādānaṃ na upādiyati;—

Vedanāṃ dukkhato passanto phassāhāraṃ parijānāti, dukkhe: sukhan ti vipallāsaṃ pajahati, bhavoghaṃ uttarati, bhavayogena viṣaṃyujjati, bhavāsavena anāsavo hoti, vyāpāda-kāyaganthaṃ bhindati, silabbatūpādānaṃ na upādiyati;—

Saññaṃ, sankhāre ca anattato passanto manosañcetanāhāraṃ parijānāti, anattani: attā ti vipallāsaṃ pajahati, diṭṭhogaṃ uttarati, diṭṭhiyogena viṣaṃyujjati, diṭṭhāsavena anāsavo hoti, idaṃ-saccābhinivesa-kāyaganthaṃ bhindati, attavādūpādānaṃ na upādiyati;—

Viññānaṃ aniccatto passanto viññānāhāraṃ parijānāti, anicce: niccan ti vipallāsaṃ pajahati, avijjoghaṃ uttarati, avijjāyogena viṣaṃyujjati, avijjāsavena anāsavo hoti, silabbatuparāmāsa-kāyaganthaṃ bhindati, diṭṭhūpādānaṃ na upādiyati.

Evam mahānisamsaṃ vadhakādivasena dassanaṃ
yasmā,

tasmā khandhe dhīro vadhakādivasena passeyyā ti.

Iti sādhujaṇapāmojjatthāya kate Visuddhimagge paññābhāvanādhikāre khandhaniddeso nāma cuddasamo paricchedo.

XV

PAÑÑARASAMO PARICCHEDO

ĀYATANA-DHĀTU-NIDDESO

[*Āyatanāni*]

Āyatanāni ti dvādasāyatanāni: cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ saddāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanan ti.

Tattha

Attha-lakkhaṇa-tāvatva-kama-sankhepa-vitthārā,

Tathā daṭṭhabbato ceva viññātabbo vinicchayo.

[*Attha-*] Tattha visesato tāva cakkhatī ti cakkhu; rūpaṃ assādati, vibhāveti cā ti attho. Rūpayatī ti rūpaṃ; vaṇṇavikāraṃ āpajjamānaṃ hadayangatabhāvaṃ pakāsetī ti attho. Suṇātī ti sotam. Sappatī ti saddo; udāhariyatī ti attho. Ghāyatī ti ghānaṃ; gandhayatī ti gandho; attano vatthum sūcayatī ti attho. Jīvitam avhayatī ti jivhā; rasanti taṃ sattā ti raso; assādentī ti attho. Kucchitānaṃ sāsavadhammānaṃ āyo ti kāyo. Āyo ti uppattideso. Phusi-yatī ti phoṭṭhabbānaṃ. Munātī ti mano. Attano lakkhaṇaṃ dhāraṇtī ti dhammo.

Avīsesato pana āyatanato, āyānaṃ tananato, āyatassa ca nayanato, āyatanan ti veditabbam. Cakkhurūpādisu hi taṃ taṃ dvārārammaṇā cittacetasikā dhammā sena sena anubhavanādinā kiccena āyatanti utṭhahanti ghaṭanti vāyamanāti ti vuttam hoti. Te ca āyabhnūte dhamme etāni tanonti vitthārentī ti vuttam hoti. Idaṃ ca anamatagge saṃsāre pavattam atīva āyatam saṃsāradukkham yāva na nivattati tāva nayante va pavattayantī ti¹ vuttam hoti. Iti sabbe

¹ S^h pavattentī ti.

p' ime dhammā āyatanato āyānaṃ tananato, āyatassa ca nayanato, āyatanam āyatanan ti vuccanti. Api ca nivāsaṭṭhānaṭṭhena¹ ākaraṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca āyatanam veditabbaṃ. Tathā hi loke issarāyatanam Vāsudevāyatanan ti² ādisu *nivāsaṭṭhānaṃ* āyatanan ti vuccati. Suvannaṇāyatanam rajatāyatanan ti ādisu *ākaro*. Sāsane pana:

*Manorame āyatane sevanti naṃ vihangamā ti*³

ādisu *sumosaraṇaṭṭhānaṃ*. Dakkhiṇāpatho gunnaṃ āyatanan ti ādisu *sañjātideso*. *Tatra tatr'eva sakkebhābhatam pāpunāti sati sati āyatane ti*⁴ ādisu *kāraṇam*. Cakkhu-ādisu cā pi te te cittacetasiṅkā dhammā nivasanti tadāyattavuttitāyā ti cakkhādayo ca nesaṃ *nivāsaṭṭhānaṃ*. Cakkhādisu ca te ākiṇṇattā tan-nissitattā tad-ārammaṇattā cā ti cakkhādayo nesaṃ *ākaro*, cakkhādayo ca *samosaraṇaṭṭhānaṃ* tattha tattha vatthudvārārammaṇavasena samosaraṇato. Cakkhādayo ca nesaṃ *sañjātideso* tan-nissayārammaṇabhāvena tatth'eva uppattito. Cakkhādayo ca nesaṃ *kāraṇam* tesam abhāve abhāvato ti. Iti nivāsaṭṭhānaṭṭhena ākaraṇaṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena cā ti imehi pi kāraṇehi ete dhammā āyatanam āyatanan ti vuccanti. Tasmā yathāvuttena atthena cakkhu ca tam āyatanaṃ cā ti cakkhāyatanam . . . pe . . . dhammā ca te āyatanaṃ cā ti dhammāyatanan ti. Evaṃ tāv' ettha atthato viññātabbo vinicchayo.

Lakkhaṇā ti cakkhādinam lakkhaṇato p' ettha viññātabbo vinicchayo. Tāni ca pana tesam lakkhaṇāni Khandhaniddese⁵ vuttanayen'eva veditabbāni.

Tāvatvato ti tāvabhāvato idaṃ vuttaṃ hoti: cakkhādayo pi hi dhammā eva. Evaṃ sati dhammāyatanam icceva avatvā, kasmā dvādasāyatanāni ti vuttāni ti ce ?

Cha viññāṇakāyupattidvārārammaṇavavattānato, idha channaṃ viññāṇakāyānaṃ dvārābhāvena ārammaṇabhā-

¹ *The remainder of the paragraph is reproduced in Sum. Vil. 124 f. and Asl. 140 f.*

² Cf. *Jāt.* iv, 82.

⁴ *M.* i, 494.

³ *A.* iii, 43.

⁵ *Above*, 443 f.

vena ca vavatthānato ayam etesaṃ bhedo hoti ti dvādasavuttāni. Cakkhuviññānavithipariyāpannassa hi viññānakāyassa cakkhāyatanam eva uppattidvāraṃ, rūpāyatanam eva c' ārammaṇaṃ. Tathā itarāni itaresaṃ. Chatthassa pana bhavangamanasankhāto manāyatanekadeso va uppattidvāraṃ asādhāraṇaṃ eva ca dhammāyatanam ārammaṇaṃ ti. Iti channaṃ viññānakāyānaṃ uppattidvārārammaṇavavatthānato dvādasavuttāni ti. Evam ettha tāvatvato viññātabbo vinicchayo.

Kamato ti idhā pi pubbe vuttesu uppattikkamādisu desa-nākkamo va yujjati. Ajjhattikesu hi āyatanesu sanidassana-sappaṭighavisayattā cakkhāyatanam pākaṭaṃ ti paṭhamam desitaṃ. Tato anidassana-sappaṭighavisayāni sotāyatanādīni. Atha vā dassanānuttariya-savanānuttariyahetubhāvena bahūpakārattā ajjhattikesu cakkhāyatana-sotāyatanāni paṭhamam desitāni. Tato ghānāyatanādīni ti. Pañcannaṃ pi gocaravisayattā ante manāyatanam. Cakkhāyatanādīnam pana gocarattā tassa tassa antarantarāni bāhiresu rūpāyatanādīni. Api ca viññānuppattikāraṇavavatthānato pi ayam etesaṃ kamo veditabbo. Vuttañ c' etaṃ:—*cakkhuṃ paṭicca rūpe ca uppajjati cakkhuviññānaṃ . . . pe . . . manam paṭicca dhamme ca uppajjati manoviññānaṃ* ti.¹ Evam kamato p' ettha viññātabbo vinicchayo.

Sankhepavithārā ti sankhepato hi manāyatanassa ceva dhammāyatanekadesassa ca nāmena tad-avasesānañ ca āyatanānaṃ rūpena sangahitattā dvādasā pi āyatanāni nāma-rūpamattam eva honti. Vitthārato pana, ajjhattikesu tāva, cakkhāyatanam jātivaseṇa cakkhupasādamattam eva, pac-caya-gati-nikāya-puggalabhedato pana anantappabhedam. Tathā sotāyatanādīni cattāri. Manāyatanam kusalākusala-vipākakiriyaviññānabhedena ekūnanavuttipabhedam ekavissuttarasatappabbhedañ ca. Vatthupaṭipadādibhedato pana anantappabhedam. Rūpa-sadda-gandha-rasāyatanāni visabhāgapaccayādibhedato anantappabhedāni. Phoṭṭhabbāyatanam pathavīdhātu-tejodhātu-vāyudhātuvasena tippa-

¹ *M.* i, 111 f.; iii, 285; *which inserts* (P.T.S. ed.) *ca also after cakkhu, etc.* *S.* iv, 67; 87, *which inserts same.*

bhedam, paccayādibhedato anekappabhedam. Dhammāyatanaṃ vedanā-saññā-sankhārakkhandhasukhumarūpanibbānānaṃ sabhāvanānattabhedato anekappabhedan ti evaṃ sankhepavithārā viññātabbo vinicchayo.

Daṭṭhabbato ti ettha pana sabbān' eva sankhatāni āyatanāni anāgamanato aniggamanato ca daṭṭhabbāni. Na hi tāni pubbe udayā kutoci āgacchanti, na pi uddhamvayā kuhiñci gacchanti. Atha kho pubbe udayā appaṭiladdhasabhāvāni, uddhamvayā paribhinna-sabhāvāni, pubbantāparantavemajjhe paccayāyattavuttitāya avasāni pavattanti, tasmā anāgamanato aniggamanato ca daṭṭhabbāni. Tathā nirihakato avyāpārato ca, na hi cakkhu-rūpādinaṃ evaṃ hoti: aho vata amhākaṃ sāmaggiaṃ viññānaṃ nāma uppajjeyyā ti! Na ca tāni viññānuppādanatthaṃ dvārabhāvena vatthubhāvena ārammaṇabhāvena vā ihanti. Na vyāpāram āpajjanti, atha kho dhammatā v'esā yaṃ cakkhurūpādisāmaggiaṃ cakkhuvīññānādīni sambhavanti ti, tasmā nirihakato avyāpārato ca daṭṭhabbāni. Api ca ajjhāttikāni suññagāmo viya daṭṭhabbāni dhuvasubhasukhattabhāvavirahitattā, bāhirāni gāmaghātaka-cora viya ajjhāttikānaṃ abhighātakattā. Vuttañ c' etam:—*Cakkhu, bhikkhave, haññati manāpāmanāpehi rūpehi* ti¹ vitthāro. Api ca ajjhāttikāni cha pāṇakā viya² daṭṭhabbāni, bāhirāni tesam gocarā viyā ti. Evam ettha daṭṭhabbato viññātabbo vinicchayo.

Idaṃ tāva āyatanānaṃ vitthārakathāmukhaṃ.

[*Dhātuyo*]

Tad-anantarā pana dhātuyo ti atṭhārasa dhātuyo:—cakkhudhātu rūpadhātu cakkhuvīññānadhātu, sotadhātu sad-dadhātu sotavīññānadhātu, ghānadhātu gandhadhātu ghānavīññānadhātu, jivhādhātu rasadhātu jivhāvīññānadhātu, kāyadhātu phoṭṭhabbadhātu kāyavīññānadhātu, manodhātu dhammadhātu manovīññānadhātu, ti. Tattha:

Atthato lakkhaṇādihi kama-tāvatva sankhato
paccayā atṭha daṭṭhabbā, veditabbo vinicchayo.

Tattha *atthato* ti cakkhatī ti cakkhu, rūpayatī ti rūpaṃ cakkhussa viññānaṃ cakkhuvīññānaṃ ti evam ādinā tāva

¹ S. iv, 175.

² *Ibid.* 198 f.

nayena cakkhādīnaṃ visesatthato veditabbo vinicchayo. Avisesena vidahati dhīyate vidhānaṃ, vidhīyate etāya, ettha vā dhīyatī ti dhātu. Lokiyā hi dhātuyo kāraṇabhāvena vavatthitā hutvā suvaṇṇarajatādīdhātuyo viya suvaṇṇarajatādi anekappakāraṃ saṃsāradukkhaṃ vidahanti; bhārahārehi ca bhāro viya sattehi dhīyante dhāriyanti ti attho. Dukkha vidhānamattam eva c' etā avasavattanato. Etāhi ca kāraṇabhūtāhi saṃsāradukkhaṃ sattehi anuvidhīyati. Tathā vihitaṇ ca taṃ etāsveva dhīyati ṭhapīyati ti attho. Iti cakkhādisu ekeko dhammo yathāsambhavaṃ vidahati dhīyatī ti ādinā atthavasena dhātū ti vuccati. Api ca yathā titthiyānaṃ attā nāma sabhāvato natthi, na evam etā, etā pana attano sabhāvaṃ dhārentī ti dhātuyo. Yathā ca loke vicittā haritālanamanosilādayo selāvayavā dhātuyo ti vuccanti, evam etā pi dhātuyo viya dhātuyo, vicittā h' ete nāṇaṇeyyāvayavā ti. Yathā vā sarīrasankhātassa samudāyassa avayavabhūtesu rasasonitādisu aññamaññavisabhāgalakkhaṇaparicchinnesu dhātusamaññā, evam etesu pi pañcakkhandhasankhātassa attabhāvassa avayavesu dhātusamaññā veditabbā. Aññamaññavisabhāgalakkhaṇaparicchinna h' ete cakkhādayo ti. Api ca dhātū ti nijjīvamattass' ev' etaṃ adhivacanam. Tathā hi Bhagavā: *chadhāturo ayaṃ bhikkhu puriso* ti¹ ādisu jīvasaññāsamūhanatthaṃ dhātudesanaṃ akāsī ti. Tasmā yathāvuttena atthena cakkhu ca taṃ dhātu ca cakkhudhātu . . . pe . . . manoviññāṇaṇ ca taṃ dhātu ca manoviññāṇadhātū ti evaṃ tāv' ettha atthato veditabbo vinicchayo.

Lakkhaṇādito ti cakkhādīnaṃ lakkhaṇādito p' ettha veditabbo vinicchayo. Tāni ca pana nesaṃ lakkhaṇādīni Khandhaniddese² vuttanayen' eva veditabbāni.

Kamato ti idhā pi pubbe vuttesu uppattikkamādisu desanākkamo va yujjati.³ So ca pan' āyaṃ hetuphalānupubbavavatthānavasena vutto. Cakkhudhātu rūpadhātū ti idaṃ hi dvayaṃ hetu, cakkhuviññāṇadhātū ti phalaṃ. Evaṃ sabbattha.

Tāvavato ti tāvabhāvato idaṃ vuttam hoti: tesu tesu hi

¹ M. iii, 239. ² See above, pp. 444 f., 455, 461 f. ³ Ibid. p. 477.

Suttābhidhammappadesesu ābhā dhātu subhā dhātu, ākāsañcāyatanadhātu viññāṇañcāyatanadhātu ākiñcaññāyatanadhātu nevasaññā-nāsaññāyatanadhātu saññāvedayitanirodhadhātu,¹ kāmādhātu vyāpādadhātu vihiṃsādhātu,² nekkhammadhātu avyāpādadhātu avihiṃsādhātu,³ sukhadhātu dukkhadhātu somanassadhātu domanassadhātu upekkhādhātu,⁴ avijjādhātu⁵ ārambhadhātu nikkamadhātu parakkamadhātu,⁶ hinadhātu majjhimadhātu paṇīthadhātu,⁷ pathaviḍdhātu āpodhātu tejodhātu vāyodhātu ākāśadhātu viññāṇadhātu,⁸ sankhatadhātu asankhatadhātu,⁹ anekadhātu nānādhātu¹⁰ loko ti evam ādayo aññā pi dhātuyo dissanti.

Evam sati sabbāsam vasena paricchedam akatvā, kasmā atthārasā ti ayam eva paricchedo kato ti ce? Sabhāvato vijjamānānam sabbadhātūnam tad-antogadhattā. Rūpadhātu yeva hi ābhādhātu, subhādhātu pana rūpādiṭṭhābaddhā. Kasmā? Subhanimittattā. Subhanimittam hi subhādhātu, tañ ca rūpādivinimuttam na vijjati. Kusala-vipākārammaṇā vā rūpādayo eva subhādhātū ti rūpādimattam ev' esā. Ākāsañcāyatanadhātu-ādisu cittam manoviññāṇadhātu yeva, sesā dhammadhātu. Saññāvedayitanirodhadhātu pana sabbāvato natthi. Dhātudvayanirodhāmatam eva hi sā, kāmādhātu-dhammadhātumatam vā hoti. Yath' āha:—*tattha katamā kāmādhātu?*—*Kāmapaṭisaṃyutto takko vitakko micchāsankappo ti.*¹¹ Atthārasā pi vā dhātuyo. Yath' āha:—*hetthato Avīci-nirayaṃ pariyantaṃ karivā uparito Paranimmita-Vasavattideve anto karivā yaṃ etasmim antare etth' āvacarā, ettha pariyāpannā khandhā dhātu āyatanā rūpā vedanā saññā sankhārā viññāṇam: ayaṃ vuccati kāmādhātu ti.*¹²

¹ S. ii, 150. ² *Ibid.* 151 f. D. iii, 215; A. iii, 447.

³ S. ii, 152; D. iii, 215; A. iii, 447. ⁴ *Vibh.* 85.

⁵ S. ii, 153. ⁶ A. i, 4; iii, 338; *Vibh.* 85. ⁷ S. ii, 154.

⁸ D. iii, 247; M. iii, 239 f.; S. ii, 248; iii, 231, 234.

⁹ *Dhs.* §§ 1085, 1086; 1438, 1439.

¹⁰ A. i, 22; v, 33, 37; cf. S. ii, 140 f. ¹¹ *Vibh.* p. 86.

¹² *Vibh. ibid.*; *Dhs.* § 1280, which ends with dhammā kamāvacarā, not kāmādhātu.

Nekkhammadhātu dhammadhātu eva. *Sabbe pi kusalā dhammā nekkhammadhātū* ti¹ vacanato manoviññādhātu pi hoti yeva.

Vyāpāda-vihimsā-avyāpāda-avihimsā-sukhadukkha-soma-nassadomanass' upekkhā-avijjā-ārambha-nikkama-parak-kamadhātuyo dhammadhātu yeva.

Hīna-majjhima - paṇitadhātuyo aṭṭhārasa - dhātumattam eva. Hīnā hi cakkhādayo hīnā dhātu, majjhimā paṇitā majjhimā ceva paṇitā ca. Nippariyāyena pana akusalā dhammadhātu manoviññādhātuyo hīnā dhātu; lokiyā kusalāvyākatā ubho pi cakkhudhātu-ādayo ca majjhimadhātu; lokuttarā pana dhammadhātu manoviññādhātuyo paṇitadhātu.

Pathavi-tejo-vāyodhātuyo phoṭṭhabbadhātu yeva. Āpo-dhātu ākāsadhātu ca dhammadhātu yeva. Viññādhātu cakkhuviññādi satta viññādhātu sankhepo yeva.

Sattarasa dhātuyo dhammadhātu ekadeso ca sankhatā dhātu. Asankhatā pana dhātu dhammadhātu ekadeso va. Anekadhātu-nādhātu-loko pana aṭṭhārasadhātuppabheda-mattam evā ti. Iti sabhāvato vijjamānānam sabbadhātūnam tad-antogadhattā aṭṭhāras' eva vuttā ti. Api ca vijānanasabhāve viññāpe jīvasaṇṇīnam saṇṇāsamūhanattham pi aṭṭhāras' eva vuttā. Santi hi sattā vijānanasabhāve viññāpe jīvasaṇṇīno. Tesam cakkhu-sota-ghāna-jivhā-kāya-manodhātu-manoviññādhātubhedena tassa anekataṃ cakkhurūpādi-paccayāyattavuttitāya aniccataṃ ca pakāsetvā dīgharattānusayitaṃ jīvasaṇṇam samūhanitukāmena Bhagavatā aṭṭhārasa dhātuyo pakāsitā. Kiṃ ca bhiyyo tathā veneyyajjhāsayavasena ca. Ye ca imāya anatisankhepavittthārāya desapāya veneyyasattā, tad-ajjhāsayavasena ca aṭṭhāras' eva pakāsitā.

Sankhepavittthāranayena tathā tathā hi
dhammaṃ pakāsayati esa yathā yathā 'ssa,
saddhammatejavihatam vilayaṃ khaṇena
veneyyasattahadāyesu tamo payāti ti.

Evam ettha tāvatvato veditabbo vinicchayo.

Sankhato ti cakkhudhātu tāva jātito eko dhammo tveva

sankham gacchati cakkhupasādasena; tathā sota-ghāna-jivhā-kāya-rūpa-sadda-gandha-rasadhātuyo sotappasādādivasena. Phoṭṭhabbhadhātu pana pathavi-tejo-vāyo-vasena tayo dhammā ti sankham gacchati. Cakkhuviññādhātu kusalā-kusalavipākavasena dve dhammā ti sankham gacchati; tathā sota-ghāna-jivhā-kāyaviññādhātuyo. Manodhātu pana pañcadvārāvajanakusalākusalavipākasampañcchanavasena tayo dhammā ti sankham gacchati. Dhammadhātu tinnaṃ arūpakkhandhānaṃ soḷasannaṃ sukhumarūpānaṃ asankhatāya ca dhātuyā vasena vīsati dhammā ti sankham gacchati. Manoviññādhātu sesakusalākusalāvyākataviññānavasena chasattati dhammā ti sankham gacchati. Evam ettha sankhato pi veditabbo vinicchayo.

Paccayā ti ettha ca cakkhudhātu tāva cakkhuviññādhātuyā vippayutta-purejāta-atthi-avigata-nissay'-indriya-paccayānaṃ vasena chahi paccayehi paccayo hoti. Rūpadhātu purejāta-atthi-avigat'-ārammaṇapaccayānaṃ vasena catūhi paccayehi paccayo hoti. Evam sotaviññādhātu-ādīnaṃ sotadhātu-saddadhātu-ādayo. Pañcannaṃ pana nesam āvajjanamanodhātu anantara-samanantara-natthi-vigatānantarūpanissayavasena pañcahi paccayehi paccayo hoti; tā ca pañca pi sampañcchanamanodhātuyā; tathā sampañcchanamanodhātu santīraṇamanoviññādhātuyā; sa ca voṭṭhapanamanoviññādhātuyā; voṭṭhapanamanoviññādhātu ca javanamanoviññādhātuyā. Javanamanoviññādhātu pana ananatarāya javanamanoviññādhātuyā tehi c' eva pañcahi āsevanapaccayena cā ti chahi paccayehi paccayo hoti. Esa tāva pañcadvāre nayo. Manodvāre pana bhavangamanoviññādhātu āvajjanamanoviññādhātuyā, āvajjanamanoviññādhātu ca javanamanoviññādhātuyā purimehi pañcahi paccayehi paccayo hoti. Dhammadhātu pana sattannaṃ pi viññādhātūnaṃ saha-jāta-añña-mañña-nissaya-sampayutta-atthi-avigatādihi bahudhā paccayo hoti. Cakkhudhātu-ādayo pana ekaccā ca dhammadhātu ekaccāya manoviññādhātuyā ārammaṇapaccayādihi pi paccayā honti. Cakkhuviññādhātu-ādīnañ ca na kevalaṃ cakkhurūpādayo paccayā honti, atha kho ālokādayo pi. Ten' āhu pubbācariyā: cakkhurūpāloka-manasikāre paṭicca uppajjati

cakkhuviññāṇaṃ; sotasaddavivaramanasikāre paṭicca up-
pajjati sotaviññāṇaṃ; ghānagandhavāyumanasikāre paṭicca
uppajjati ghānaviññāṇaṃ; jivhārasa-āpamanasikāre paṭicca
uppajjati jivhāviññāṇaṃ; kāyaphoṭṭhabba-pathavīmanasi-
kāre paṭicca uppajjati kāyaviññāṇaṃ; bhavangamanadham-
mamanasikāre paṭicca uppajjati manoviññāṇaṃ ti. Ayam
ettha sankhepo.

Vitthārato pana paccayappabhedo Paṭिकासamuppādanid-
dese āvibhavissatī ti¹ evam ettha paccayato pi veditabbo
vinicchayo.

Daṭṭhabbato ti daṭṭhabbato p' ettha vinicchayo veditabbo
ti attho. Sabbā eva hi sankhatadhātuyo pubbantāparanta-
vivittato dhuvasubhasukhattabhāvasuññato paccayāyatta-
vuttito ca daṭṭhabbā. Visesato pan' ettha bheritalam viya
cakkhudhātu daṭṭhabbā, daṇḍo viya rūpadhātu, saddo
viya cakkhuviññāṇadhātu. Tathā ādāsatalaṃ viya cakkhu-
dhātu, mukhaṃ viya rūpadhātu, mukhanimittaṃ viya cak-
khuviññāṇadhātu. Atha vā ucchutilā viya cakkhudhātu,
yantacakkayaṭṭhi viya rūpadhātu, ucchurasatelāni viya cak-
khuviññāṇadhātu. Tathā adharāraṇī² viya cakkhudhātu,
uttarāraṇī viya rūpadhātu, aggi viya cakkhuviññāṇadhātu.
Esa nayo sotadhātu-ādisu. Manodhātu pana yathāsambhavato
cakkhuviññāṇadhātu-ādināṃ purecarānucarā viya daṭṭhabbā.
Dhammadhātuyā vedanākkhandho sallam iva, sūlam iva ca
daṭṭhabbo. Saññāsankhārakkhandhā vedanā sallasūlayogā
ātura viya puthujjanānaṃ vā saññā āsā dukkhajana-
nato rittamuṭṭhi viya; ayathābhuccanimittagāhakato vana-
migo viya. Sankhārā paṭisandhiyaṃ pakkipanato angā-
rakāsuyaṃ khipanakapurisā viya, jātidukkhānubandhato
rājapurisānubandhacorā viya. Sabbānatthāvahassa khandha-
santānassa hetuto visa rukkhajāni viya, rūpaṃ nānāvi-
dhupaddavanimittato khuracakkaṃ³ viya daṭṭhabbam.

Asankhatā pana dhātu amatato santato khemato ca daṭ-
ṭhabbā. Kasmā? Sabbānatthāvahassa paṭipakkhabhūtattā.

¹ Chapter XVII.

² B^{hm} adhāraṇī.

³ S^h uracakkaṃ.

Manoviññānadhātu ārammaṇesu vavatthānābhāvato araṇ-
 ñamakkato viya, duddamanato assakhaḷunko viya, yattha-
 kāmanipātito vehāsakkhittadaṇḍo viya, lobhadosādi-nānap-
 pakārakilesavesayogato ranganaṭo viya daṭṭhabbā ti.

*Iti sādhujaṇapāmojjatthāya kate Visuddhi-magge paññā-
 bhāvanādhikāre Āyatanadhātuniddeso nāma pannarasamo
 paricchedo.*

XVI

SOLASAMO PARICCHEDO

INDRIYA-SACCA-NIDDESO

[*Indriyāni*]

Dhātūnam anantaram uddiṭṭhāni pana indriyānī ti bāvī-satindriyāni: cakkhundriyam sotindriyam ghānindriyam jivhindriyam kāyindriyam manindriyam, itthindriyam purisindriyam jīvitindriyam, sukhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam, sad-dhindriyam viriyindriyam satindriyam samādhindriyam paññindriyam, anaññātāññassāmītindriyam aññindriyam aññātāvindriyan ti. Tattha

Atthato lakkanādihi kamato ca vijāniyā

bhedābheda tathā kiccā bhūmito ca vinicchayam.

[*Atthato*] Tattha cakkhādīnam tāva cakkhati ti cakkhū ti ādinā nayena attho pakāsito. Pacchimesu pana tisu paṭhamam pubbabhāge anaññātam amataṃ padaṃ catusaccadham-mam vā jānissāmī ti evam paṭipannassa uppajjanato indriyaṭṭhasambhavato ca *anaññātāññassāmītindriyan* ti vuttaṃ. Dutiyam ājānanato indriyaṭṭhasambhavato ca *aññindriyam*. Tatiyam aññātāvino catusu saccesu niṭṭhitaññānakiccassa khīṇāsavassa uppajjanato indriyaṭṭhasambhavato ca *aññātāvindriyam*.

Ko pana nesam indriyaṭṭho nāmā ti ? Indalingaṭṭho indriyaṭṭho; indadesitaṭṭho indriyaṭṭho; indadiṭṭhaṭṭho indriyaṭṭho; indasitṭhaṭṭho indriyaṭṭho; indajutṭhaṭṭho indriyaṭṭho: so sabbo pi idha yathāyogam yujjati. Bhagavā hi sammāsambuddho paramissariyābhāvato indo, kusalākusalañ ca kamam kammesu kassaci issariyābhāvato. Ten' ev' ettha kam-

masañjanitāni tāva indriyāni kuṣalākusalakammaṃ ullingenti. Tena ca siṭṭhāni ti indalingatṭhena indasiṭṭhatṭhena ca indriyāni. Sabbān' eva pan' etāni Bhagavatā yathābhūtatō pakāsitāni abhisambuddhāni cā ti indadesitatṭhena indadiṭṭhatṭhena ca indriyāni. Ten' eva Bhagavatā munindena kānici gocarāsevanāya, kānici bhāvanāsevanāya sevitāni ti indajutṭhatṭhenā pi indriyāni. Api ca ādhipaccasankhātena issariyatṭhenā pi etāni indriyāni. Cakkhuviññāṇādippavattiyam hi cakkhādīnaṃ siddham ādhipaccam, tasmim tikkhe tikkhattā, mande mandattā ti. Ayam tāv' ettha atthato vinicchayo.

Lakkhanādīhī ti lakkhaṇa-rasa-paccupatṭhāna-padaṭṭhānehi pi cakkhādīnaṃ vinicchayaṃ vijāniyā ti attho. Tāni ca nesam lakkhaṇādīni Khandhaniddese vuttān' eva.¹ Paññindriyādīni hi cattāri atthato amoho yeva. Sesāni tattha sarūpen' eva āgatāni.

Kamato ti ayam pi desanākkamo va.

Tattha ajjhattadhammapariññāya ariyabhūmipaṭilābho hoti ti attabhāvapariyāpannāni *cakkhundriyādīni* paṭhamam desitāni.

So pana attabhāvo yaṃ dhammam upādāya itthi ti vā puriso ti vā sankham gacchati, ayam so ti nidassanattham tato *itthindriyam purisindriyañ* ca; so duvidho pi jīvitindriya-paṭibaddhavuttī ti nāpanattham tato *jīvitindriyam*.

Yāva tassa pavatti, tāva etesam vedayitānaṃ anivatti. Yañ ca kiñci vedayitam sabbam taṃ dukkhan ti nāpanattham tato *sukhindriyādīni*.

Taṃ nirodhattham pana ete dhammā bhāvetabbā ti paṭipattidassanattham tato *saddhādīni*.

Imāya paṭipattiyā esa dhammo paṭhamam attani pātu-bhavati ti paṭipattiyā amoghabhāvadassanattham tato *anaññātānaṃ assāmīti indriyam*. Tass' eva phalattā tato anantaram bhāvetabbato ca tato *aññindriyam*. Tato param bhāvanāya imassa adhigamo, adhigate ca pana imasmim natthi kiñci uttarikaraṇīyaṃ ti nāpanattham ante paramassāsabhūtam *aññātāvindriyam* desitan ti ayam ettha kamo.

Bhedābhedā ti jīvitindriyass' eva c' ettha bhedo. Taṃ hi rūpajīvitindriyaṃ arūpajīvitindriyaṃ ti duvidhaṃ hoti. Sesānaṃ abhedo ti evaṃ ettha bhedābhedato vinicchayaṃ vijāniyā.

Kiccā ti kiṃ indriyānaṃ kiccaṃ ti ce ? Cakkhundriyassa tāva: *cakkhāyatanaṃ cakkhuvīññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo* ti vacanato¹ yaṃ taṃ indriyapaccayabhāvena sādhetabbaṃ attano tikkaṃ mandādi bhāvena cakkhuvīññānādi-dhammānaṃ tikkaṃ mandādi sankhātāṃ attakārānuvattāpanaṃ, idaṃ kiccaṃ. Evaṃ sotaghānajivhākāyānaṃ manindriyassa pana saha-jātadhammānaṃ attano vasavattāpanaṃ;² jīvitindriyassa saha-jātadhammānupālanaṃ; itthindriyapurisindriyānaṃ itthipurisalinganimittakuttākuppakārānuvidhānaṃ; sukhadukhasomanassadomanassindriyānaṃ saha-jātadhamme abhivhavitvā yathāsakaṃ olārikākārānupāpanaṃ; upekkhindriyassa santapaṇītamajjhātārānupāpanaṃ; saddhādīnaṃ paṭipakkhābhivhavanaṃ sampayuttadhammānaṃ ca pasannākārādibhāvasampāpanaṃ; anaññātāññassamītiindriyassa saññojanattayappahānaṃ³ c' eva sampayuttānaṃ ca tappa-hānābhimukhabhāvakarānaṃ; aññindriyassa kāmarāgavyāpādāditanukaraṇappahānaṃ c' eva saha-jātānaṃ ca attano vasānuvattāpanaṃ; aññātāvindriyassa sabbakiccesu ussukappahānaṃ c' eva amatābhimukhabhāvapaccayatā ca sampayuttānaṃ ti evaṃ ettha kiccato vinicchayaṃ vijāniyā.

Bhūmito ti cakkhu-sota-ghāna-jivhā-kāya-itthi-purisa-sukha-dukkha-domanassindriyāni c' ettha kāmāvacarāṇ' eva. Manindriya-jīvitindriya-upekkhindriyāni saddhā-viriya-satisamādhi-paññindriyāni ca catubhūmipariyāpannāni. Somanassindriyaṃ kāmāvacara-rūpāvacara-lokuttaravasena bhūmittayapariyāpannaṃ. Avasāne tīṇi lokuttarāṇ' evā ti evaṃ ettha bhūmito pi vinicchayaṃ vijāniyā.⁴ Evaṃ hi vijānanto:

Samvegabahuḷo bhikkhu tīto indriyasamvare,

Indriyāni pariññāya dukkhass' antaṃ karissatī ti.

Idaṃ indriyānaṃ vitthārakathāṃ mukhaṃ.

¹ *Tikapattihāna.*

³ *All editions so, not samy°.*

² *Sh vase vatt°.*

⁴ *Bhm vijāneyya.*

[*Saccāni*]

Tad-anantarāni pana saccāni ti cattāri ariyasaccāni: dukkham ariyasaccam, dukkhasamudayam ariyasaccam, dukkhanirodho ariyasaccam, dukkhanirodhagāminipaṭipadā ariyasaccan ti.

Tattha:

Vibhāgato nibbacana-lakkhaṇādippabhedato atthathuddhārato ceva anūnādhikato tathā.

Kamato jāti-ādīnam nicchayā ñāṇakiccato anto-gatānam pabhedā upamāto catukkato.

Suññatekavidhādīhi sabhāgavisabhāgato vinicchayo veditabbo viññunā sāsana-kkame.

Tattha *vibhāgato* ti dukkhādīnam hi cattāro cattāro atthā vibhattā tathā avitathā anaññathā, ye dukkhādīni abhisam-entehi abhisametabbā. Yath' āha:—*dukkhassa pīḷanatto sankhataṭṭho santāpaṭṭho vipariṇāmatṭho . . . ime cattāro dukkhassa dukkhaṭṭhā tathā avitathā anaññathā. Samudayassa āyūhanatto nidānatṭho samyogatto palibodhatṭho . . . Nirodhassa nissaranatto vivekatṭho asankhataṭṭho amatatto . . . maggassa niyyānatṭho hetutṭho dassanatṭho adhipateyyatto . . .*¹

Ime cattāro maggassa maggaṭṭhā tathā avitathā anaññathā ti. Tathā dukkhassa pīḷanatto sankhataṭṭho santāpaṭṭho vipariṇāmatṭho abhisamayatto ti evam ādi. Iti evam vibhattānam catunnam catunnam atthānam vasena dukkhādīni veditabbāni ti. Ayam tāv' ettha vibhāgato vinicchayo.

Nibbacana-lakkhaṇādippabhedato ti ettha pana *nibbacanato* tāva: idha *du* iti ayam saddo kucchite dissati; kucchitam hi puttam dupputto ti vadanti. *Kham*-saddo pana tucche; tuccham hi ākāsam khan ti vuccati. Idañ ca paṭhamasaccam kucchitam aneka-upaddavādhiṭṭhānato, tuccham bāla-jana-parikappitadhuvasubhasukhattabhāvavirahitato, tasmā kucchitattā tucchattā ca dukkhan ti vuccati.

¹ Cf. *Pts.* i, 118, where for each 'truth' a fifth attribute is added at the dotted hiatus. On the three words expressing truth cf. *D.* iii, 273 f.; *S.* v, 430 f.; and below, p. 495.

Sam iti ca ayam saddo samāgamo sametan ti ādisu saṃyogam dīpeti. *U* iti ayam uppannam uditan ti ādisu uppattim. *Aya*-saddo kāraṇam dīpeti. Idañ cā pi dutiyasaccam avasesapaccayasamāyoge sati dukkhass' uppattikāraṇam. Iti dukkhassa saṃyoge uppattikāraṇattā dukkhasamudayan ti vuccati.

Tatīyasaccam pana yasmā *ni*-saddo abhāvaṃ, *rodha*-saddo ca cāraṇam dīpeti, tasmā abhāvo ettha saṃsāracāra-kasankhātassa dukkharodhassa sabbagatisuññattā; samadhi-gate vā tasmim saṃsāracāra-kasankhātassa dukkharodhassa abhāvo hoti tappatīpakkhattā ti pi dukkhanirodhan ti vuccati. Dukkhasa vā anuppādanirodhapaccayattā dukkhanirodhan ti.

Catutthasaccam pana yasmā etam dukkhanirodham gacchati ārammaṇavasena tad-abhimukhabhūtattā, paṭipadā ca hoti dukkhanirodhappattiyā, tasmā dukkhanirodhagāminipaṭipadā ti vuccati. Yasmā pan' etāni Buddhādayo ariyā paṭivijjhanti, tasmā ariyasaccāni ti vuccanti. Yath' āha:—*cattār' imāni, bhikkhave, ariyasaccāni. Katamāni?* . . . pe . . . *imāni kho, bhikkhave, cattāri ariyasaccāni.*¹ Ariyā imāni paṭivijjhanti, tasmā ariyasaccāni ti vuccanti ti.

Api ca ariyassa saccāni ti pi ariyasaccāni, yath' āha: *sadevake, bhikkhave, loke* . . . pe . . . [*sadeva-*] *manussāya Tathāgato ariyo, tasmā ariyasaccāni ti vuccanti* ti.²

Atha vā ekesam abhisambuddhattā ariyabhāvasiddhito pi ariyasaccāni, yath' āha:—*imesam kho, bhikkhave, catunnam ariyasaccānam yathābhūtam abhisambuddhattā Tathāgato araham sammāsambuddho ariyo*³ *ti vuccati*⁴ ti.

Api ta kho pana ariyāni saccāni ti pi ariyasaccāni. *Ariyāni* ti tathāni-avitathāni avisamvādakāni ti attho; yath' āha:—*imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni, tasmā*⁵ *ariyasaccāni ti vuccanti* ti⁶ *evam ettha nibbacanato vinicchayo veditabbo.*

Katham lakkhaṇādippabhedato ti? Ettha hi bādhanalakkha-

¹ S. v, 433, etc.

² Ibid.

³ Omitted in P.T.S. ed.

⁴ Ibid. p. 433.

⁵ P.T.S. ed. adds -ti-ha.

⁶ S. v, 431.

nam dukkhasaccam, santāpanarasam, pavattipaccupaṭṭhānam; pabhavalakkhaṇam samudayasaccam, anupaccheda-karaṇarasam, palibodhapaccupaṭṭhānam; santilakkhaṇam nirodhasaccam, accutirasam, animittapaccupaṭṭhānam; niyyānalakkhaṇam maggasaccam, kilesappahānarasam, vuṭṭhānapaccupaṭṭhānam. Api ca pavattipavattana-nivattinivattanalakkhaṇāni paṭipāṭiyā. Tathā sankhatatanhā asankhatadassanalakkhaṇāni cā ti evam ettha lakkhaṇādip-pabbhedato vinicchayo veditabbo.

Atthattthuddhārato cevā ti ettha pana atthato tāva ko saccaṭṭho ti ce? Yo paññācakkhunā upaparikkhamānānam māyā va viparīto maricī va viṣamvādako titthiyanam attā va anupalabbhasabhāvo ca na hoti, atha kho bādhanappabhavasantiniyyānappakārena tacchāviparītābhūtabhāvena ariyañānassa gocaro hoti yeva. Esa aggilakkhaṇam viya lokapakati viya ca tacchāviparītābhūtabhāvo saccaṭṭho ti veditabbo. Yath' āha:—*idam dukkhan ti, bhikkhave, tatham etam, avitatham etam, anaññatham etan ti*¹ vitthāro. Api ca:

Nābādhakam yato dukkham, dukkhā aññam na bādha-kam,

bādhakattaniyāmena tato saccam idam matam.

Tam vinā nāññato dukkham, na hoti na ca tam tato, dukkha hetuniyāmena iti saccam visattikā.

Nāññā nibbānato santi santam na ca na tam yato, santabhāvanīyāmena tato saccam idam matam.

Maggā aññam na niyyānam aniyyāno na cāpi so tacchanīyyānabhāvattā iti so saccasammato.

Iti tacchāvipallāsa-bhūtabhāvam catusvapi dukkhādisvapi sesena saccaṭṭham āhu paṇḍitā ti.

Evam atthato vinicchayo veditabbo.

Katham *atthuddhārato*? Idhā 'yam saccasaddo anekesu atthesu dissati, seyyathīdam:

*saccam bhaṇe na kujjheyyā ti*²

ādisu vācāsacce.

*Sacce thitā samanabrāhmaṇā cā ti*³

¹ S. v, 430.

² Dh. p. 224.

³ Not traced.

ādisu viratisacce.

*Kasmā nu saccāni vadanti nānā
pavādiyāse kusalāvadānā ti*¹

ādisu diṭṭhisacce.

*Ekam hi saccam na dutiyan ti*²

ādisu paramatthasacce Nibbāne ceva magge ca.

*Catunnam ariyasaccānam kati kusalā ti*³ ādisu ariyasacce. Svāyam idhā pi ariyasacce vattatī ti evam ettha atthuddhārato pi vinicchayo veditabbo.

Anūnādhikato ti kasmā pana cattār' eva ariyasaccāni vuttāni anūnāni anadhikāni ti ce ? Aññassāsambhavato, aññatarassa ca apaneyyābhāvato. Na hi etehi aññam adhikam vā etesaṃ vā ekam pi apaṇetabbam sambhoti. Yath' āha:—*idha, bhikkhave, āgaccheyya samaṇo vā brāhmaṇo vā n' etaṃ dukkham ariyasaccam, aññam dukkham ariyasaccam. Aham etaṃ dukkham ariyasaccam thapetvā aññam dukkham ariyasaccam paññāpessāmī ti n' etaṃ thānam vijjati ti*⁴ ādi. Yathā c' āha:—*Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya n' etaṃ dukkham paṭhamam ariyasaccam yaṃ samaṇe-na Gotamena desitaṃ, aham etaṃ dukkham paṭhamam ariyasaccam paccakkhāya aññam dukkham paṭhamam ariyasaccam paññāpessāmī ti n' etaṃ thānam vijjati ti*⁵ ādi. Api ca pavattim ācikkhanto Bhagavā sahetukam ācikkhi, nivattiñ ca sa-upāyam. Iti pavatti nivatti tad-ubhayahetūnam etaṃ paramato cattār' eva vuttāni. Tathā pariññeyya-pahātabbasacchikātabba-bhāvetabbānam, taṇhāvatthu taṇhā taṇhā-nirodha-taṇhānirodhūpāyānam; ālaya-ālayārāmatā ālayasamugghāta-ālayasamugghātūpāyānañ ca vasenā pi cattār' eva vuttāni ti evam ettha anūnādhikato vinicchayo veditabbo.

Kamato ti ayam pi desanākkamo va. Ettha ca olārikattā sabbasattasādhāraṇattā ca suviññeyyan ti dukkhasaccam paṭhamam vuttam; tass' eva hetudassanattham tad-anantaram samudayasaccam; hetunirodhā phalanirodho ti nāpanattham kato nirodhasaccam; tad-adhigamupāyadassanattham ante maggasaccam.

¹ *Sn. ver. 885.*

² *Ibid. ver. 884.*

³ *Vibh. 112. S^h omits ariya°.*

⁴ *Not traced.*

⁵ *S. v, 428, but has bhikkhu, not bhikkhave.*

Bhavasukhassādagathitānam¹ vā sattānam samvegajana-
nattham paṭhamam dukkham āha. Tam neva akatam
āgacchati, na issaranimmānādito hoti; ito pana hoti ti nāpa-
nattham tad-anantaram samudayam. Tato sahetukena duk-
khena abhibhūtattā samviggaṃānasānam dukkhanissaraṇa-
gavesīnam nissaraṇadassanena assāsajanānattham nirodham.
Tato nirodhādhigamattham nirodhasampāpakam maggan
ti evam ettha kamato vinicchayo veditabbo.

[*Dukkhaniddeso*]

Jāti-ādīnam nicchayā ti ye te ariyasaccāni niddisantena
Bhagavatā: *jāti pi dukkhā, jarā pi dukkhā, maraṇam pi*
dukkham, sokaparidevadukkhadomanassupāyāsā pi dukkhā,
appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam
p' iccham na labhati tam pi dukkham, sankhittena pañcupādā-
nakkhandhā dukkhā ti² *dukkhaniddese dvādasa dhammā:*
yāyam tanhā ponobbhavikā nandīrāgasahagatā tatra tatrā-
bhinandinī, seyyathīdam: kāmataṇhā bhavataṇhā vibhava-
taṇhā ti³ *samudayaniddese tividhā tanhā;—yo tassā yeva*
taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo
*ti*⁴ *evam nirodhaniddese atthato ekam eva Nibbānam;—*
katamam dukkhanirodhagāminī paṭipadā ariyasaccam? Ayam
eva ariyo aṭṭhangiko maggo, seyyathīdam . . . pe . . . sammā-
samādhī ti⁵ *evam magganiddese aṭṭha dhammā ti iti catun-*
nam saccānam niddese jāti-ādayo dhammā vuttā, tesam
jāti-ādīnam nicchayā pi ettha vinicchayo veditabbo. Sey-
yathīdam: ayam hi jātisaddo anekattho. Tathā h' esa:
ekam pi jātim, dve pi jātiyo ti⁶ *ettha bhava āgato. Atthi, Visā-*
khe, Niganthā nāma samana-jātī ti⁷ *ettha nikāye. Jāti dvīhi*
khandhehi sangahitā ti⁸ *ettha sankhatalakkhaṇe. Yam mātu-*
kucchismiṃ paṭhamam cittaṃ uppannam, paṭhamam viññā-
nam pātubhūtam, tad-upādāya sā v' assa jātī ti⁹ *ettha paṭi-*

¹ Sh^o gatitānam.

² D. ii, 305; M. iii, 249, etc. Vibh. 99.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ D. i, 81, etc.

⁷ A. i, 206. Editions all sic, not -jātikā.

⁸ Dhk. 15.

⁹ Not traced.

sandhiyam. *Sampatijāto, Ānanda, Bodhisatto* ti¹ ettha pasū-tiyam. *Akkhitto anupakuttho jātivādenā* ti² ettha kule. *Yato 'haṃ, bhagini, ariyāya jātīyā jāto* ti³ ettha ariyasile. Svāyam idha gabbhaseyyakānaṃ paṭisandhito paṭṭhāya yāva mātukucchimhā nikkhamanaṃ tāva pavattesu khandhesu. Itaresam paṭisandhikhandhesvevā ti daṭṭhabbo. Ayam pi ca pariyāyakathā va.

Nippariyāyato pana tattha tattha nibbattamānānaṃ sat-tānaṃ ye ye kandhā pātubhavanti tesam tesam paṭhama-pātubhāvo jāti nāma. Sā pan' esā tattha tattha bhava paṭha-mābhinibbattilakkhaṇā, niyyātanarasā, atitabhavato idha ummujjanapaccupaṭṭhānā, dukkhavicittatāpaccupaṭṭhānā vā. Kasmā pan' esā dukkhā ti ce? Anekesaṃ dukkhānaṃ vatthubhāvato; anekāni hi dukkhāni, seyyathidaṃ: dukkha-dukkhaṃ, vipariṇāmadukkhāṃ, sankhāradukkhāṃ, paṭic-channadukkhāṃ, appaṭicchannadukkhāṃ, pariyāyadukkhāṃ, nippariyāyadukkhāṃ ti. Tattha kāyika-cetasikā dukkhā vedanā sabhāvato ca nāmato ca dukkhattā *dukkhadukkhāṃ* ti vuccati. Sukhā-vedanā-vipariṇāmena dukkhupattihetuto *vipariṇāmadukkhāṃ*. Upekkhāvedanā ceva sesā ca tebhū-makā sankhārā udayabbayapparipīlitattā⁴ *sankhāradukkhāṃ*. Kaṇhasūla-dantasūlarāgajaparilāha-dosajaparilāhādi-kāyika-cetasiko ābādho pucchitvā jānitabbato upakkamassa ca apākaṭabhāvato *paṭicchannadukkhāṃ* nāma, apākaṭaduk-khāṃ ti pi vuccati. Dvattimsakammakāraṇādisamuṭṭhāno ābādho apucchitvā va jānitabbato upakkamassa ca pākaṭa-bhāvato *appaṭicchannadukkhāṃ* nāma, pākaṭadukkhāṃ ti pi vuccati. Thapetvā dukkhadukkhāṃ, sesaṃ Dukkhasaccavi-bhange āgatam.⁵ Jāti-ādisabbam pi tassa tassa dukkhassa vatthubhāvato *pariyāyadukkhāṃ*. Dukkhadukkhāṃ pana *nippariyāyadukkhāṃ* ti vuccati.

Tatrā 'yaṃ jāti yaṃ tam Bālapaṇḍitasuttādisu⁶ Bhagavatā pi upamāvasena pakāsitaṃ āpāyikaṃ dukkhāṃ, yaṃ ca suga-tiyam pi manussaloke gabbhokkanti-mūlakādiibhedam duk-

¹ M. iii, 123, quoted Sum. V. i, 61.

² A. iii, 152.

³ M. ii, 103.

⁴ B^{hm} °paṭipīl°.

⁵ Vibh. 99 f.

⁶ M. iii, 163 f. (No. 129); cf. D. ii, 305 f.

kham uppajjati, tassa vatthubhāvato dukkhā. Tatridam gabbhokkanti-mūlakādibhedam dukkham: ayam hi satto mātukucchimhi nibbattamāno na uppalapadumapunḍarīkādisu nibbattati, atha kho heṭṭhā āmāsayaṣṣa uparipak-kāsayaṣṣa udarapaṭalapitṭhikaṇṭakānam vemajjhe paramasambādhe tibbandhakāre nānākunapagandhaparibhāvita-paramaduggandhapavanavicarite adhimattajegucche kucchipadese pūtimaccha-pūtikummāsacandanikādisu kimi viya nibbattati. So tattha nibbatto dasamāse mātukucchisambhavena usmanā¹ puṭapākam viya paccamāno piṭṭhapiṇḍi viya sediyamāno samiñjana-pasāraṇādi-rahito adhimattam dukkham anubhoti ti idam tāva gabbhokkantimūlakam dukkham.

Yam pana so mātu sahasā upakkhalanagamananisīdana-vuṭṭhānaparivattanādisu surādhuttahatthagato eḷako viya, ahituṇḍikahatthagato sappapotako viya ca ākaḍḍhanaparikaḍḍhana-odhūnana-niddhūnanādinā upakkamena adhimattam dukkham anubhavati; yañ ca mātu sītūdakapānakāle sītanarakūpapanno viya, uñhayāgubhattādi-ajjhoharaṇakāle angāravutṭhisamparikiṇṇo viya, loṇambilādi-ajjhoharaṇakāle khārāpatacchakādi-²kammakāraṇapatto viya, tibbam dukkham anubhoti, idam gabbhanariharaṇamūlakam dukkham.

Yam pan' assa mūlhagabbhāya mātuyā mittāmaccasuhaj-jādihi pi adassanārahe dukkhuppattiṭṭhāne chedanaphālanādihi dukkham uppajjati, idam gabbhavipattimūlakam dukkham.

Yam vijāyamānāya mātuyā kammajehi vātehi parivattetvā narakapapātam viya, atibhayānakam yonimaggam paṭipātiyamānassa paramasambādhena yonimukhena tālacchiggalena viya, nikkadḍhiyamānassa mahānāgassa narakasattassa viya, ca sanghātapabbatehi vicuṇṇiyamānassa dukkham uppajjati, idam vijāyanamūlakam dukkham.

Yam pana jātassa taruṇavaṇasadisasukhumālasarīrassa hatthagahaṇa-nahāpana-dhovana-colaparimajjanādikāle sūcimukhakhuradhārāhi vijjhanaphālanasadisam dukkham uppajjati, idam mātukucchito bahinikkhamanamūlakam dukkham.

Yam tato param pavattiyam attanā va attānam vadhentas-
sa acelakavatādivasena¹ ātāpanaparitāpanānuyogam-anuyut-
tassa kodhavasena abhuñjantassa ubbandhantassa ca duk-
kham uppajjati, idam attūpakkamamūlakam dukkham.

Yam pana parato vadhabandhanādini anubhavantassa up-
pajjati, idam parūpakkamamūlakam dukkhan ti.

Iti imassa sabbassā pi dukkhassa ayam jāti vatthum eva
hoti. Ten' etam vuccati:

Jāyetha no ce narakesu satto tatth' aggidāhādikam
appasayham
labhetha dukkham nu kuhiṃ patiṭṭham icc' āha dukkhā
ti muni 'dha jātim.

Dukkham tiracchesu kasāpatodadaṇḍābhighātādibha-
vam anekam,
yan tam katham tattha bhaveyya jātim vinā tahiṃ jāti
tato pi dukkhā.

Petesu dukkham pana khuppiāsā vātātapādippabha-
vam vicittam,
yasmā ajātassa na tattha atthi tasmā pi dukkham muni
jātim āha.

Tibbandhakāre ca asayhasīte lokantare yam asuresu duk-
kham,
na tam bhava tattha na c' assa jāti yato ayam jāti tato
pi dukkhā.

Yañ cā pi gūthanarake viya mātugabbhe
satto vasam ciramato bahi nikkhamañ ca,
pappoti dukkham atighoram idam pi natthi
jātim vinā iti pi jāti ayam² hi dukkhā.

Kim bhāsitena bahunā nanu yam kuhiñci
atthi 'dha kiñci-d-api dukkham idam kadāci,
nev' atthi jāti virahena yato mahesi
dukkhā ti sabbapaṭhamam imam āha jātīn ti.

Ayam tāva jātiyam vinicchayo.

¹ Sh acel°.

² Sh jāti-r-ayam.

Jarā pi dukkhā ti ettha duvidhā jarā; sankhatalakkhaṇaṇ ca khaṇḍiccādi-sammato santatīyaṃ ekabhavapariyāpannakhandhapurāṇabhāvo ca; sā idha adhippetā. Sā paṇ'esā jarā khandhaparipākalakkhaṇā, maraṇūpanayanarasā, yobbanavināsapaccupaṭṭhānā,¹ dukkhā sankhāradukkhabhāvato ceva dukkhavattuto ca. Yaṃ hi angapaccangasithilībhāva - indriyavikāravirūpatā yobbanavināsa¹-balūpaghāta²-satimativippavāsa - paraparibhavādi anekapaccayaṃ kāyika-cetasikadukkhaṃ uppajjati, jarā tassa vatthu. Ten' etaṃ vuccati:—

Angānaṃ sithilībhāvā indriyānaṃ vikārato
yobbanassa vināsenā balassa upaghātato,

Vippavāsaśatādīnaṃ puttadārehi attano
apassādanīyato ceva bhiyyo bālattapattiyā;

Pappoti dukkhaṃ yaṃ macco, kāyikaṃ mānaṣaṃ tathā
sabbhaṃ etaṃ jarāhetu yaṣmā tasmā jarā dukkhā³ ti.

Ayaṃ jarāyaṃ vinicchayo.

Maraṇaṃ pi dukkhaṇ ti etthā pi duvidhaṃ maraṇaṃ: sankhatalakkhaṇaṇ ca yaṃ sandhāya vuttaṃ: *jarāmaranaṃ dvīhi khandhehi sangahitaṇ* ti.⁴ Ekabhavapariyāpannañjīvitindriyappabandhavicchedo ca. Yaṃ sandhāya vuttaṃ:—*niccaṃ maraṇato bhayaṇ* ti.⁵ Taṃ idha adhippetāṃ. Jātipaccayā maraṇaṃ upakkamamaraṇaṃ sarasamaraṇaṃ āyukkhayamaranaṃ puññakkhayamaranaṇ ti pi tass' eva nāmaṃ. Tayidaṃ cuttilakkhaṇaṃ, viyogarasāṃ, gativippavāsapaccupaṭṭhānaṃ. Dukkhaṣṣa paṇa vatthubhāvato dukkhaṇ ti veditabbhaṃ. Ten' etaṃ vuccati:

Pāpassa pāpakammādi nimittāṃ anupassato
bhaddassā 'pasāhantassa viyogaṃ piyavatthukaṃ.

Miyamānaṣsa⁶ yaṃ dukkhaṃ mānaṣaṃ avisesato sabbesaṇ
cā pi yaṃ sandhibandhanacchedanādikaṃ.

¹ B^{hm} yobbanna-.

² S^h viriyāvasāda-.

³ *So all edns.*

⁴ *Dhk.* 15.

⁵ *Sn.* ver. 576.

⁶ B^{hm} Piyamānaṣsa.

Vitujjamānadhammānaṃ hoti dukkhaṃ sarīrajaṃ
asayhamappatikāraṃ dukkhass' etass' idaṃ yato
maraṇaṃ vatthu ten' etaṃ, dukkhaṃ icc' eva bhāsitaṃ ti.
Ayaṃ maraṇe vinicchayo.

Sokādisu soko nāma ñātivyaśanādīhi¹ phutṭhassa cittasan-
tāpo. So, kiñcāpi atthato, domanassam eva hoti. Evaṃ
sante pi anto nijjhānalakkhaṇo, cetaso pariṇhāpanaraso,
anusocanapaccupaṭṭhāno. Dukkho pana dukkhadukkhato,
dukkhavatthuto ca. Ten' etaṃ vuccati:

Sattānaṃ hadayaṃ soko viśasallam va tujjati²
aggitatto va nārāco bhusaṃ va dahate puna.

Samāvahati ca vyādhi³ jarāmaraṇabhedaṇaṃ
dukkhaṃ pi vividhaṃ yasmā, tasmā dukkho ti vuccatī ti.
Ayaṃ soke vinicchayo.

Paridevo nāma ñātivyaśanādīhi³ phutṭhassa vacīpalāpo.
So lālappanalakkhaṇo, guṇadosakittanaraso, sambhama-
paccupaṭṭhāno.⁴ Dukkho pana sankhāradukkhabhāvato,
dukkhavatthuto ca. Ten' etaṃ vuccati:

Yam sokasallavihatō paridevaṃ māno
kaṇṭhotṭhatālutaśasajam appasayhaṃ,
bhiyyo 'dhiṃ attam adhiḡacchati yeva dukkhaṃ
dukkho ti tena Bhagavā paridevaṃ āhā ti.

Ayaṃ parideve vinicchayo.

Dukkhaṃ nāma kāyikaṃ dukkhaṃ. Taṃ kāyapīlanalak-
khaṇaṃ, duppaññānaṃ domanassakaraṇarasaṃ, kāyikābā-
dhapāccupaṭṭhānaṃ. Dukkhaṃ pana dukkhadukkhato mā-
nasadukkhāvaḡhanaṃ ti. Ten' etaṃ vuccati:—

Pīleti kāyikaṃ idaṃ dukkhaṃ ca mānaśaṃ bhiyyo
janayati yasmā, tasmā dukkhaṃ ti viśesato vuttan ti.

Ayaṃ dukkhe vinicchayo.

¹ Shⁿ, as before, follows the B. form -byasana.

² Shⁿ quoted from Sammoha-Vinodanī: sallam viya vitujjati.

³ See previous note.

⁴ Shⁿ sangama°.

Domanassam nāma mānasam dukkham. Tam cittapīlanalakkhaṇam, manovighātarasam, mānasavyādhipaccupaṭṭhānam. Dukkham pana dukkhadukkhato, kāyikadukkhāvahanato ca. Cetodukkhasamappitā hi kese pakiriya kandanti, urāni paṭipimsanti,¹ āvaṭṭanti, vivaṭṭanti, uddham pādam papatanti, sattham aharanti, visam khādanti, rajjuyā ubbandhanti, aggim pavisanti ti [tam]² nānappakārakam dukkham anubhavanti. Ten' etaṃ vuccati:—

Pīleti' yato cittaṃ kāyassa ca pīlanam samāvahati
dukkhan ti domanassam vidomanassā tato ahū ti.

Ayaṃ domanasse vinicchayo.

Upāyāso nāma nātivyaśanādihi phutṭhassa adhimattacetodukkhappabhāvito doso yeva. Sankhārakkhandha-pariyāpanno eko dhammo ti eke. So cittaparidahanalakkhaṇo, nitthunanaraso, visādapaccupaṭṭhāno. Dukkho pana sankhāradukkhabhāvato, cittaparidahanato kāyavisādanato ca. Ten' etaṃ vuccati:—

Cittassa ca paridahanā kāyassa visādanā ca adhimattam
yaṃ dukkham upāyāso janeti, dukkho tato vutto ti.

Ayaṃ upāyāse vinicchayo.

Ettha ca mandagginā anto bhājane pāko viya soko, tikkhaginā paccamānassa bhājanato bahi nikkhamanam viya *paridevo*, bahi nikkhantāvasesassa nikkhamituṃ appahontassa anto bhājane yeva yāva parikkhayā pāko viya *upāyāso* daṭṭhabbo.

Appiyasampayogo nāma amanāpehi sattasankhārehi samodhānam. So anīṭṭhasamodhānalakkhaṇo, cittavighātākaraṇaraso, anattabhāvapaccupaṭṭhāno. Dukkho pana dukkhavattuto. Ten' etaṃ vuccati:—

Disvā appiye dukkham paṭhamam hoti cetasi,
tad-upakkamasambhūtam atha kāye yato idha.

Tato dukkhadvayassā pi vatthuto so mahesinā
dukkho vutto ti viññeyyo appiyeḥi samāgamo ti.

Ayaṃ appiyasampayoge vinicchayo.

¹ B^{hm} paṭipisanti.

² Only in B^{hm}.

Piṇḍavippayogo nāma manāpehi sattasankhārehi vinābhāvo. So itthavattuvipiyogalakkhaṇo, sokuppādanaraso, vyanapaccupattāṇo. Dukkho pana sokadukkhassa vatthuto. Ten' etaṃ vuccati:—

Nātidhanādiviyogā sokasarasamappitā vitujjanti

Bālā yato tato yaṃ dukkho ti mato viya vippayogo ti.

Ayaṃ piṇḍavippayoge vinicchayo.

Yam p' icchaṃ na labhati ti ettha: aho vata mayaṃ na jātiddhammā assāmā¹ ti¹ ādisu alabbhaneyyavattusū icchā va yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ ti vuttā. Sa alabbhaneyyavattū-icchānalakkhaṇā, tappariyesanarāsā, tesāṃ appattipaccupattāṇā. Dukkhaṃ pana dukkhavattuto. Ten' etaṃ vuccati:—

Taṃ taṃ patthayamānānaṃ tassa tassa alābhato
yaṃ vighātamayaṃ dukkhaṃ sattānaṃ idha jāyati.

Alabbhaneyyavattūnaṃ patthanā tassa kāraṇaṃ
yasmā, tasmā Jino dukkhaṃ icchitālābhaṃ abravī ti.

Ayaṃ icchitālābhe vinicchayo.

Sankhittena pañcupādānakkhandhā dukkhā ti ettha pana:—

Jātippabhutikaṃ dukkhaṃ yaṃ vuttaṃ idha tādinaṃ
avuttaṃ yaṃ ca taṃ sabbhaṃ vinā etena vijjati.

Yasmā, tasmā upādānakkhandhā sankhepato ime
dukkhā ti vuttā dukkhantadesakena Mahesinā.

Tathā hi indānaṃ iva pāvako, lakkhaṃ iva paharaṇāni, gorūpaṃ viya dāṃsamakasādayo, khettaṃ iva lāyaka, gāmaṃ viya gāmaghātaka, upādānakkhandhapañcakam eva jāti-ādayo nānappakārehi vibādhentā tiṇalatādini viya bhūmiyaṃ, pupphaphalapallavāni viya rukkhesu, upādānakkhandhesu yeva nibbattanti. Upādānakkhandānaṃ ca ādi-dukkhaṃ jāti, majjhe dukkhaṃ jarā, pariyośanadu-kkhaṃ maraṇaṃ. Māraṇantikadu-kkhābhigghātena pariḍayhanadu-kkhaṃ soko. Tad-asahanato lāpappanadu-kkhaṃ paridevo. Tato dhātuk-khobhasankhāta - anitthaphoṭṭhabbasamāyogato kāyassa ābādhana-dukkhaṃ dukkhaṃ. Tena bādhiyamānānaṃ pu-

thujjanānaṃ tattha paṭighuppattito cetobādhanakaṃ dukkhaṃ domanassaṃ. Sokādivuddhiyā janitavisādānaṃ anutthunanadukkhaṃ upāyāso. Manorathavighātappattānaṃ icchāvighātadukkhaṃ icchitālābho ti evaṃ nānappakārato upaparikkhiyamānā upādānakkhandhā va dukkhā ti. Yade tam ekamekaṃ dassetvā vuccamānaṃ anekehi pi kappehi na sakkā asesato vattum, tasmā taṃ sabbam pi dukkhaṃ, ekajalabindumhi sakalasamuddajalarasaṃ viya, yesu kesuci pañcasu upādānakkhandhesu sankhipitvā dassetum *sankhittena pañcupādānakkhandhā dukkhā* ti¹ Bhagavā avocā ti.

Ayaṃ upādānakkhandhesu vinicchayo.

Ayaṃ tāva dukkhaniddese nayo.

[*Samudayaniddeso*]

Samudayaniddese pana *yāyaṃ taṇhā* ti² yā ayaṃ taṇhā. *Ponobbhavikā* ti punabbhavakaraṇaṃ punabbhavo, punabbhavo³ sīlaṃ etissā ti ponobbhavikā. Nandirāgenasahagatā ti *nandirāgasahagatā*. Nandirāgena saddhiṃ atthato, ekattam eva gatā ti vuttam hoti. *Tatra tatrā 'bhinandinī* ti yatra yatra attabhāvo nibbattati, tatra tatrā 'bhinandinī.

*Seyyathīdanā*⁴ ti nipāto; tassa sā katarā ti ce ti attho. *Kāmatanḥā bhavatanḥā vibhavatanḥā* ti imā Paṭiccasamuppādaniddese āvibhavissanti.⁵ Idha panā 'yaṃ tividhā pi dukkhasaccassa nibbattakattḥena ekattam upanetvā dukkhasamudayaṃ ariyasaccan ti vuttā ti veditabbā.

[*Dukkhanirodhaniddeso*]

Dukkhanirodhaniddese *yo tassā yeva taṇhāyā* ti⁶ ādinā na yena samudayanirodho vutto. So kasmā ti ce? Samudayanirodhena dukkhanirodho, samudayanirodhena hi dukkhaṃ nirujjhati, na aññathā. Ten' āha:—

¹ D. ii, 305, 307.

² E.g., D. ii, 305.

³ Bh does not repeat this word. Bh^m punabbhavo.

⁴ Bh^m (as always) °idan.

⁵ Following chapter.

⁶ D. ii, 310.

*Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati,
evam pi¹ tanhānusaye anūhate
nibbattatī dukkham idam punappunan ti.²*

Iti yasmā samudayanirodhen' eva dukkham nirujjhati, tasmā Bhagavā dukkhanirodham desento samudayanirodhen' eva desesi. Sīhasamānavuttino hi Tathāgatā; te dukkham nirodhentā dukkhanirodhañ ca desentā hetumhi paṭipajjanti, na phale. Suvānavuttino pana titthiyā; te dukkham nirodhentā dukkhanirodhañ ca desentā attakilamathānuyogadesanādihi phale paṭipajjanti, na hetumhī ti. Evam tāva dukkhanirodhassa samudayanirodhavasena desanāya payojanam veditabbam. Ayam pan' attho:—*tassā yeva tanhāyā* ti tassā *ponobbhavikā* ti vatvā kāmataṇhādivasena vibhatta-*taṇhāya*.

Virāgo vuccati maggo. *Virāgā* vimuccatī ti hi vuttam. *Virāgena* nirodho *virāganirodho*. *Anusayasamugghātato* aseso *virāganirodho asesavirāganirodho*. *Atha* vā *virāgo* ti *pahānam* vuccati, tasmā aseso *virāgo* aseso nirodho ti *evam* p' *ettha* *yojanā* *daṭṭhabbā*. *Atthato* pana *sabbān'* eva *etāni* *Nibbānassa* *vevacanāni*. *Paramatthato* hi *dukkhanirodham ariyasaccaṇ* ti *Nibbānam* vuccati. *Yasmā* pana *taṃ āgama taṇhā* *virajjati* *ceva* *nirujjhati* ca, tasmā *virāgo* ti ca *nirodho* ti ca *vuccati*. *Yasmā* ca *tad-eva āgama tassā cāgādayo* *honti*, *kāmaguṇālayesu* c' *ettha* *eko* *pi ālayo* *natthi*, tasmā *cāgo paṭinissaggo mutti anālayo* ti *vuccati*.

Tayidaṃ santilakkhaṇam, accutirasam, assāsakaraṇarasam vā, *ānimittapaccupaṭṭhānam, nippapañcapaccupaṭṭhānam* vā. *Natth'* eva *Nibbānam, sasavisāṇam* *viya, anupalabbhaniyato* ti ce? Na, *upāyena upalabbhaniyato*. *Upalabbhati* hi *taṃ tad-anurūpapaṭipattisankhātena upāyena cetopariyaññena paresam lokuttaracittam* *viya, tasmā anupalabbhaniyato* *natthī* ti na *vattabbam*. Na hi *yam bālaputhujjanā* na *upalabbhanti, taṃ natthī* ti *vattabbam*. *Api* ca *Nibbānam natthī* ti na *vattabbam*. *Kasmā?* *Paṭipattiyā vañjhābhāvāpajja-*

¹ Sh *evam* hi.

² Dh. ver. 338.

nato. Asati hi Nibbāne sammādiṭṭhipurejavāya silādikhandhattayasangahāya samāpaṭipattiyaṃ vañjhabhāvo āpajjati, na cā 'yaṃ vañjhā Nibbānapāpanato ti. Na paṭipattiyaṃ vañjhābhāvāpatti abhāvapāpakattā ti ce? Na, atītānāga-tābhāve pi Nibbānapattiyaṃ abhāvato. Vattamānānam pi abhāvo Nibbānan ti ce? Na, tesam abhāvā sambhavato, abhāve ca avattamānabhāvāpajjanato. Vattamānakkhandhanissitamaggakkhaṇe ca sopādisesanibbānadhātupattiyā¹ abhāvadosato. Tadā kilesānam avattamānattā na doso ti ce? Na, ariyamaggassa niratthakabhāvāpajjanato. Evaṃ hi sati ariyamaggakkhaṇato pubbe pi kilesā na santi ti ariyamaggassa niratthakabhāvo āpajjati, tasmā akāraṇam etam. *Yo kho, āvuso, rūgakkhayo* ti² ādi-vacanato khayō Nibbānan ti ce? Na, arahattassā pi khayamattāpajjanato. Tam pi hi: *yo kho, āvuso, rūgakkhayo* ti ādinā nayena niddiṭṭham.

Kiñca bhiyyo Nibbānassa ittarakālādippattidosato. Evaṃ hi sati Nibbānam ittarakālaṃ sankhatalakkhaṇaṃ sammāvāyāmanirapekkhādhigamanīyabhāvaṃ ca āpajjati. Yasmā khayā paṭṭhāya na bhiyyo pavatti nāma hoti, tassa Nibbānabhāvato na doso ti ce? Na, tādissassa khayassa abhāvato. Bhāve pi c' assa vuttappakāradosānavattanato, ariyamaggassa ca Nibbānabhāvāpajjanato. Ariyamaggo hi dose khīṇeti, tasmā khayō ti vuccati. Tato ca paṭṭhāya na bhiyyo dosānam pavatti ti. Anuppattinirodhasankhātassa pana khayassa pariyāyena upanissayattā. Yassa upanissayo hoti, tad-upacārena khayō ti vuttam. Sarūpen' eva kasmā na vuttan ti ce? Atisukhumattā. Atisukhumatā c' assa Bhagavato apposukkābhāvāvahanato ariyena cakkhunā passitabbato ca siddhā ti. Tayidaṃ maggasaṃgaṇiṇā pattaṃbato asādhāraṇam, purimāya koṭiyā³ abhāvato appabhavam. Maggabhāve bhavāto na appabhavanti ce? Na, maggena anuppādanīyato. Pattaṃbham eva h' etam maggena, na uppādetabbam. Tasmā appabhavam eva. Appabhavattā ajarāmarāṇam. Pabhavajjarāmarāṇam abhāvato niccam.

¹ S^{bh} °dhātupp°.

² S. iv, 251.

³ S^b B^{hm} purimakotiya.

Nibbānass' eva aṇu-ādīnam pi niccabhāvāpattī ti ce ? Na, hetuno abhāvā. Nibbānassa niccattā te niccā ti ce ? Na, hetulakkhaṇassa anupapattito. Niccā uppādādīnam abhāvato Nibbānam viyā ti ce ? Na, aṇu-ādīnam asiddhattā. Yathā-vuttayuttisabbhāvato pana idam eva niccam, rūpasabhāvā-tikkamato arūpam. Buddhādīnam¹ niṭṭhāya visesābhāvato ekā va niṭṭhā. Yena bhāvanāya pattam, tassa kilesavūpasamam upādisesaṇ ca upādāya paññāpanīyattā saha upādisesena paññāpiyati ti sa-upādisesam. Yo c' assa samudayapahānena upahatāya hi kammaphalassa carimacittato ca uddham pavattikhandhānam anuppādanato uppannānaṇ ca antaradhānato upādisesābhāvo, tam upādāya paññāpanīyato natthi ettha upādiseso ti anupādisesam. Asithilaparakkamasiddhena ñānavisesena adhigamanīyato sabbaññūvacanato ca paramatthena sabhāvato Nibbānam nāvijjamānam. Vuttam h' etam: *atthi, bhikkhave, ajātam abhūtam akataṃ asankhataṃ* ti.²

Idam dukkhanirodhaniddese vinicchayakathāmukham.

[*Dukkhanirodhagāminipatipadāniddeso*]

Dukkhanirodhagāminipatipadāniddese vuttā pana aṭṭha dhammā kāmaṃ Khandhaniddese pi atthato pakāsītā yeva. Idha pana nesam ekakkhaṇe pavattamānānam visesāva-bodhanattham vadāma.

Sankhepatō hi catusaccapaṭivedhāya paṭipannassa yogino Nibbānārammaṇam avijjānusayasamugghātakam paññācakku *sammāditṭhi*. Sā sammādassanalakkhaṇā, dhātupakāsanarasā, avijjandhakāraviddhamsanapaccupaṭṭhānā. Tathā sampannaditṭhino tam sampayuttam micchāsankappanighātakam cetaso Nibbānapadābhiniropanam *sammāsan-kappo*. So sammācittābhiniropanalakkhaṇo, appanāraso, micchāsankappappahānapaccupaṭṭhāno. Tathā passato vitakayato ca tam sampayuttā va vacīduccaritasamugghātikā

¹ S^h consigns this and the next two sentences to a footnote as inserted only in 'M (=B) 1.' S^b puts it in the text. So do B^{hm}.

² *Itv.* p. 37; *Ud.* p. 80.

micchāvācāya virati *sammāvācā* nāma. Sā pariggahalak khaṇā, viramaṇarasā, micchāvācāppahānapaccupaṭṭhānā. Tathā viramato taṃ sampayuttā va micchākammantasa-mucchedikā pānātipātādivirati *sammākammanto* nāma. So samuṭṭhānalakkhaṇo,¹ viramaṇaraso, micchākammantappa-hānapaccupaṭṭhāno. Yā pan' assa tesam sammāvācā-sammākammantānaṃ² visuddhibhūtā taṃ sampayuttā va kuhanādi-upacchedikā micchājīvavirati sā *sammā-ājīvo* nāma. So vodānalakkhaṇo, nāyājīvappavattiraso, micchājīvappa-hānapaccupaṭṭhāno. Ath' assa yo tassā sammāvācākam-mantājīvasankhātāya sīlabhūmiyaṃ patiṭṭhitassa tad-anu-rūpo taṃ-sampayutto va kosajjasamucchedako viriyārambho esa *sammāvāyāmo* nāma. So paggahalakkhaṇo, anuppanna-akusalānuppādanādiraso, micchāvāyāmappahānapaccupaṭṭhāno. Tass' evaṃ vāyamato taṃ sampayutto va micchā-sativiniddhunano cetaso asammoso *sammāsati* nāma. Sā upaṭṭhānalakkhaṇā, asammussanarasā micchāsatiappahāna-paccupaṭṭhānā. Evaṃ anuttarāya satiyā saṃrakkhiyamā-nacittassa taṃ sampayuttā va micchāsamādhividdhamsikā cittekaggatā *sammāsamādhi* nāma. So avikkhepalakkhaṇo, samādhānaraso, micchāsamādhippahānapaccupaṭṭhāno ti.

Ayaṃ dukkhanirodhaḡāminipaṭipadāniddese nayo.

Evaṃ ettha jātī-ādīnaṃ vinicchayo veditabbo.

Nānakiccato ti³ saccañāṇassa kiccato pi vinicchayo veditab-bo. Duvidhaṃ hi saccañāṇaṃ anubodhañāṇaṃ paṭivedhañā-ṇaṇ ca.⁴ Tattha *anubodhañāṇaṃ* lokiyam anussavādivasena ni-rodhe magge ca pavattati. *Paṭivedhañāṇaṃ* lokuttaraṃ ni-ro-dhaṃ ārammaṇaṃ katvā kiccato cattāri saccāni paṭivijjhati. Yath' āha:—yo, bhikkhave, *dukkhaṃ passati dukkhasamuda-yam pi so passati, dukkhanirodham pi passati, dukkhaniro-dhaḡāminipaṭipadam pi passatī* ti⁵ sabbam vattabbaṃ. Taṃ pan' assa kiccaṃ Nānadassanavisuddhiyaṃ⁶ āvibhavissa-

¹ Sh samuṭṭhāpana°.

² Sh^b Bh^m sammāvācākamm°.

³ See above, p. 494.

⁴ Cf. S. v, 431 f.

⁵ S. v, 437.

⁶ Below, Chapter XXII.

ti. Yaṃ paṇ' etaṃ lokiyaṃ, tattha dukkhañāṇaṃ pariyuṭṭhānābhivhavasena pavattamānaṃ sakkāyaditṭhiṃ nivatteti, samudayañāṇaṃ uchedaditṭhiṃ, nirodhañāṇaṃ sassa-taditṭhiṃ, maggañāṇaṃ akiriyaditṭhiṃ. Dukkhañāṇaṃ vā dhuvasubhasukhattabhāvavirahitesu khandhesu dhuvasubhasukhattabhāvasankhātāṃ phale vippatipattim, samudayañāṇaṃ issarapadānakālasabhāvādihi loka pavattatī ti akāraṇe kāraṇābhimānapavattam hetumhi vippatipattim; nirodhañāṇaṃ arūpaloka-lokathūpikādisu apavaggagāha-bhūtaṃ nirodhe vippatipattim; maggañāṇaṃ kāmasukhallika-attakilamathānuyogappabhede avisuddhimagge visuddhimaggagāhavasena pavattam upāye vippatipattim nivatteti. Ten' etaṃ vuccati:—

Loke lokappabhava lokatthagame sive ca tadupāye.

Sammuyhati tāva nara na vijānāti yāva saccāni ti.

Evam ettha ñāṇakiccato pi vinicchayo veditabbo.

Antogadhānaṃ pabhedā ti dukkhasaccasmim hi, ṭhapetvā taṇhaṃ ceva anāsavadhamme ca, sesā sabbadhammā antogadhā. Samudayasacce chattimsa taṇhāvicaritāni.¹ Nirodhasaccaṃ asammissaṃ. Maggasacce sammāditṭhimukhena vimāṃsiddhipādapaññindriyapaññābaladhammavicaya-sambojjhangāni. Sammāsankappā padesena tayo nekkham-mavitakkādayo.² Sammāvācāpadesena cattāri vacīsucaritāni.³ Sammākammantāpadesena tīṇi kāyasucaritāni.⁴ Sammājīvamukhena appicchatā santuṭṭhitā ca. Sabbesaṃ yeva vā etesaṃ sammāvācākammantājīvaṇaṃ⁵ ariyakanta-silattā ariyakantasilassa ca saddhāhatthena paṭigahetabbattā tesāṃ atthitāya atthibhāvato saddhindriya-saddhābala-chandiddhipādā. Sammāvāyāmāpadesena catubbidhasam-mappadhāna - viriyindriyaviriyabala - viriyasambojjhangāni. Sammāsati apadesena catubbidhasatipaṭṭhānasatindriyasatibalasatisambojjhangāni. Sammāsamādhi apadesena savitakka-savicārādayo tayo samādhi citta-samādhi-samādhindriya-

¹ *Vibh.* 392, 396.

² *D.* iii, 215.

³ *A.* ii, 141.

⁴ *Cf. A.* i, 114.

⁵ *So also Sⁿ. See p. 510, n. 2.*

samādhibala-pīti-passaddhi-samādhi-upekkhā-sambojjhangāni antogadhāni ti. Evam ettha antogadhānaṃ pabhedato¹ pi vinicchayo veditabbo.

Upamāto ti bhāro viya hi dukkhasaccaṃ datṭhabbam, bhārādānaṃ iva samudayasaccaṃ, bhāranikkhepanaṃ iva nirodhasaccaṃ, bhāranikkhepanupāyo viya maggasaccaṃ.² Rogo viya ca dukkhasaccaṃ, roganidānaṃ iva samudayasaccaṃ, rogavūpasamo viya nirodhasaccaṃ, bhesajjam iva maggasaccaṃ. Dubbhikkham iva vā dukkhasaccaṃ, dubbuṭṭhi viya samudayasaccaṃ, subhikkham iva nirodhasaccaṃ, suvuṭṭhi viya maggasaccaṃ. Api ca verī-veramūla-verasamugghāta-verasamugghātupāyehi, visarukkha-rukkhamūla-mūlupaccheda-tadupacchedupāyehi, bhaya-bhayamūla-nibbhaya-tadadhigamupāyehi, orimatīramahogha-pārimatīrataṃ sampāpakavāyāmehi ca yojetvā p' etāni upamāto veditabbāni ti. Evam ettha upamāto vinicchayo veditabbo.

Catukkato ti³ atthi c' ettha dukkham na ariyasaccaṃ, atthi ariyasaccaṃ na dukkham, atthi dukkham ceva ariyasaccaṃ ca, atthi neva dukkham na ariyasaccaṃ. Esa nayo samudayādisu.

Tattha maggasampayuttā dhammā sāmāññaphalāni ca: *yad-aniccaṃ taṃ dukkhaṃ* ti vacanato⁴ sankhāradukkhatāya dukkham, na ariyasaccaṃ. Nirodho ariyasaccaṃ, na dukkham. Itaraṃ pana ariyasaccadvayaṃ siyā dukkham aniccato, na yassa pariññāya Bhagavati brahmacariyaṃ vussati tathatthena.⁵ Sabbākārena pana upādānakhandhapañcakaṃ dukkhaṃ ceva ariyasaccaṃ ca aññatra taṇhāya. Maggasampayuttā dhammā sāmāññaphalāni ca yassa pariññatthaṃ Bhagavati brahmacariyaṃ vussati tathatthena neva dukkham na ariyasaccaṃ. Evam samudayādisu pi yathāyogaṃ yojetvā catukkato p' ettha vinicchayo veditabbo.

*Suññatekaviḍḍhī*³ ti ettha suññato tāva paramatthena sabbān' eva saccāni vedaka-kāraka-nibbuta-gamakābhāvato suññāni ti veditabbāni. Ten' etaṃ vuccati:—

¹ Sh pabhedā.

² S. iii, 25.

³ See p. 494.

⁴ S. ii, 53; iii, 22 and *passim*.

⁵ Bhm °atṭhena.

Dukkham eva hi na koci dukkhito kārako na kiriyā va vijjati,
atthi nibbuti, na nibbuto pumā, maggam atthi, gamako na vijjati ti.

Atha vā:—

Dhuva-subha-sukhatta-suññam purimadvayamattasuññam amatapadam;

dhuva-sukha-attavirahito maggo iti suññatā tesu.

Nirodhasuññāni vā tīni; nirodho ca sesattayasuñño, phala-suñño vā ettha hetu. Samudaye dukkhassā 'bhāvato magge ca nirodhassa.¹ Na phalena sagabbho pakativādīnam pakati viya. Hetusuññā ca phalam dukkhasamudayānam nirodha-maggāna ca asamāvayā. Na hetusamavetaṃ hetuphalam samavāyavādīnam dvi-anukādi viya. Ten' etaṃ vuccati:—

Tayam idha nirodhasuññam tayena tenā pi nibbuti suññā. suñño phalena hetu phalam pi taṃ hetunā suññan ti

Evam tāva suññato vinicchayo vedītabbo.

¹ *The edns. punctuate these sentences differently :—S^h: Nirodhasuññāni vā tīni. Nirodho ca sesattayasuñño, phala-suñño vā ettha hetu, samudaye, etc. B^m has || phala-suñño vā || ettha hetusamudaye dukkhassābhāvato || magge, etc. B^h same as B^m, but dukkhassābhāvato magge, etc. The Tīkā has the following comment on the passage:—Kilesāsupaggharaṇaṭṭhena sāsavatā asubhatā ti katvā anāsavattā nirodhamaggā subhā eva, dukkhādīnaṃ pariyāyena samudayādi-bhāvo ca atthi, na pana nirodhabhāvo, nirodhassa vā na dukkhādi-bhāvo ti nirodhāvasesattayānam aññamaññasamāgītā ti āha nirodhasuññāni vā ti adi. Samudaye dukkhassa abhāvato ti ponobbhavikāya taṇhāya punabbhavassa abhāvato. Yathā vā pakativādīnam vikāravibhāvato pubbe paṭipalinā ca pakatibhāven' eva tiṭṭhanti, na evaṃ samudayasampayutam pi dukkham samudayabhāvena tiṭṭhati ti āha, samudaye dukkhassa abhāvato ti magge ca nirodhassa abhāvato ti sambandho, yathā avibhattehi pi vikārehi ahankāratam pattā visesindriyabhūtavisesehi pakatibhāven' eva tiṭṭhehi pakatisagabbhā icchitā pakativādīhi, evaṃ na phalena sagabbho hetū ti attho.*

Ekavidhādīhī ti sabbam eva c' ettha *dukkham* ekavidham pavattibhāvato, duvidham nāmarūpato, tividham kāmārūpārūpuppattibhāvabhedato,¹ catubbidham catu-āhārabhedato, pañcavidham pañcupādānakkhandhabhedato. *Samudayo* pi ekavidho pavattabhāvato, duvidho diṭṭhisampayuttāsampayuttato, tividho kāmabhavavibhavatanhābhedato, catubbhidho caturmaggaheyyato, pañcavidho rūpābhinandanādi-bhedato, chabbidho cha tanhākāyabhedato. *Nirodho* pi ekavidho asankhatadhātubhāvato, pariyāyena pana duvidho: sa upādisesa-anupādisesabhedato, tividho bhavattayavūpasamato, catubbidho caturmaggādhigamanīyato, pañcavidho pañcābhinandanavūpasamato, chabbidho cha tanhākāyakkhayabhedato. *Maggo* pi ekavidho bhāvetabbato, duvidho samathavipassanābhedato, dassanabhāvanābhedato vā, tividho khandhattayabhedato. Ayam hi sappadesattā nagaram viya rajjena nippadesehi tīhi khandhehi sangahito. Yath' āha:—*na kho, āvuso Visākha, ariyena atṭhangikena maggena tayo khandhā sangahitā. Tīhi ca kho, āvuso Visākha, khandhehi ariyo atṭhangiko maggo sangahito. Yā c' āvuso Visākha, sammāvācā yo ca sammākamanto yo ca sammā ājīvo, ime dhammā silakkhandhe sangahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhikkhandhe sangahitā. Yā ca sammādiṭṭhi yo ca sammāsankappo, ime dhammā paññākkhandhe sangahitā* ti.² Ettha hi sammāvācādayo tayo silam eva, tasmā te sajjātito silakkhandhena sangahitā. Kiñcāpi hi pāliyam: silakkhandhe ti bhummena niddeso kato, attho pana karaṇavasena' eva veditabbo. Sammāvāyāmādisu pana tisu samādhi attano dhammatāya ārammaṇa-ekaggabhāvena appetum na sakkoti, viriye pana paggahakiccaṃ sādheṇṇa satiyā ca apilāpanakiccaṃ sādheṇṇiyā laddhupakāro hutvā sakkoti.

Tatrā 'yam upamā: yathā hi: nakkhattam kilissāmā ti ñeyyānam pavittṭhesu tisu sahāyesu eko supupphitam cam-patharukkam disvā hattham ukkhipitvā gahetum pi na sakkuneyya, ath' assa dutiyo onamitvā piṭṭhim dadeyya; so tassa piṭṭhiyam thatvā pi kampamāno gahetum na

¹ Bh^m °ārūpapavatti°.

² M. i, 301.

sakuneyya; ath' assa itaro amsakūṭam upanāmeyya; so ekassa piṭṭhiyaṃ thatvā ekassa amsakūṭam olubbha yathāruci pupphāni ocinitvā pīlandhitvā nakkhattaṃ kīleyya, evaṃ sampadam idaṃ datṭhabbam. Ekato uyyānaṃ pavitṭhā tayo sahāyā viya hi ekato jātā sammāvāyāmadayo tayo dhammā. Supupphitacampako viya ārammaṇaṃ. Hatthaṃ ukkhipitvā pi gahetuṃ asakkonto viya attano dhammatāya ārammaṇe ekaggabhāvena appetuṃ asakkonto samādhi. Piṭṭhiṃ datvā onatasahāyo viya vāyāmo. Amsakūṭaṃ datvā ṭhitasahāyo viya sati. Yathā tesu ekassa piṭṭhiyaṃ thatvā ekassa amsakūṭaṃ olubbha itaro yathāruci pupphaṃ gahetuṃ sakkoti, evaṃ eva viriye paggahakiccaṃ sādheṇte satiyā ca apilāpanakiccaṃ sādheṇtiyā laddhūpakāro samādhi sakkoti ārammaṇe ekaggabhāvena appetuṃ. Tasmā samādhi yev' ettha sajjātito samādhikkhandhena sangahito, vāyāma-satiyo pana kiriyato sangahitā honti. Sammādiṭṭhi-sammāsankappesu pi paññā attano dhammatāya aniccaṃ dukkham anattā ti ārammaṇaṃ nicchetuṃ na sakkoti. Vitakke pana ākoṭetvā ākoṭetvā dente sakkoti. Kathaṃ? Yathā hi heraññike kahāpaṇaṃ hatthe ṭhapeṭvā sabbabhāgesu oloketukāmo samāno pi na cakkhutaṇe 'eva parivattetuṃ sakkoti, angulipabbehi pana parivattetvā parivattetvā ito c' ito ca oloketuṃ sakkoti,¹ evaṃ eva na paññā attano dhammatāya aniccādivasena ārammaṇaṃ nicchetuṃ sakkoti, abhiniropanalakkhaṇena pana āhanana-pariyāhananavasena vitakkena ākoṭentena viya parivattentena viya ca ādāyādāya dinnam eva nicchetuṃ sakkoti, tasmā idhā pi sammādiṭṭhi yeva sajjātito paññākkhandhena sangahitā, sammāsankappo paṇā kiriyavasena sangahito hoti. Iti imehi tihi khandhehi maggo sangahaṃ gacchati. Tena vuttaṃ tividho khandhat-tayabhedato ti. Catubbidho sotāpattimaggādivasen' eva. Api ca sabbān' eva saccāni ekavidhāni avitathattā abhiññeyyattā vā. Duvidhāni lokiyalokuttarato sankhatāsankhatato vā. Tividhāni dassanabhāvanāhi pahātabbato, appahātabbato ca. Catubbidhāni pariññeyyādibhedato ti evaṃ ettha ekavidhādīhi vinicchayo veditabbo.

¹ Cf. *above*, p. 437.

Sabhāgavisabhāgato ti sabbān' eva saccāni aññamaññaṃ sabhāgāni avitathato attasuññato dukkarapaṭivedhato ca. Yath' āha:—*Taṃ kiṃ maññasi, Ānanda, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā: yo vā dūrato va sukhumena tālacchiggaḷena asanaṃ atipāteyya ponkhānuponkhaṃ avirādhitaṃ, yo vā satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyā ti? Etad eva, bhante, dukkarataraṇ ceva durabhisambhavataraṇ ca: yo satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyā ti. Tato kho te, Ānanda, duppaṭivijjhataraṃ paṭivijjhanti: ye idaṃ dukkhaṃ ti yathābhūtaṃ paṭivijjhanti . . . pe . . . Ayaṃ dukkhanirodha-gāminipatipadā ti yathābhūtaṃ paṭivijjhanti ti.*¹ Visabhāgāni salakkhaṇavattānato. Purimāni ca dve sabhāgāni duravagāhattena gambhīrattā lokiyattā sāsavattā ca. Visabhāgāni phala-hetubhedato pariññeyyappahātābato ca. Pacchimāni pi dve sabhāgāni gambhīrattena duravagāhattā lokuttarattā anāsavattā ca. Visabhāgāni visayavisayībhedato sacchikātabba-bhāvetābato ca. Paṭhamatatiyāni cā pi sabhāgāni phalāpadesato. Visabhāgāni sankhatāsankhatato. Dutiya-catutthāni cā pi sabhāgāni hetu-apadesato. Visabhāgāni ekantakusalākusalato. Paṭhamacatutthāni cā pi sabhāgāni sankhatato. Visabhāgāni lokiya-lokuttarato. Dutiya-tatiyāni cā pi sabhāgāni nevasekhā-nāsekhābhāvato. Visabhāgāni sarammaṇānārammaṇato.

Iti evaṃ pakārehi nāyehi ca vicakkhaṇo

vijañña ariyasaccānaṃ sabhāgavisabhāgatan ti.

Iti sādhujaṇapāmojjattāya kate Visuddhimagge paññābhāvanā-dhikāre Indriya-saccaniddeso nāma soḷasamo paricchedo.

¹ S. v, 454.

XVII

SATTARASAMO PARICCHEDO

PAÑÑĀBHŪMINIDDESO

Idāni khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādādibhedā dhammā BHŪMĪ ti evaṃ vuttesu¹ imissā paññāya bhūmibhūtesu dhammesu, yasmā paṭiccasamuppādo c' eva ādi-saddena sangahitā paṭiccasamuppannā dhammā ca avasesā honti, tasmā tesam vaṇṇanākkamo anuppatto.

Tattha avijjādayo tāva dhammā *paṭiccasamuppādo* ti vedittabbā. Vuttam h' etaṃ Bhagavatā:—*katamo ca, bhikkhave, paṭiccasamuppādo?* *Avijjāpaccayā, bhikkhave, sankhārā; sankhārapaccayā viññānaṃ; viññānapaccayā nāmarūpaṃ; nāmarūpapaccayā salāyatanaṃ; salāyatanaṃ paccayā phasso; phassapaccayā vedanā; vedanāpaccayā tanhū; tanhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātīpaccayā jarāmaraṇasokaparidevadukkhadomanassupāyāsā sambhavanti: evaṃ etassa kevalassa dukkhakkhandhassa samu-
dayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo* ti.² Jarāmarāṇādayo pana *paṭiccasamuppannadhammā* ti vedittabbā. Vuttam h' etaṃ Bhagavatā:—*katame ca, bhikkhave, paṭiccasamuppannā dhammā?* *Jarāmarānaṃ, bhikkhave, aniccaṃ sankhataṃ paṭiccasamuppannaṃ khayadhammaṃ vāyadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Jāti, bhikkhave, . . . pe . . . bhavo, upādānaṃ, tanhū, vedanā, phasso, salāyatanaṃ, nāmarūpaṃ, viññānaṃ, sankhārā, avijjā, bhikkhave, aniccā sankhatā paṭiccasamuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā: ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā* ti.³

¹ Above, p. 443, 5.

² S. ii, 1.

³ Ibid. 26.

Ayam pan' ettha sankhepo. *Paṭiccamuppādo* ti paccaya-dhammā veditabbā. *Paṭiccasamuppannā dhammā* ti tehi tehi paccayehi nibbattadhammā. Katham idam jānitabban ti ce? Bhagavato vacanena; Bhagavatā hi *Paṭiccasamuppāda-paṭiccasamuppannadhammadesanā-sutte*.—*Katamo ca, bhikkhave, paṭiccasamuppādo? Jātipaccayā, bhikkhave, jarāmaranaṃ, uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, thitā 'va sū dhātu dhammatthitātā dhammanivijāmatā idappaccayatā. Taṃ Tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisameti vā ācikkhati deseti paññāpeti paṭthapeti vivarati vibhajati uttānīkaroti.*¹ *Passathā ti c' āha. Jātipaccayā, bhikkhave, jarāmaranaṃ . . . Bhavapaccayā, bhikkhave, jātī . . . pe . . . Avijjāpaccayā, bhikkhave, sankhārā, uppādā vā Tathāgatānaṃ . . . pe . . . vibhajati uttānīkaroti. Passathā ti c' āha. Avijjāpaccayā, bhikkhave, sankhārā. Iti kho bhikkhave yā tatra tathatā avitathatā anaññathatā idappaccayatā: ayam vuccati, bhikkhave, paṭiccasamuppādo* ti² *evam paṭiccasamuppādaṃ desentena tathatādīhi vevacanehi paccayadhammā va paṭiccasamuppādo vuttā. Tasmā jarāmaranādīnaṃ dhammānaṃ paccaya-lakkaṇaṃ paṭiccasamuppādo, dukkhānubandhanaraso, kummaggapaccupaṭṭhāno ti veditabbo. So pan' āyam tehi tehi paccayehi anūnādhikeh' eva tassa tassa dhammassa sambhavato tathatā ti, sāmaggim upagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ asambhavābhāvato avitathatā ti, añña-dhammapaccayehi aññadhammānuppattito anaññathatā ti, yathā vuttānaṃ etesaṃ jarāmaranādīnaṃ paccayato vā paccayasamūhato vā idappaccayatā ti vutto. Tatrāyam vacanattho:—imesaṃ paccayā idappaccayā; idappaccayā eva idappaccayatā; idappaccayānaṃ vā samūho idappaccayatā. Lakkaṇaṃ pan' ettha saddasatthato pariyesitabbaṃ.*

Keci pana *paṭiccaṣṣammā* ca titthiyaparikkappa-pakati-purissādikāraṇa-nirapekkho uppādo *paṭiccasamuppādo* ti *evam uppādamattam paṭiccasamuppādo* ti vadanti. Taṃ

¹ Bhm uttānim karoti.

² S. ii, 25 f., called Paccayo (Paccaya-sutta) in P.T.S. ed.

na yujjati. Kasmā? (1) Suttābhāvato, (2) suttavirodhato, (3) gambhīranayāsambhavato, (4) saddabhedato ca.

(1) Uppādamattam paṭiccasamuppādo ti hi suttam n' atthi.

(2) Tam paṭiccasamuppādo ti ca vadantassa padesavihārasuttavirodho āpajjati. Katham? Bhagavato hi:—*atha kho Bhagavā rattiyā paṭhamam yāmam paṭiccasamuppādam anulomapaṭilomam manasākāsi* ti¹ ādivacanato paṭiccasamuppādamanasikāro paṭhamābhisambuddhavihāro, padesavihāro ca tass' ekadesavihāro. Yath' āha:—*yena svāham, bhikkhave, vihārena paṭhamābhisambuddho vihārāmi, tassa padesena vihāsin* ti.² Tatra ca paccayākārassanena vihāsi, na uppādamattadassanena ti. Yath' āha:—*so evam pajānāmi micchāditthipaccayā pi vedayitam, sammāditthipaccayā pi vedayitam, micchāsankappapaccayā pi vedayitam* ti³ sabbam vitthāretabbam. Evam uppādamattam paṭiccasamuppādo ti vadantassa padesavihārasuttavirodho āpajjati. Tathā Kaccānasuttavirodho, Kaccānasutte pi hi:—*lokasamudayam kho, Kaccāna, yathābhūtam sammappaññāya passato yā loke n' atthitū sā na hoti* ti.⁴ Anulomapaṭiccasamuppādo lokapaccayato lokasamudayo ti ucchedadittthisamugghātattam pakāsito. Na uppādamattam, na hi uppādamattadassanena ucchedadittthiyā samugghāto hoti. Paccayānuparamadassanena pana hoti, paccayānuparame phalānuparamato ti. Evam uppādamattam paṭiccasamuppādo ti vadantassa Kaccānasuttavirodho pi āpajjati.

(3) Gambhīranayāsambhavato ti vuttam kho pan' etam Bhagavatā:—*gambhīro c' āyam, Ananda, paṭiccasamuppādo gambhīrāvabhāso cā* ti.⁵ Gambhīrattañ ca nāma catubbidham, tam parato vaṇṇayissāma. Tam uppādamatte n' atthi, catubbidhanayapaṭimaṇḍitañ c' etam paṭiccasamuppādam vaṇṇayanti, tam pi nayacatukkam uppādamatte n' atthi ti gambhīranayāsambhavato pi na uppādamattam paṭiccasamuppādo.

(4) Saddabhedato ti paṭiccasaddo ca pan' āyam samāne

¹ Vin. i, 2.

² Not traced.

³ Not traced.

⁴ S. ii, 17.

⁵ D. ii, 55; S. ii, 92.

kattaripubbakāle payujjamāno atthasiddhikaro hoti. Seyyathīdam: *cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuvīññānan* ti.¹ Idha pana bhāvasādhanaena uppādasaddena saddhim payujjamāno samānassa², kattu-abhāvato, saddabhedam gacchati, na ca kiñci attham sādhetī ti saddabhedato pi na uppādamattam paṭिकासamuppādo ti. Tattha siyā: hoti-saddena saddhim yojayissāma paṭिकासamuppādo hotīti, tam na yuttam. Kasmā? Yogābhāvato c' eva uppādasassa ca uppāduppattidosato. *Paṭिकासamuppādam vo, bhikkhave, desissāmi. Katamo ca, bhikkhave, paṭिकासamuppādo . . . pe . . . ayam vuccati, bhikkhave, paṭिकासamuppādo*³ ti, imesu hi padesu ekena pi saddhim hoti-saddo yogam na gacchati, na ca uppādo hoti. Sace bhaveyya, uppādasā pi uppādo pāpuṇeyyā ti. Ye pi maññanti: idappaccayānam bhāvo idappaccayatā, bhāvo ca nāma yo ākāro avijjādīnam sankhārādi-pātubhāve hetu, so tasmim sankhāravikāre paṭिकासamuppādasamaññā⁴ ti, tesam tam na yujjati. Kasmā? Avijjādīnam hetu vacanato. Bhagavatā hi:—*tasmā-tiha, Ānanda, es' eva hetu, etaṃ nidānam esa samudayo, esa paccayo jarāmaranassa, yad-idam jāti . . . pe . . . sankhārānam, yad-idam avijjā* ti⁵ evam avijjādayo va hetū ti vuttā, na tesam vikāro. Tasmā paṭिकासamuppādo ti paccaya-dhammā veditabbā ti.

Iti yan tam vuttam, tam sammāvuttan ti veditabbam.

Yā pan' ettha paṭिकासamuppādo ti imāya vyañjanacchāyāya uppādo yev' āyam vutto ti saññā uppajjati, sā imassa padassa evam attham gahetvā vūpasametabbā. Bhagavatā hi:—

Dvedhā tato pavatte dhammasamūhe yato idam vacanam,

tappaccayo tato yam phalopacārena iti vutto.

Yo hi ayam paccayatāya pavatto dhammasamūho, tattha paṭिकासamuppādo ti idam vacanam dvedhā icchanti. So hi

¹ S. ii, 72.

² S^b samāno samānakattu°. S^h samāno samānassa.

³ Ibid. 1 f.; B^m S^b desessāmi.

4

⁵ D. ii, 57 f.

yasmā paṭiyamāno hitāya sukhāya ca samvattati, tasmā paccetum arahanti nam¹ paṇḍitā ti paṭiceco. Uppajjamāno ca saha, sammā ca uppajjati, na ekekato, nā pi ahetuto ti samuppādo. Evam paṭiceco ca so samuppādo cā ti paṭicca-samuppādo. Api ca: saha uppajjati ti samuppādo. Paccayasāmaggiṃ pana paṭicca apaccakkhāyā ti² evam pi paṭicca [so³] samuppādo cā³ ti³ paṭiccasamuppādo.³ Tassa c' āyaṃ hetusamūho paccayo ti tappaccayo, tappaccayattā ayam pi, yathā loka semhassa paccayo gulo semho gulo ti vuccati, yathā ca sāsane sukhappaccayo Buddhānaṃ uppādo: sukho Buddhānaṃ uppādo ti vuccati, tathā paṭiccasamuppādo, icc' eva phalavohārena vutto ti veditabbo. Atha vā:—

Paṭimukhamito ti vutto hetusamūho ayam paṭiceco ti, sahite uppādeti ca iti vutto so samuppādo.

Yo hi esa sankhārādīnaṃ pātubhāvāya avijjādi- ekekahetū-sīsena niddiṭṭho hetusamūho, so sādharanaphalanipphāda-katṭhena avekallattena⁴ ca sāmaggi-angānaṃ aññaṃaññaṃ paṭimukhaṃ ito gato ti katvā paṭiceco ti vuccati. Svāyaṃ sahite yeva aññaṃaññaṃ avinibbhogavuttidhamme uppādeti ti samuppādo ti pi vutto. Evam pi paṭiceco ca so samuppādo cā ti paṭiccasamuppādo. Aparo nayo:—

Paccayatā aññaṃaññaṃ paṭicca yasmā samaṃ saha ca dhamme,

ayam uppādeti tato pi evam idha bhāsītā muninā.

Avijjādi-sīsena niddiṭṭhapaccayesu hi ye paccayā yaṃ⁵ sankhārādikaṃ dhammaṃ uppādeti, na te aññaṃaññaṃ apaṭicca aññaṃaññavekalle sati uppādetuṃ samatthā ti. Tasmā paṭicca samaṃ saha ca na ekekadesaṃ, nā pi pubbāpara-bhāvena ayam paccayatā dhamme uppādeti ti atthānusāravohāraṃ kusaleṇa muninā evam idha bhāsītā paṭiccasamuppādo tveva bhāsītā ti attho. Evam bhāsamānena ca:—

Purimena sassatādīnamabhāvo pacchimena ca padena ucchedādi-vighāto dvayaṇa paridīpito ñāyo.

Purimenā ti paccayasāmaggi-paridīpakeṇa paṭiccapadena

¹ S^b taṃ.

² S^b B^m na paccakkhāya.

³ S^h omits.

⁴ S^h °atthena.

⁵ B^m omits.

pavatti dhammānam paccayasāmaggiyaṃ āyattavuttittā sassatāhetu-visamahetu-vasavattivādappabhedānam sassatādīnam abhāvo paridīpito hoti. Kiṃ hi sassatādīnam ahetu-ādivasena vā pavattānam paccayasāmaggiyā ti? Pacchi-mena ca padenā ti dhammānam uppādaparidīpakena samup-pādapadena paccayasāmaggiyaṃ dhammānam uppattito vi-hatā uccheda-natthika-akiriya-vādā ti ucchedādi-vighāto pa-ridīpito hoti. Purima-purimapaccayavasena hi punappuna uppajjamānesu dhammesu kuto uccheda-¹natthikā-kiriya-vā-dā cā ti? Dvayenā ti sakalena paṭīccasamuppādavaca-nena, tassā tassā paccayasāmaggiyā santatiṃ avicchinditvā tesam tesam dhammānam sambhavato majjhimā paṭi-padā. *So karoti, so paṭisaṃvedeti; añño karoti, añño paṭi-samvedeti* ti² vādappahānam janapadaniruttiyā anabhini-veso samaññāya anatidhāvanan ti ayaṃ ñāyo paridīpito hotīti ayaṃ tāva paṭīccasamuppādo ti vacanamattassa attho.

Yā pan' ayaṃ Bhagavatā paṭīccasamuppādam desentena:—
avijjāpaccayā sankhārā ti³ ādinā nayena nikkhittā tanti, tassā atthasamvañṇanam karontena vibhajjavādi-maṇḍalam ota-ritvā ācariye anabbhācikkhantena sakasamayam avokka-mantena parasamayam anārūhantena⁴ suttam appaṭibāhan-tena vinayam anulomentena mahāpadese olokontena dham-mam dīpentena attham sangāhantena tam ev' attham puna-rāvattetvā aparehi pi pariyāyantarehi⁵ niddisantena ca, yasmā atthasamvañṇanā kātabbā hoti, pakatiyā pi ca duk-karā va paṭīccasamuppādassa atthasamvañṇanā. Yath' āhu Porāṇa:—

Saccam satto paṭisandhi paccayākāram eva ca,
 duddasā caturo dhammā desetuṃ ca sudukkarā ti.

Tasmā aññatra āgamādhigamappatthehi na sukarā paṭīcca-samuppādassa atthavañṇanā ti paritulanayitvā:—

Vattukāmo aham ajja paccayākāravañṇanam
 paṭiṭṭham nādhigacchāmi ajjhogalho va sāgaram.

¹ S^h ucchedo.

² S. ii, 20.

³ *Ibid.* 10, etc.

⁴ S^h anāyūh°.

⁵ S^h pariyāyehi.

Sāsanam pan' idam nānā desanā nayamaṇḍitam.
pubbācariyamaggo ca abbocehinno pavattati.

Yasmā tasmā tad-ubhayam sannissāyattha vaṇṇanam
ārabbhissāmi etassa; tam sunātha samāhitā.

Vuttam h' etam pubbācariyehi:—

Yo koci maṃ atthimkatvā¹ suṇeyya labhetha pubbā-
pariyam visesam,
laddhāna pubbāpariyam visesam adassanam maccurā-
jassa gaccheti.

Iti² avijjā paccayā sankhārā ti ādisu hi ādito yeva tāva:—
Desanābhedato attha-lakkhaṇ'-ekavidhādito,
angānaṃ ca vavatthānā viññātabbo vinicchayo.

Tattha desanābhedato ti Bhagavato hi vallihārakānam
catunnam purisānam valliggahaṇam viya ādito vā majjhato
vā paṭṭhāya yāva pariyosānam, tathā pariyosānato vā maj-
jhato vā paṭṭhāya yāva ādī ti catubbidhā paṭiccasamuppā-
dadesanā. Yathā hi vallihārakesu catusu purisesu eko
valliya mūlam eva paṭhamam passati, so tam mūle chetvā
sabbam ākaḍḍhitvā ādāya kamme upaneti, evam Bhagavā:—
*iti kho, bhikkhave, avijjāpaccayā sankhārā . . . pe . . . jātīpac-
cayā jarāmaranan* ti³ ādito paṭṭhāya yāva pariyosānā pi pa-
ṭiccasamuppādam deseti. Yathā pana tesu purisesu eko
valliya majjham paṭhamam passati, so majjhe chinditvā
upari bhāgam yeva ākaḍḍhitvā ādāya kamme upaneti, evam
Bhagavā:—*tassa tam vedanam abhinandato abhivadato ajjho-
sāya tittthato uppajjati nandī. Yā vedanāsu nandī tad-upā-
dānam. Tass' upādānapaccayā bhavo. Bhavapaccayā jātī*
ti⁴ majjhato paṭṭhāya yāva pariyosānā pi deseti. Yathā ca
tesu purisesu eko valliya aggam paṭhamam passati, so agge
gahetvā aggānusārena yāva mūlā sabbam ādāya kamme
upaneti; evam Bhagavā:—*jātīpaccayā jarāmaranan ti iti*
*kho pan' etam vuttam. Jātīpaccayā nu kho, bhikkhave, jarā-
maranam no vā, katham vā ettha hotī ti? Jātīpaccayā, bhante,*
jarāmaranam, evam no ettha hoti: jātīpaccayā jarāmaranan ti.

¹ Sbh atthikativā.

² Sbh omit.

³ M. i, 261.

⁴ Ibid. 266 f.; S. iii, 14.

*Bhavapaccayā jāti . . . pe . . . avijjāpaccayā sankhārā ti iti kho pan' etam vuttam. Avijjāpaccayā nu kho, bhikkhave, sankhārā no vā, katham vā ettha hoti ti*¹ *pariyosānato paṭṭhāya yāva ādito pi paṭiccasamuppādam deseti. Yathā pan' etesu purisesu eko vallyā majjham eva paṭhamam passati, so majjhe chinditvā hetthā otaranto yāva mūlā ādāya kamme upaneti, evam Bhagavā:—ime ca, bhikkhave, cattāro āhārā kin nidānā, kiṃ samudayā, kiṃ jātikā, kiṃ pabhavā? Ime cattāro āhārā tanhānidānā tanhāsamudayā tanhājātikā tanhāpabhavā. Tanhā kiṃ nidānā? . . . vedanā, phasso, saḷaya-tanam, nāmarūpaṃ, viññānam, sankhārā kiṃ nidānā? Sankhārā avijjānidānā . . . pe . . . avijjāpabhavā ti*² *majjhato paṭṭhāya yāva ādito deseti.*

Kasmā pan' evam deseti ti? Paṭiccasamuppādassa samantabhaddakattā sayañ ca desanāvilāsappattattā. Samantabhaddako hi paṭiccasamuppādo. Tato tato ñāyappaṭive-dhāya samvattati yeva. Desanāvilāsappatto ca Bhagavā catuvesārajjaapaṭisambhidāyogena catubbidhagamabhīrabhāvappattiyā ca, so desanāvilāsappattattā nānāyeh' eva dhammam deseti. Visesto pan' assa yā ādito paṭṭhāya anulomadesanā, sā pavattikāraṇavibhāgasammūlham veneyyajanam samanupassato yathā sakehi kāraṇehi pavattisandassanattam uppattikkamasandassanattam ca pavattā ti viññātabbā. Yā pariyosānato paṭṭhāya paṭilomadesanā, sā:—*kičcam*³ *vatā 'yaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati cā* ti⁴ *ādinā nayena kičchāpannam lokam anuvilokayato pubbabhāgapaṭivedhānusārena tassa tassa jarāmaranādikassa dukkhassa attanā adhigatakāraṇasandassanattam. Yā majjhato paṭṭhāya yāva ādi pavattā, sā āhāranidānavavattthāpanānusārena yavā ātītam addhānam atiharitvā puna atītaddhato pabhuti hetuphalapaṭipāṭisandassanattam. Yā pana majjhato paṭṭhāya yāva pariyosānam pavattā, sā paccuppanne addhāne anāgataddhahetusamuṭṭhānato pabhuti anāgataddhasandassanattam. Tāsu yā pavattikāraṇasammūlhassa veneyya janassa*

¹ *M.* i, 261 f.² *S.* ii, 11 f.³ *B^{hm}* kičchā.⁴ *D.* ii, 30; *S.* ii, 5. *B^{hm}* upapaj°.

yathāsakehi kāraṇehi pavattisandassanattham uppattikkamasandassanatthañ ca ādito paṭṭhāya anulomadesanā vuttā, sā idha nikkhittā ti veditabbā.

Kasmā pan' ettha avijjā ādito vuttā? Kiṃ, pakativādinam pakati viya, avijjā pi akāraṇam mūlakāraṇam lokassā ti? Na akāraṇam; āsavasamudayā avijjā samudayo ti hi avijjāya kāraṇam vuttam. Atthi pana pariyāyo yena mūlakāraṇam siyā; ko pan' eso ti? Vaṭṭakathāya sīsabhāvo. Bhagavā hi vaṭṭakatham kathento dve dhamme sīsam katvā katheti: avijjam vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati avijjāya ito pubbe avijjā nāhosi, atha pacchā sambhavī ti.*¹ *Evañ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā avijjā ti, bhavataṇhā vā, yath' āha:—purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya, ito pubbe bhavataṇhā nāhosi, atha pacchā sambhavī ti. Evañ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā bhavataṇhā ti.*²

Kasmā pana Bhagavā vaṭṭakatham kathento ime dve dhamme sīsam katvā katheti ti? Sugati-duggati-gāmino kammassa visesahetubhūtatā; duggatigāmino hi kammassa visesahetu avijjā. Kasmā? Yasmā avijjābhibhūto puthujjano, aggisantāpalagulābhighāta-parissamābhibhūta vajjha-gāvitāya parissamāturatāya nirassādam pi attano anattā-vaham pi uṇhodakapānam viya, kilesasantāpato nirassādam pi duggati-nipātanato ca attano anattā-vaham pi paṇātipātādim anekappakāram duggatigāmikammam ārabhati. Sugatigāmino pana kammassa visesahetu bhavataṇhā. Kasmā? Yasmā bhavataṇhābhibhūto puthujjano, yathā³ vuttappakārā, gāvi sītūdakataṇhāya samassādam attano parissamavinodanañ ca sītūdakapānam viya, kilesasantāpavirahato sa-assādam sugatisampāpanena attano duggati-dukkhapa-rissama-vinodanañ ca paṇātipātāveramaṇi-ādim anekappakāram sugatigāmikammam ārabhati.

Etesu pana vaṭṭakathāya sīsabhūtesu dhammesu katthaci Bhagavā ekadhammamūlikam desanam deseti, seyyathīdam:

¹ Not traced. Cf. S. ii, 178; iii, 149.

² Not traced. Cf. *ibid.*

³ S^b B^{hm} sā for yathā.

—*iti kho, bhikkhave, avijjupanisā sankhārā, sankhārupanisam viññānan ti*¹ ādi; tathā:—*upādānīyesu, bhikkhave, dhammesu assādānupassino viharato tanhā pavaḍḍhati, tanhāpac-cayā upādānan ti*² ādi; katthaci ubhayamūlikam pi; seyyathidam:—*avijjānīvaranassa, bhikkhave, bālassa tanhāya sam-payuttassa evam ayam kāyo samudāgato, iti ayañ c' eva kāyo bahiddhā ca nāmarūpaṃ itth' etaṃ dvayaṃ, dvayaṃ paṭicca phasso cha*³ *ev' āyatanāni ca, ye hi phuttho bālo sukhaduk-khaṃ patisamvedeti* ti⁴ ādi. Tāsu desanāsu: avijjāpaccayā sankhārā ti ayam idha avijjāvasena ekadhammamūlikā desanā ti veditabbā. Evaṃ tāv' ettha desanābhedato viññātabbo vinicchayo.

Atthato ti avijjādīnaṃ padānaṃ atthato, seyyathidam, pūretum ayuttaṭṭhena kāyaduccaritādi avindiyam nāma, aladdhabban ti attho. Taṃ avindiyam vindati ti avijjā. Tabbiparītato kāyasucaritādi-vindiyam nāma, taṃ vindiyam na vindati ti avijjā. Khandhānaṃ rāsattṭhaṃ, āyatanānaṃ āyatanattṭhaṃ, dhātūnaṃ suññattṭhaṃ, indriyānaṃ adhipati-yattṭhaṃ, saccānaṃ tathattṭhaṃ aviditaṃ karotī ti pi avijjā. Dukkhadīnaṃ pīlanādivasena vuttaṃ catubbidham atthaṃ aviditaṃ karotī ti pi avijjā. Antavirahitesamsāre sabbayonigatibhavaviññānatṭhiti sattāvāsesu satte javāpeti ti avijjā. Paramatthato avijjamānesu itthi-purisaḍisu javati, vijjamānesu pi khandhāḍisu na javati ti avijjā. Api ca cakkhuviññānādīnaṃ vatthārammaṇānaṃ paṭiccasamuppāda-paṭicca-samuppannānaṃ ca dhammānaṃ chādanato pi avijjā.

Yam paṭicca phalam eti, so paccayo. Paṭiccā ti na vinā appaccakkhitvā attho. Etī ti uppajjati c' eva pavattati cā ti attho. Api ca upakārakatṭho paccayatṭho, avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā *avijjāpaccayā*.

Sankhatam abhisankharonti ti *sankhārā*. Api ca: avijjāpaccayā sankhārā sankhārasaddena āgatasankhārā ti duvidhā sankhārā. Tattha puññāpuññāneñjābhisankhārā tayo ti ime cha avijjāpaccayā sankhārā. Te sabbe pi lokiyakusalākusacetanāmattam eva hoti. Sankhatasankhāro, abhi-

¹ S. ii, 31.

² *Ibid.* 84.

³ *So all edns. P.T.S. ed.: sal.*

⁴ *Ibid.* 23 f.

sankhatasankhāro, abhisankharanākasankhāro, payogābhisankhāro ti ime pana cattāro sankhārasaddena āgatasankhārā. Tattha: *aniccā vata sankhārā!* ti¹ ādisu vuttā sabbe pi sappaccayā dhammā sankhatasankhārā nāma. Kamma-nibbattā tebhūmakā rūpārūpadhammā abhisankhatasankhārā ti Atthakathāsu vuttā; te pi *aniccā vata sankhārā* ti etth' eva sangham gacchanti, visum pana nesam āgataṭṭhānam na paññāyati. Tebhūmikakusalākusalacetanā pana abhisankharanākasankhāro ti vuccati. Tassa:—*avijjāgato ayaṃ, bhikkhave, purisapuggalo puññaṃ ceva*² *sankhāraṃ abhisankharoti* ti³ ādisu āgataṭṭhānam paññāyati. Kāyikacetasikaṃ pana viriyaṃ payogābhisankhāro ti vuccati. So:—*yāvatikā abhisankhārassa gati, tāvatikaṃ gantvā akkhāhatam maññe atthāsi* ti⁴ ādisu āgato. Na kevalañ ca ete yeva, aññe pi:—*saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacīsankhāro, tato kāyasankhāro, tato cittasankhāro* ti⁵ ādinā nayena sankhārasaddena āgatā aneke sankhārā. Tesu n' atthi so sankhāro yo sankhatasankhārehi sangham na gaccheyya. Ito param:—*sankhārapaccayā viññānan* ti ādisu vuttam vuttanayen' eva veditabbam. Avutte pana vijānāti ti viññānam, namāti ti nāmam, ruppatī ti rūpam. Āye tanoti āyatañ ca⁶ nayati ti āyatanam, phassatī ti phasso, vedayatī ti vedanā, paritassatī ti tanhā, upādiyatī ti upādānam, bhavati bhāvayati cā ti bhavo, jananam jāti, jīranam jarā, maranti etenā ti maranam, socanam soko, paridevanam paridevo, dukkhayatī ti dukkham, uppādaṭṭhitivasena vā dvidhā khaṇatī ti pi dukkham, dummanabhāvo domanassam, bhuso āyāso upāyāso. Sambhavanti ti abhinibbattan ti. Na kevalañ ca sokādīh' eva,⁷ atha kho sabbapadehi sambhavanti-saddassa yojanā kātābbā. Itarathā hi: avijjāpaccayā sankhārā ti vutte kim karontī ti na paññāyeyya, sambhavanti ti pana yojanāya sati avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā avijjā-

¹ D. ii, 157; S. i, 158.

² So all four edns. P.T.S. ed.: ce.

³ S. ii, 82.

⁴ A. i, 112.

⁵ M. i, 302.

⁶ Bh^m Āye tanati āyatañ ca.

⁷ Sh °ādīneva.

paccayā sankhārā sambhavanti ti paccaya paccayuppannava-
vatthānam katam hoti. Esa nayo sabbattha. *Evam* ti nid-
diṭṭhanayanidassanam, tena avijjādih' eva kāraṇehi, na
issaranimmānādihī ti dasseti. *Etassā* ti yathāvuttassa.
Kevalassā ti asammissassa, sakalassa vā. *Dukkha-kkhan-*
dhassā ti dukkhasamudayassa, na sattassa na sukhasubhā-
dinam. *Samudayo* ti nibbatti. *Hoti* ti sambhavati. *Evam*
ettha atthato viññātabbo vinicchayo.

Lakkhaṇādito ti avijjādinam lakkhaṇādito, seyyathidam:
aññānalakkhaṇā avijjā, sammohanarasā, chādanapaccupaṭ-
thānā, āsavapadaṭṭhānā. Abhisankharānalakkhaṇā san-
khārā, āyūhanarasā, cetanāpaccupaṭṭhānā, avijjāpadaṭṭhānā.
Vijānanalakkhaṇam viññānam, pubbangamarasam, paṭi-
sandhipaccupaṭṭhānam, sankhārapadaṭṭhānam, vatthāram-
maṇapadaṭṭhānam vā. Namanalakkhaṇam nānam, sam-
payogarasam, avinibbhogapaccupaṭṭhānam, viññānapadaṭ-
ṭhānam. Rupanalakkhaṇam rūpam, vikirāṇarasam, avyā-
katapaccupaṭṭhānam, viññānapadaṭṭhānam. Āyatanalak-
khaṇam salāyatanaṃ, dassanādirasam, vatthudvārabhāva-
paccupaṭṭhānam, nāmarūpapadaṭṭhānam. Phusanalakkhaṇo
phasso, sanghaṭṭanaraso, sangatipaccupaṭṭhāno, salāyatana-
padaṭṭhāno. Anubhavanalakkhaṇā vedanā, visayarāsasam-
bhogarasā, sukhadukkhapaccupaṭṭhānā, phassapadaṭṭhānā.
Hetulakkhaṇā taṇhā, abhinandanarasā, atittabhāvapaccu-
paṭṭhānā, vedanāpadaṭṭhānā. Gahaṇalakkhaṇam upādā-
nam, amuñcanarasam, taṇhādālhatta-diṭṭhipaccupaṭṭhānam,
taṇhāpadaṭṭhānam. Kamma-kammaphalalakkhāno bhavo,
bhāvanā-bhavanaraso,¹ kusalākusalāvyākata-paccupaṭṭhāno,
upādānapadaṭṭhāno. Jāti-ādinam lakkhaṇādini Saccanid-
dese² vuttanayen' eva veditabbāni. *Evam* ettha lakkha-
ṇādito pi viññātabbo vinicchayo.

Ekavidhādito ti ettha *avijjā* aññāna-adassanamohādibhāvato
ekavidhā. Appatipatti-micchāpatipattito duvidhā. Tathā
sasankhāra-asankhārato.³ Vedanattayasampayogato tividhā
Catusacca-apativedhato catubbidhā. Gatipaṇcākādinavac-

¹ So Sh B^h S^b B^m bhāvana-bhavanaraso.

² Above, p. 499 f.

³ All edns. sasankhārās°.

chādanato pañcavidhā. Dvārārammaṇato pana sabbesu pi arūpadhammesu chabbidhatā veditabbā.

Sankhārā sāsavavipākadhammadhammādi-bhāvato eka-vidhā. Kusalākusalato duvidhā. Tathā parittamahaggata-hīnamajjhima-micchattasammatta-niyatāniyatato. Tividhā puññābhisankhārādibhāvato. Catubbidhā catuyonisamvattanato. Pañcavidhā pañcagatigāmito.

Viññānaṃ lokiyavipākādibhāvato ekavidhaṃ. Sahetukāhetukādito duvidhaṃ. Bhavattayapariyāpannato vedanattayasampayogato ahetuka-dviihetuka-tiihetukato ca tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Nāmarūpaṃ viññānasannissayato kammapaccayato ca ekavidhaṃ. Sārammaṇānārammaṇato duvidhaṃ. Atitādito tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Salāyatanaṃ sañjāti-saṃsaraṇatthānato ekavidhaṃ. Bhūtappasādaviññānādito duvidhaṃ. Sampattāsampattato bhayagocarato tividhaṃ. Yonigatipariyāpannato catubbidhaṃ pañcavidhañ cā ti iminā nayena phassādīnaṃ pi eka-vidhādi-bhāvo veditabbo ti evaṃ ettha ekavidhādito pi viññātabbo vinicchayo.

Angānañ ca vavatthānā ti sokādayo c' ettha bhavacak-kassa avicchedadassanattam vuttā, jarāmarañabbhāhatassa hi bālassa te sambhavanti. Yath' āha:—*assutavā, bhikkhave, puthujjano kāyikāya dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattālīṃ kandati samoham āpajjati* ti.¹ Yāva ca tesam pavatti,² tāva avijjāyāti puna pi avijjāpaccayā sankhārā ti sambandham eva hoti bhavacakkam, tasmā tesam jarāmarāṇen' eva ekasankhepaṃ katvā dvādas' eva paṭiccasamuppādangāni ti veditabbā. Evaṃ ettha angānaṃ vavatthānato pi viññātabbo vinicchayo. Ayam tav' ettha sankhepakathā.

Amam pana vitthāranayo:—*avijjā* ti suttantapariyāyena

¹ I cannot trace this quotation in its entirety. The 'grief formula' from socati . . . occurs frequently: *M.* i, 86; *A.* iii, 54, 416; *N.* 293, etc.; from phuttho: *A.* ii, 188. *A.* iii, 54 gives assutavato, bhikkhave, puthujjanassa. . . .

² Bhm pavattati.

dukkhādisu catusu tñānesu aññāṇaṃ; abhidhammapariyāyena pubbantādihi saddhim aṭṭhasu. Vuttam h' etam:—*tattha katamā avijjā? Dukkhe aññāṇaṃ . . . pe . . . dukkha-nirodhagāminiyā patipadāya aññāṇaṃ, pubbante aññāṇaṃ aparante . . . pubbantāparante . . . idappaccayatā paṭiccasam-uppannesu dhammesu aññāṇaṃ* ti.¹ Tattha kiñcāpi, tñāpetvā lokuttaram saccadvayaṃ, sesatñānesu ārammaṇava-senā pi avijjā uppajjati, evaṃ sante pi paṭicchādanavasen' eva idha adhippetā; sā hi uppannā Dukkhasaccam paṭicchādetvā tiṭṭhati, yāthāva²-sarasalakkhaṇaṃ paṭivijjhitaṃ na deti. Tathā Samudayaṃ, Nirodhaṃ, Maggaṃ. Pubbanta-sankhātā atitā khandhapañcakā, aparantasankhātā anāgataṃ khandhapañcakā, pubbantāparantasankhātā tad-ubhayaṃ, idappaccayatā-paṭiccasamuppannadhamma-sankhātā idappaccayatā c' eva paṭiccasamuppannadhamme ca paṭicchādetvā tiṭṭhati. Ayaṃ avijjā, ime sankhārā ti evaṃ yāthāva-sarasalakkaṇaṃ ettha paṭivijjhitaṃ na deti. Tasmā *dukkhe aññāṇaṃ . . . pe . . . idappaccayatā paṭiccasam-uppannesu dhammesu aññāṇaṃ* ti vuccati.

Sankhārā ti puññādayo tayo, kāyasankhārādayo tayo ti evaṃ pubbe sankhepato vuttā cha. Vitthārato pan' ettha puññābhisankhāro dānasīlādivasena pavattā aṭṭha kāmāvacarakusalacetanā va bhāvanāvasen' eva pavattā pañca rūpāvacarakusalacetanā cā ti terasa cetanā honti. Apuññābhisankhāro pānātipātādivasena pavattā dvādasa akusalacetanā. Āneñjābhisankhāro bhāvanāvasen' eva pavattā cattasso arūpāvacarakusalacetanā cā ti tayo pi sankhārā ekūnatimsa cetanā honti. Itaresu pana tisu kāyasañcetanā kāyasankhāro, vacisañcetanā vacisankhāro, manosañcetanā cittasankhāro. Ayaṃ tiko kammāyūhanakkaṇe puññābhisankhārādīnaṃ dvārato pavattidassanātthaṃ vutto. Kāyaviññattim samutthāpetvā hi kāyadvārato pavattā aṭṭha kāmāvacarakusalacetanā dvādasa akusalacetanā ti samavīsati cetanā kāyasankhāro nāma. Tā eva vaciaviññattim

¹ *Dhs.* § 1162 (katamaṃ avijjānīvaraṇaṃ?) *In Vibhanga*, p. 362, moho is described in the same terms.

² *J.P.T.S.* 1889, 208.

samuṭṭhapetvā vacīdvārato pavattā vacīsankhāro nāma. Abhiññācetanā pan' ettha parato viññāṇassa paccayo na hoti ti na gahitā. Yathā ca abhiññācetanā, evaṃ uddhaccacetanā pi na hoti. Tasmā sā pi viññāṇassa paccayabhāve apanetabbā. Avijjāpaccayā pana sabbā p' etā honti. Ubho pi viññattiyo asamuṭṭhapetvā manodvāre uppannā pana sabbā pi ekūnatimsati cetanā cittasankhāro. Iti ayaṃ tiko purimattikam eva pavisatī ti atthato puññābhisankhārādīnam yeva vasena avijjāya paccayabhāvo veditabbo.

Tattha siyā, katham pan'e taṃ jānitabbam: ime sankhārā avijjāpaccayā hontī ti? Avijjābhāve bhāvato; yassa hi dukkhādisu avijjāsankhātam aññāṇam appahīnam hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkham sukhasaññāya gahetvā, tass' eva hetubhūte tividhe pi sankhāre ārabhati. Samudaye aññāṇena dukkhahetubhūte pi taṇhāparikkhāre sankhāre sukha hetuto maññamāno ārabhati. Nirodhe pana Magge ca aññāṇena dukkhassa anirodhabhūte pi gativisese dukkhanirodhasaññī hutvā nirodhasa ca amaggabhūtesu pi yaññāmaratapādisu nirodhamaggāsāññī hutvā dukkhanirodham patthayamāno yaññāmaratapādimukhena tividhe pi sankhāre ārabhati. Api ca:—so tāya catusu saccesu appahināvijjatāya visesato jātijarārogamaraṇādi anekādīnavavokīṇam pi puññaphalasankhātam dukkham dukkhato ajānantassa adhigamāya kāyavacīcittasankhārabhedam puññābhisankhāram ārabhati, devaccharakāmako viya maruppapātam. Sukhasammatassā pi ca tassa puññaphalassa ante mahāparilāhanikam pariṇāmadukkhataṃ appasādatañ ca apassanto pi tappaccayam vuttappakāram eva puññābhisankhāram ārabhati, salabho viya dīpasikhābhini-pātam, madhubindugiddho viya ca madhulittasatthadhārālehanam. Kāmupasevanādisu ca savipākesu ādinavam apassanto sukhasaññāya c' eva kilesābhibhūtatāya ca dvārattayappavattam pi apuññābhisankhāram ārabhati, bālo viya gūthakīlanam, maritukāmo viya ca visakhādanam. Āruppa-vipākesu cā pi sankhāravipariṇāmadukkhataṃ anavabujjhamāno sassatādi-vipallāsena cittasankhārabhūtam āneñjābhisankhāram ārabhati, disāmūlho viya pisācanagarābhimukhamaggagamanam. Evaṃ yasmā avijjābhāvato va san-

khārabhāvo, na abhāvato, tasmā jānitabbam etaṃ ime sankhārā avijjāpaccayā hontī ti. Vuttam pi c' etaṃ:—*avidvā, bhikkhave, avijjāgato puññābhisankhāram pi abhisankharoti, apuññābhisankhāram pi abhisankharoti, āneñjābhisankhāram pi abhisankharoti. Yato ca kho bhikkhave, bhikkhuno avijjā pahīnā vijjā uppannā¹ so avijjāvirāgā vijjuppadān' eva puññābhisankhāram abhisankharoti ti.*²

Etth' āha: gaṇhāma tāva etaṃ: avijjā sankhārānaṃ paccayo ti; idaṃ pana vattabbam: katamesaṃ sankhārānaṃ, kathaṃ paccayo hotī ti? Tatridaṃ vuccati Bhagavatā hi:—*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kamma-paccayo, vipāka-paccayo, āhārapaccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigata-paccayo, avigata-paccayo ti*³ *catuvisatipaccayā vuttā.*

Tattha hetu ca so paccayo cā ti *hetupaccayo*. Hetu hutvā paccayo, hetubhāvena paccayo ti vuttam hoti. Ārammaṇapaccayādisu pi es' eva nayo. Tattha *hetū* ti vacanāvayavakāraṇamūlānaṃ etaṃ adhivacanānaṃ. Paṭiññā *hetū* ti ādisu hi loke vacanāvayavo *hetū* ti vuccati. Sāsane pana:—*ye dhammā hetuppabhavā⁴ ti*⁴ *ādisu kāraṇaṃ. Tayo kusalahetū, tayo akusalahetū ti*⁵ *ādisu mūlaṃ hetū ti vuccati, taṃ idha adhippetam. Paccayo ti ettha pana ayaṃ vacanattho:—*paṭicca etasmā eti ti paccayo, appaccakkhāya naṃ vattatī ti attho. Yo hi dhammo yaṃ dhammaṃ appaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo ti vuttam hoti. Lakkhaṇato pana upakāra-kalakkaṇo paccayo; yo hi

¹ B^m inserts *siyā*.

² If this be quoted from S. ii, 82, there are discrepancies. The P.T.S. ed. reads:—*Avijjāgato yaṃ, bhikkhave, purisapuggalo puññā ce sankhāram abhisankharoti, puññūpagam hoti viññānaṃ, ... apuññā ce ... āneñjaṃ ce ... abhisankharoti, āneñjūpagam hoti viññānaṃ. Yato ca, etc.*

³ *Tikapaṭṭhāna* 1.

⁴ *Vin.* i, 40.

⁵ *Dhs.* § 1053.

dhhammo yassa dhammassa t̥hitiyā vā uppattiyā vā upakārako hoti, so tassa paccayo ti vuccati.¹ Paccayo, hetu, kāraṇaṃ, nidānaṃ, sambhavo, pabhavo ti ādi atthato ekaṃ, vyañjanaṇato nānaṃ. Iti mūlaṭṭhena hetu, upakārakaṭṭhena paccayo ti sankhepato mūlaṭṭhena upakārako dhammo hetupaccayo. So sāli-ādinaṃ sāli-bijādini viya, maṇippabhādinaṃ viya ca maṇivaṇṇādayo, kusalādinaṃ kusalādi-bhāvasādhako ti ācariyānaṃ adhippāyo. Evaṃ sante pana taṃ samutṭhānarūpesu hetupaccayatā na sampajjati; na hi so tesam kusalādi-bhāvaṃ sādheti, na ca paccayo na hoti. Vuttaṃ h' etaṃ:—*hetū hetusampayuttakānaṃ dhammānaṃ taṃ samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo* ti.² Ahetukacittānaṃ ca vinā etena avyākatabhāvo siddho. Sa-hetukānaṃ pi ca yonisomanasikārādi-paṭibaddho kusalādi-bhāvo, na sampayuttahetupaṭibaddho. Yadi ca sampayuttahetusu sabhāvato va kusalādi-bhāvo siyā, sampayuttesu hetupaṭibaddho alobho kusalo vā siyā, avyākato vā. Yasmā pana ubhayathā pi hoti, tasmā yathā sampayuttesu evaṃ hetusu pi kusalāditaṃ pariyesitabbā. Kusalādi-bhāvasādhana-vasena pana hetūnaṃ mūlaṭṭhaṃ agahetvā suppatiṭṭhita-bhāvasādhanavasena gayhamāne na kiñci virujjhati. Laddha-hetupaccayā hi dhammā virūḷhamulā viya pādapā thirā honti suppatiṭṭhitā, ahetukā tilabijakādi-sevālā viya na suppatiṭṭhitā. Iti mūlaṭṭhena upakārako ti suppatiṭṭhitabhāvasādhanena upakārako dhammo hetupaccayo ti veditabbo.

Tato paresu ārammaṇabhāvena upakārako dhammo *ārammaṇapaccayo*. So rūpāyatanam cakkhuviññānadhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo ti osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍam vā rajjumaṃ vā ālambitvā va utṭhahati c'eva tiṭṭhati ca, evaṃ cittacetasikā dhammā rūpādi-ārammaṇam ārabbh'eva uppajjanti c'eva tiṭṭhanti ca. Tasmā sabbe pi cittacetasikānaṃ ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

¹ = *Patth. A.* p. 5.

² *Tikapaṭṭhāna.*

Jeṭṭhakatṭhena upakārako dhammo *adhipatipaccayo*. So saha-jāt'-ārammaṇavasena duvidho. Tattha:—*chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo* ti¹ ādi-vacanato chanda-viriyacittavimaṃsāsankhātā cattāro dhammā adhipatipaccayo ti veditabbā, no ca kho-ekato. Yadā hi chandaṃ dhuraṃ, chandaṃ jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Esa nayo sesesu. Yam pana dhammaṃ garuṃ katvā arūpadhammā pavattanti, so nesam ārammaṇādhipati, tena vuttaṃ: *yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena paccayo* ti.¹

Anantarabhāvena upakārako dhammo *anantarapaccayo*. Samanantarabhāvena upakārako dhammo *samanantarapaccayo*. Idaṃ ca paccayadvayaṃ bahudhā papañcayanti. Ayam pan' ettha sāro:—yo hi esa cakkhuviññāṇānantarā manodhātu, manodhātu-anantarā manoviññāṇadhātū ti-ādicittaniyamo, so yasmā purimapurimacittavaseṇ' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ anurūpassa cittuppadassa uppādanasamattho dhammo anantarapaccayo. Ten' ev' āha:—*anantarapaccayo ti cakkhuviññāṇadhātu taṃ sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo* ti¹ ādi. Yo anantarapaccayo, sveva samanantarapaccayo. Vyañjanamat-tam eva h' ettha nānaṃ upacayasantatīsu viya, adbhivacaniruttidukādisu² viya ca atthato pana nānaṃ n' atthi. Yam pi atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ matam, taṃ nirodhā vuṭṭhahantassa neva saññā-nāsaññāyatanakusalaṃ phalasam-āpattiyā samanantarapaccayena paccayo ti ādihi virujjhati. Yam pi tattha vadanti dhammānaṃ samuṭṭhāpana-samatthātā na parihāyati, bhāvanābalena pana vāritattā dhammā samanantarā nuppajjanti ti, tam pi kālānantara-tāya abhāvaṃ eva sādheti. Bhāvanābalena hi tattha kālā-

¹ *Tikaṭṭhāna.*

² *Dhs.* §§ 642 f., 1306 f.

nantaratā n' atthi ti mayam pi etad-eva vadāma. Yasmā ca kālānantaratā n' atthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesam samanantarapaccayo hoti ti laddhi, tasmā abhinivesam akatvā vyañjanamattato p' ettha nānākaranaṃ pacceṭabbam, na atthato. Kathaṃ? N' atthi etesam antaran ti hi anantarā, sañṭhānābhāvato suṭṭhu anantarā ti samanantarā.

Uppajjamāno va saha uppādanabhāvena upakārako dhammo sahaajātapaccayo, pakāsassa padīpo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: cattāro khandhā arūpino aññamaññaṃ sahaajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ, okkantikkhane nāmarūpaṃ aññamaññaṃ, cittacetasikā dhammā cittasamutthānānaṃ rūpanaṃ, mahābhūtā upādārūpanaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci¹ kāle sahaajātapaccayena paccayo, kañci¹ kāle na sahaajātapaccayena paccayo ti.² Idam hadayavatthum eva sandhāya vuttam.

Aññamaññaṃ uppādanūpatthambhanabhāvena upakārako dhammo aññamaññaṃpaccayo, aññamaññaṃpatthambhakaṃ ti daṇḍakaṃ viya. So arūpakkhandhādivasena tividho hoti. Yath' āha:—cattāro khandhā arūpino aññamaññaṃpaccayena paccayo. Cattāro mahābhūtā . . . pe . . . okkantikkhane nāmarūpaṃ aññamaññaṃpaccayena paccayo ti.²

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo nissayapaccayo, tarucittakammādīnaṃ pathavīpaṭādayo viya. So:—cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo ti² evaṃ sahaajāte vuttanāyena eva veditaṭṭho. Chaṭṭho pan' ettha koṭṭhāso:—cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāy' āyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāyamanodhātu ca manoviññāṇadhātu ca vattanti, taṃ-rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo ti² evaṃ vibhatto.

Upanissayapaccayo ti ettha pana ayaṃ tāva vacanattho:—

¹ Bhm kiñci^o.

² Tikapatthāna.

tad-adhīnavuttitāya attano phalena nissito na paṭikkhitto ti nissayo. Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo. Balavakāraṇass' etaṃ adhivacanam, tasmā balavakāraṇabhāvena upakārako dhammo upanissayapaccayo ti veditabbo.

So ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo ti tividho hoti.

Tattha:—*dānam datvā sīlam samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe sucinnāni garuṃ katvā paccavekkhati, jhānā vutthahitvā jhānaṃ garuṃ katvā paccavekkhati. Sekhā gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti. Sekhā maggā vutthahitvā maggaṃ garuṃ katvā paccavekkhanti* ti¹ evaṃ ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhīpatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesu ārammaṇesu balavārammaṇaṃ hoti. Iti garukātabbatṭhena² ārammaṇādhīpati balavakāraṇatṭhena ārammaṇūpanissayo ti evaṃ etesaṃ nānattaṃ veditabbaṃ.

Anantarūpanissayo pi:—purimā purimā kusalā khandhā pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissayapaccayena paccayo ti¹ ādinā nayena anantarapaccayena saddhiṃ nānattaṃ akatvā va vibhatto. Mātikānikkhepe pana tesam:—*cakkhuvīññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānañ ca dhammānaṃ anantara-paccayena paccayo* ti¹ ādinā nayena anantarassa:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo* ti ādinā nayena upanissayassa āgatattā nikkhepe viseso atthi. So pi atthato ekibhāvam eva gacchati. Evaṃ sante pi attano attano anantarā anurūpassa cittuppādassa pavattanasamatthattāya anantaratā, purimacittassa pacchimacittuppādane balavatāya anantarūpanissayatā veditabbā. Yathā hi hetupaccayādisu kiñci dhammaṃ vinā pi cittaṃ uppajjati, na evaṃ anantaracittam vinā cittassa uppatti nāma atthi,

¹ *Tikapattihāna.*

² B^{hm} °kattabbamatattṭhena.

tasmā balavapaccayo hoti. Iti attano attano anantarā anurūpacittuppadanavasena anantarapaccayo, balavakāra-
navasena anantarūpanissayo ti evam etesaṃ nānattaṃ vedi-
tabbhaṃ.

Pakatūpanissayo pana pakato upanissayo *pakatūpanissayo*. Pakato nāma attano santāne nipphādito vā, saddhā-silādi upasevito vā, utubhojanādi pakatiyā eva vā upanissayo pakatūpanissayo, ārammaṇānantarehi asammisso ti attho. Tassa:—*pakatūpanissayo saddhaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññānaṃ uppādeti, samāpattiṃ uppādeti. Sīlaṃ, sūtaṃ, cāgaṃ, paññaṃ upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppādeti. Saddhā, sīlaṃ, sūtaṃ, cāga, paññā saddhāya sīlassa sūtaṃ cāgassa paññāya upanissayapaccayena paccayo ti*¹ ādinā nayena anekappakārato pabhedo veditabbo. Iti ime saddhādayo pakatā c' eva balavakāraṇaṭṭhena upanissayā cā ti pakatūpanissayo ti.

Paṭhamataraṃ uppajjitvā vattamānabhāvena upakārako dhammo *purejātapaccayo*. So pañcadvāre vatthārammaṇa-hadayavattuvasena ekādasavidho hoti. Yath' āha: *cakkhūyatanaṃ cakkhuvinnānaḍhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sota- . . . pe . . . ghāṇā-, jivhā-, kāyāyatanaṃ, rūpāyatanaṃ . . . sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ kāyavinnānaḍhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Rūpa-, sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ manodhātuyā, yaṃ rūpaṃ² nissāya manodhātu ca manovinnānaḍhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, manovinnānaḍhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kiñci³ kāle purejātapaccayena paccayo, kiñci³ kāle na purejātapaccayena paccayo ti*¹.

Purejātānaṃ rūpadhammānaṃ upatthambhakattena upakārako arūpadhammo pacchājātapaccayo, gijjhapotakasārīrānaṃ āhārāsā cetanā viya, tena vuttam:—*pacchājātā citta-*

¹ *Tikapatthāna*.

² Cf. *Compendium*, p. 278.

³ *Sh kañci*.

*cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.*¹

Āsevanatthena anantarānaṃ paṇṇābhavabhāvāya upakārako dhammo āsevanapaccayo, ganthādisu purimapurimābhiyogo viya, so kusalākusalakiriyajavanavasena tividho hoti. Yath' āha:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā . . . pe . . . kiriyāvvyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyāvvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo ti.*¹

Cittappayogasankhātena kiriyabhāvena upakārako dhammo kammappaccayo. So nānakkhāṇikāya c' eva kusalākusalacetanāya saha-jātāya ca sabbāya pi cetanāya vasena duvidho hoti. Yath' āha:—*kusalākusalānaṃ kammaṃ vipākānaṃ khandhānaṃ katattā ca rūpānaṃ kammappaccayena paccayo. Saha-jātā cetanā sampayuttakānaṃ dhammānaṃ tam-samutthānānaṃ ca rūpānaṃ kammappaccayena paccayo ti.*¹

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākappaccayo. So pavatte tam-samutthānānaṃ paṭisandhiyaṃ katattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ paccayo hoti. Yath' āha:—*vipākāvvyākato eko khandho tiṇṇannaṃ khandhānaṃ cittasamutthānānaṃ ca rūpānaṃ vipākappaccayena paccayo . . . pe . . . paṭisandhikkhane vipākāvvyākato eko dhammo tiṇṇannaṃ khandhānaṃ katattā ca rūpānaṃ . . . tayo khandhā ekassa khandhassa . . . dve khandhā dvinnānaṃ khandhānaṃ katattā ca rūpānaṃ vipākappaccayena paccayo. Khandhā vatthussa vipākappaccayena paccayo ti.*¹

Rūpārūpānaṃ upatthambhakatthena² upakārakā cattāro āhārā āhārappaccayo. Yath' āha:—*kabalīkārō āhārō imassa kāyassa āhārappaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ tam-samutthānānaṃ rūpānaṃ āhārappaccayena paccayo ti.*¹ Pañhāvāre pana:—*paṭisandhikkhane vipākāvvyākatā āhārā tam-sampayuttakānaṃ khandhānaṃ katattā ca rūpānaṃ āhārappaccayena paccayo ti*¹ pi vuttaṃ.

Adhipatiyatthena upakārakā itthindriya-purisindriyavajjā

¹ *Tikapattihāna.*

² Cf. p. 537, l. 34.

visatindriyā indriyapaccayo. Tattha cakkhundriyādayo arūpadhammānam yeve, sesā rūpārūpānam paccayā honti. Yath' āha:—*cakkhundriyam cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāyindriyam kāyaviññāṇadhātuyā tam-sampayuttakānañ ca dhammānam indriyapaccayena paccayo. Rūpañvitindriyam kaṭattā rūpānam indriyapaccayena paccayo. Arūpino indriyā sampayuttakānam dhammānam tam-samutthānānañ ca rūpānam indriyapaccayena paccayo ti. Pañhāvāre pana:—patisandhikkhane vipākavyākātā indriyā sampayuttakānam khandhānam kaṭattā ca rūpānam indriyapaccayena paccayo ti*¹ pi vuttam.

Upanijjhāyanatthēna upakāra-kāni, ṭhapetvā dvipañca-viññānesu sukhadukkha-vedanā dvayam, sabbāni pi kusalādi-bhedāni satta jhāna-gāni jhānapaccayo. Yath' āha:—*jhāna-gāni jhānasampayuttakānam dhammānam tam-samutthānānañ ca rūpānam jhānapaccayena paccayo ti. Pañhāvāre pana:—patisandhikkhane vipākavyākātāni jhāna-gāni sampayuttakānam khandhānam kaṭattā ca rūpānam jhānapaccayena paccayo ti* pi vuttam.

Yato tato vā niyyānatthēna upakāra-kāni kusalādi-bhedāni dvādasa magga-gāni maggapaccayo. Yath' āha:—*maggāni maggasampayuttakānam dhammānam tam-samutthānānañ ca rūpānam maggapaccayena paccayo ti. Pañhāvāre pana:—patisandhikkhane vipākavyākātāni magga-gāni sampayuttakānam khandhānam kaṭattā ca rūpānam maggapaccayena paccayo ti* pi vuttam. Ete pana dve pi jhānamaggapaccayā dvipañca-viññāṇāhetukacittesu na labbhantī ti veditabbā.

Ekavattthuka-ekārammaṇa-ekuppāda-ekanirodhasankhārena sampayuttabhāvena upakāra-kā arūpadhammā sampayuttapaccayo. Yath' āha:—*cattāro khandhā arūpino aññamaññaṇṇam sampayuttapaccayena paccayo ti.*

Ekavattthukādi-bhāvānupagamena upakāra-kā rūpino dhammā arūpīnam dhammānam arūpino pi rūpīnam vippayuttapaccayo. So saha-jāta-pacchā-jāta-pure-jātavasena tividho hoti. Vuttam h' etam:—*sahajātā kusalā khandhā cittasamutthāna-nam rūpānam vippayuttapaccayena paccayo. Pacchajātā ku-*

¹ This and nine following quotations are from *Tikapaṭṭhāna*.

salā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo ti. Avyākatapadassa pana saha-jātavibhange:—paṭisandhikkhaṇe vipākāvyākātā khandhā katattā rūpānaṃ vippayuttapaccayena paccayo. Khandhā vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo ti pi vuttaṃ. Purejātaṃ pana cakkhundriyādi-vatthuvasen' eva veditabbaṃ. Yath' āha:—purejātaṃ cakkhāyatanaṃ viññāṇassa . . . pe . . . kāyāyatanaṃ kāyaviññāṇassa vippayuttapaccayena paccayo. Vatthu vipākāvyākātānaṃ kiriya-vyākātānaṃ khandhānaṃ . . . pe . . . vatthu kusalānaṃ khandhānaṃ . . . pe . . . vatthu akusalānaṃ khandhānaṃ vippayuttapaccayena paccayo ti.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva dhammassa upatthambhakattena¹ upakārako dhammo atthipaccayo. Tassa arūpakkhanda - mahābhūta - nāmarūpa - cittacetasika - mahābhūta-āyatana-vatthuvaseṇa sattadhā mātikā nikkhattā. Yath' āha:—cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā okkantikkhaṇe nāmarūpaṃ aññamaññaṃ . . . cittacetasikā dhammā cittasamutthānānaṃ rūpānaṃ . . . mahābhūtā upādārūpānaṃ . . . cakkhāyatanaṃ cakkhaviññāṇadhātuyā . . . pe . . . kāyāyatanaṃ . . . pe . . . rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo. Rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhāvāre pana: saha-jātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā saha-jāte tāva:—eko khandho tiṇṇaṇṇaṃ khandhānaṃ taṃ-samutthānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayeṇa niddeso kato. Purejāte purejātānaṃ cakkhādīnaṃ vaseṇa niddeso kato. Pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetasikānaṃ paccayavaseṇa niddeso kato. Āhā-rindriyesu kabalīkaro āhāro imassa kāyassa atthipaccayena

¹ Cf. p. 538, n. 2.

paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ atthipaccaya-
yena paccayo ti evaṃ niddeso kato ti.

Attano anantarā uppajjamānānaṃ arūpadhammānaṃ pavatti okāśadānena upakārakā samanantaraniruddhā arūpadhammā n' atthipaccayo. Yath' āha:—*samanantaraniruddhā cittacetasikā dhammā paccuppannānaṃ cittacetasikānaṃ dhammānaṃ n' atthipaccayena paccayo ti.*

Te eva vigaatabhāvena upakārakattā vigaatapaccayo. Yath' āha:—*samanantaravigatā cittacetasikā dhammā paccuppannānaṃ cittacetasikānaṃ dhammānaṃ vigaatapaccayena paccayo ti.*

Atthipaccayadhammā eva ca avigaatabhāvena upakārakattā avigaatapaccayo ti veditabbā. Desanāvilāsenā pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto, ahetukadukam vatvā pi hetuvippayuttaduko viyā ti.

Evam imesu catuvīsatiyā paccayesu ayaṃ avijjā:—

Paccayo hoti puññānaṃ duvidhā 'nekaḍḍhā pana paresaṃ, pacchimānaṃ sā ekadḍhā paccayo matā.

Tattha *puññānaṃ duvidhā* ti ārammaṇapaccayena ca upanissayapaccayena cā ti dvedhā paccayo hoti. Sā hi avijjaṃ khayato vayato sammasanakāle kāmāvacarānaṃ puññābhisankhārānaṃ ārammaṇapaccayena paccayo hoti. Abhiññācittena samohacittajānanakāle rūpāvacarānaṃ, avijjāsana-tikkamatthāya pana dānādini c' eva kāmāvacarapuññakiriyavatthūni pūrentassa rūpāvacarajjhānāni ca uppādentassa dvinnam pi tesam upanissayapaccayena paccayo hoti. Tathā avijjāsamūlhattā kāmabhava-rūpabhavasampattiyo patthetvā tān' eva puññāni karontassa.

Anekaḍḍhā pana paresaṃ ti apuññābhisankhārānaṃ anekaḍḍhā paccayo hoti. Kathaṃ? Esā hi avijjaṃ ārabbhā rāgādinaṃ uppajjanakāle ārammaṇapaccayena garuṃ katvā, assādanakāle ārammaṇādhipati-ārammaṇūpanissayehi avijjāsamūlhasa anādinavadassāvino pāṇātipātādini karontassa upanissayapaccayena, dutiyajavanādinaṃ anantara-samanantara-anantarūpanissay'-āsevana-n' atthi-vigaatapaccayehi, yaṃ kiñci akusalaṃ karontassa hetusahajāta-aññaṃ manna-nissaya-sampayutta-atthi-avigaatapaccayehi ti anekaḍḍhā paccayo hoti.

Pacchimānaṃ sā ekadḍhā paccayo matā ti āneñjābhisankhārā-

nam upanissayapaccayen' eva ekadhā paccayo matā; so pan' assā upanissayabhāvo puññābhisankhāre vuttanayen' eva veditabbo ti.

Etth' āha:—kiṃ pan' āyam: ekā va avijjā sankhārānam paccayo, udāhu aññe pi paccayā santi ti? Kiṃ pan' ettha yadi tāva *ekā* va ekakāraṇavādo āpajjati; atha aññe pi santi *avijjāpaccayā sankhārā* ti ekakāraṇaniddeso n' upapajjati ti? Na n' upapajjati. Kasmā? Yasmā

Ekam na ekato idha n' ānekam anekato pi no ekam, phalam atthi, atthi pana ekahetuphaladīpane attho.

Ekato hi kāraṇato na idha kiñci ekam phalam atthi, na anekam, nā pi anekehi kāraṇehi ekam. Anekehi pana kāraṇehi anekam eva hoti. Tathā hi anekehi utu-pathavī-bīja-salila-sankhātehi kāraṇehi anekam eva rūpagandharasādi¹ ankura-sankhātā phalam uppajjamānam dissati. Yam pan' etam *avijjāpaccayā sankhārā, sankhārapaccayā puññāna* ti ekahe-tuphaladīpanam katam, tattha attho atthi, payojanam vijjati. Bhagavā hi katthaci padhānattā,² katthaci pākāṭattā, katthaci asādhāraṇattā, desanāvīlāsassa ca veneyyānañ ca anurū-pato ekam eva hetum vā phalam vā dīpeti, *phassapaccayā vedanā* ti hi padhānattā² ekam eva hetuphalam āha. Phasso hi vedanāya padhānāhetu,³ yathāphassam vedanāvavattānato. Vedanā ca phassassa padhānaphalam yathā vedanam phassavavattānato. *Semhasamutthīnā ābādā* ti⁴ pākāṭattā ekam hetum āha, pākāṭo hi ettha semho, na kammādayo. *Ye keci, bhikkhave, akusalā dhammā, sabbe te ayoniso manasi-kāramūlakā* ti⁵ asādhāraṇattā ekam hetum āha, asādhāraṇo hi ayoniso manasikāro akusalānam, sādharmaṇi vatthārammaṇādīni ti. Tasmā ayam idha avijjā vijjamānesu pi aññesu vatthārammanasabajātadhammādisu sankhārakāraṇesu: assā-dānupassino taṇhā pavaddhatī ti ca: *avijjāsamudayā āsava-samudayo* ti⁴ ca vacanato aññesam pi taṇhādīnam sankhāra-hetūnam hetū ti padhānattā²:—*avidvā, bhikkhave, avijjāgato puññābhisankhāram pi abhisankharotī* ti⁶ pākāṭattā asādhāra-

¹ Sh °rasādikaṃ.

² Bhm paṭṭhānattā.

³ Bhm paṭṭhāna°.

⁴ Not traced.

⁵ Cf. S. v, 91.

⁶ See above, p. 532, n. 2.

ṇattā ca sankhārānaṃ hetubhāvena dīpitā ti veditabbā. Eten' eva ca ekekahetuphaladīpanaparihāravacanena sabbattha ekekahetuphaladīpane payojanaṃ veditabban ti.

Etth' āha:—evaṃ sante pi ekantāniṭṭhaphalāya sāvajjāya avijjāya, kathaṃ puññāneñjābhisankhārapaccayattam yujjati, na hi nimbabijato ucchu uppajjati ti? Kathaṃ na yujjissati? Lokasmim hi

Viruddho c' āviruddho ca, sadisāsadisō tathā,

dhammānaṃ paccayo siddho vipākā eva te ca na.

Dhammānaṃ hi ṭhānasabhāvakiccādi-viruddho c' āviruddho ca paccayo loka siddho, purimacittam hi aparacittassa ṭhānaviruddho, paccayo purimasippādi-sikkhā ca pacchā pavatamānānaṃ sippādi-kiriyaṇaṃ, kammaṃ rūpassa sabhāviruddho paccayo. Khirādini ca dadhi-ādinaṃ, āloko cakkuviññāṇassa kiccaviruddho. Gulādayo ca āsavādinaṃ, cakkhurūpādayo pana cakkhuviññāṇādinaṃ ṭhānaviruddhā paccayā. Purimajavanādayo pacchimajavanādinaṃ sabhāvāviruddhā kiccā viruddhā ca, yathā ca viruddhāviruddhā paccayā siddhā, evaṃ sadisāsadisā pi, sadisaṃ eva hi utu-āhārasankhātam rūpaṃ rūpassa paccayo. Sālibijādini ca sāliphalādinaṃ, asadisam pi rūpaṃ arūpassa arūpañ ca rūpassa paccayo hoti. Golomāviloma-visāṇa-dadhi-tila-piṭṭhādini ca dabbabhūtinakādinaṃ.¹ Yesañ ca dhammānaṃ te viruddhāviruddhasadisāsadisā paccayā, na te dhammā tesam dhammānaṃ vipākā eva. Iti ayaṃ avijjā vipākavasena ekantāniṭṭhaphalā sabhāvavasena sāvajjā pi samānā sabbesam pi etesaṃ puññābhisankhārādinaṃ yathānurūpaṃ ṭhānakiccasabhāvaviruddhāviruddhapaccayavasena sadisāsadisapaccayavasena ca paccayo hoti ti veditabbā.

So c' assā paccayabhāvo, yassa hi dukkhādisu avijjāsankhātam aññānaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkham sukhasaññāya gahetvā tassa hetubhūte tividhe pi sankhāre ārabhatī ti ādinā nayena vutto eva.

Api ca ayaṃ añño pi pariyāyo:—

Cutūpapāte saṃsāre sankhārānañ ca lakkhaṇe,
yo paṭiccasamuppanna-dhammesu ca vimuyhati.

¹ B^m dabbā°; B^h dabbābhūtanak°.

Abhisankharoti so¹ ete sankhāre tividhe yato,
avijjā paccayo tesam tividhānam ayaṃ tato ti.

Kathaṃ pana yo etesu vimuyhati, so tividhe p' ete sankhāre karoti ti ce ? Cutiyā tāva vimūlho sabbattha khandhānam bhedo maraṇan ti cutiṃ agaṇhanto: satto marati, sattassa dehantarāsankamanan ti ādini vikappeti. Upapāte vimūlho sabbattha khandhānam pātubhāvo jātī ti upapātaṃ agaṇhanto: satto uppajjati, sattassa navasarīrapātubhāvo ti ādini vikappeti. Samsāre vimūlho yo esa

Khandhānañ ca paṭipāṭi dhātu-āyatanāna ca,
abbocchinnaṃ vattamānaṃ² samsāro ti pavuccati ti.

Evam vaṇṇito samsāro. Taṃ evaṃ agaṇhanto: ayaṃ satto asmā lokā paraṃ lokam gacchati, parasmā lokā imaṃ lokam āgacchati ti ādini vikappeti. Sankhārānaṃ lakkhaṇe vimūlho sankhārānaṃ sabhāvalakkhaṇaṃ sāmāññalakkhanañ ca agaṇhanto sankhāre attato attaniyato dhuvato sukhato subhato vikappeti. Paṭiccasamuppānnadhammesu vimūlho avijjādīhi sankhārādinam pavattiṃ agaṇhanto: attā jānāti vā na jānāti vā; so eva karoti ca kāreti ca; paṭisandhiyaṃ uppajjati, tassa aṇu issarādayo kalalādi-bhāvena sarīraṃ saṇṭhapentā indriyāni sampādentī, so indriyasampanno phusati vediyati taṇhīyati upādiyati ghaṭīyati; so puna bhavantare bhavati ti vā; sabbe sattā niyati-sangatibhāva-pariṇatā ti vā vikappeti. So avijjāya andhikato evaṃ vikappento, yathā nāma andho pathaviyaṃ vicaranto maggaṃ pi amaggaṃ pi thalam pi ninnam pi samam pi visamam pi paṭipajjati, evaṃ puññaṃ pi apuññaṃ pi āneñjābhisankhāram pi abhisankharoti ti. Ten' etaṃ vuccati:—

Yathā pi nāma jaccandho naro aparīṇāyako,
ekadā yāti maggena kummaggenā pi ekadā,
samsāre samsaram bālo tathā aparīṇāyako,
karoti ekadā puññaṃ apuññaṃ api ekadā,
yadā ca ñatvā so dhammaṃ saccāni abhisamessati,
tadā avijjūpasamā upasanto carissati ti.

*Ayaṃ avijjāpaccayā sankhārā ti padasmim
vithārakathā mukham.*

Sankhārapaccayā viññāṇa-pade viññāṇan ti cakkhuvīññānādi chabbidham. Tattha cakkhuvīññāṇaṃ kusalavipākam akusalavipākaṃ ti duvidham hoti, tathā sota-ghāṇa-jivhā-kāyaviññāṇāni. Manovīññāṇaṃ kusalākusalavipākā dve manodhātuyo, tisso ahetukamanovīññāṇadhātuyo, aṭṭha sahetukāni kāmāvacaravipākacittāni, pañca rūpāvacarāni, cattāri arūpāvacarāni ti bāvisati-vidham hoti. Iti imehi chahi viññāṇehi sabbāni pi battimsa lokiyavipākaviññāṇāni sangahitāni honti. Lokuttarāni pana vaṭṭakathāya na yujjanti ti na gahitāni.

Tattha siyā:—katham pan' etaṃ jānitabbam idaṃ vuttapakāraṃ viññāṇaṃ sankhārapaccayā hoti ti? Upacitakammābhāve vipākābhāvato, vipākam h' etaṃ, vipākāṇ ca na upacitakammābhāve uppajjati. Yadi uppajjeyya, sabbesaṃ sabbavipākāni uppajjeyyum; na ca uppajjanti ti jānitabbam etaṃ sankhārapaccayā, idaṃ viññāṇaṃ hoti ti.

Katarasa sankhārapaccayā, kataraṃ viññāṇan ti ce? Kāmāvacarapuññābhisankhārapaccayā tāva kusalavipākāni pañca cakkhuvīññāṇādini, manovīññāṇe ekā manodhātu, dve manovīññāṇadhātuyo aṭṭha kāmāvacaravipākāni ti soḷasa. Yath' āha:—*kāmāvacarassa kusalassa kammassa katuttā upacitattā vipākam cakkhuvīññāṇaṃ uppannaṃ hoti. Sota-, ghāṇa-, jivhā-, kāyaviññāṇaṃ¹ . . . vipākū manodhātu uppannā hoti² . . . somanassasahagatā manovīññāṇadhātu uppannā hoti³ . . . upekkhāsahagatā manovīññāṇadhātu uppannā hoti⁴ . . . somanassasahagatā nāṇasampayuttā . . . somanassasahagatā nāṇasampayuttā sasankhārena . . . somanassasahagatā nāṇavippayuttā . . . somanassasahagatā nāṇavippayuttā sasankhārena . . . upekkhāsahagatā nāṇasampayuttā . . . upekkhāsahagatā nāṇasampayuttā sasankhārena . . . upekkhāsahagatā nāṇavippayuttā . . . upekkhāsahagatā nāṇavippayuttā sasankhārenā ti.*⁵ Rūpāvacarapuññābhisankhārapaccayā pana pañca rūpāvacaravipākāni. Yath' āha:—*tass' eva rūpāvacarassa kusalassa kammassa katuttā upacitattā vipākam*

¹ Dhs. §§ 431, 443.

² Ibid. § 455.

³ Ibid. § 469.

⁴ Ibid. § 484.

⁵ Ibid. § 498.

*vivicc' eva kāme hi pathamaṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharatī ti.*¹ *Evam puññābhisankhārapaccayā ekavīsatividhaṃ viññānaṃ hoti. Apuññābhisankhārapaccayā pana akusalavipākāni pañca cakkhuviññānādīni, ekā manodhātu, ekā manoviññānadhātū ti evaṃ satta-vidhaṃ viññānaṃ hoti. Yath' āha:—akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññānaṃ uppannaṃ hoti . . . sota-, ghāna-, jivhā-, kāya-viññānaṃ . . . vipākā manodhātu . . . vipākā manoviññānadhātu uppannā hoti ti.*² *Āneñjābhisankhārapaccayā pana cattāri arūpavipākāni ti evaṃ catubbidhaṃ viññānaṃ hoti. Yath' āha:—tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso rūpasaññānaṃ samatikkamā . . . ākāśānācāyatanaśāññāsahagataṃ, . . . viññānañcā . . . ākiñcaññā . . . nevaśāññā-nāśāññāyatanaśahagataṃ sukhassa ca dukkhassa ca pahānā . . . catutthaṃ jhānaṃ upasampajja viharatī ti.*³ *Evam sankhārapaccayā yam viññānaṃ hoti, taṃ űatvā idāni 'ssa evaṃ pavatti veditabbā.*

Sabbam eva hi idaṃ pavattipaṭisandhivasena dvedhā pavattati. Tattha: dve pañca viññānāni, dve manodhātuyo, somanassasahagatā ahetukamanoviññānadhātū ti imāni terasa pañca vokārabhave pavattiyam yeva pavattanti; sesāni ekūnavīsati tīsu bhāvesu yathānurūpaṃ pavattiyam pi paṭisandhiyam pi pavattanti. Kathaṃ? Kuslavipākāni tāva cakkhuviññānādīni pañca kuslavipākena akusalavipākena vā nibbattassa yathākkamaṃ paripākaṃ upagatindriyassa cakkhādinam āpāthagataṃ iṭṭhaṃ iṭṭhamajjhattaṃ vā rūpādi-ārammaṇam ārabba cakkhādi-pasādam nissāya dassana-savana-ghāyana-sāyana-phusanakiccaṃ sādhaṃyānāni pavattanti. Tathā akusalavipākāni pañca. Kevalaṃ hi tesam anīṭṭhaṃ anīṭṭhamajjhattaṃ vā ārammaṇam hoti. Ayam eva viseso. Dasa pi c' etāni niyatadvārārammaṇavattuṭṭhānāni niyata-kiccān' eva ca bhavanti. Tato kuslavipākānaṃ cakkhuviññānādīni anantarā kuslavipākā manodhātu tesam yeva ārammaṇam ārabba hadayaavatthum

¹ *Dhs.* § 499.

² *Ibid.* §§ 556, 562, 564.

³ *Ibid.* §§ 501-4.

nissāya sampapaṭicchana-kiccaṃ sādhayamānā pavattati; tathā akusalavipākānaṃ anantarā akusalavipākā. Idaṃ ca pana dvayaṃ aniyatadvārārammaṇaṃ, niyatavatthutṭhānaṃ, niyata-kiccaṃ ca hoti. Somanassasahagatā pana ahetukamanoviññānadhātu kusalavipākamanodhātuyā anantarā tassā eva ārammaṇaṃ ārabha hadaya-vatthum nissāya santīraṇa-kiccaṃ sādhayamānā chasu dvāresu bālavārammaṇe kāmāvacarasattānaṃ yebhuyyena lobhasampayuttajavanāvasāne bhavangavīthim pacchinditvā javanena gahitārammaṇe tadārammaṇavasena sakim vā dvikkhattum vā pavattati ti Majjhimaṭṭhakathāyaṃ vuttaṃ. Abhidhammaṭṭhakathāyaṃ pana tadārammaṇe dve cittavārā āgatā. Idaṃ pana cittaṃ tadārammaṇaṃ ti ca *piṭṭhibhavaṅgaṃ* ti cāti dve nāmāni labhati. Aniyatadvārārammaṇaṃ niyatavatthukaṃ aniyataṭṭhāna-kiccaṃ ca hoti ti. Evaṃ tāva terasa pañcavokārabhave pavattiyam yeva pavattanti ti veditabbāni. Sese su ekūnavasatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattati. Pavattiyam pana kusalākusalavipākā tāva dve ahetukamanoviññānadhātuyo pañcadvāre kusalākusalavipākamanodhātūnaṃ anantarā santīraṇa-kiccaṃ, chasu dvāresu pubbe vuttanayen' eva tadārammaṇa-kiccaṃ, attanā dinnapaṭisandhito uddham asatibhavaṅgupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti cattāri kiccāni sādhayamānā niyatavatthukā aniyatadvārārammaṇaṭṭhāna-kiccā hutvā pavattanti. Aṭṭha kāmāvacarasahetukacittāni vuttanayen' eva chasu dvāresu tadārammaṇa-kiccaṃ, attanā dinnapaṭisandhito uddham asatibhavaṅgupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti tīni kiccāni sādhayamānāni niyatavatthukāni aniyatadvārārammaṇaṭṭhāna-kiccāni hutvā pavattanti. Pañca rūpāvacarāni cattāri ca āruppāni attanā dinnapaṭisandhito uddham asatibhavaṅgupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti kiccadvayaṃ sādhayamānāni pavattanti. Tesu rūpāvacarāni niyatavatthārammaṇāni aniyataṭṭhāna-kiccāni, itarāni niyatavatthukāni niyatārammaṇāni aniyataṭṭhāna-kiccāni hutvā pavattanti ti evaṃ tāva battimsavidham pi viññānaṃ pavattiyam sankhārapaccayā pavattati.

Tatrā 'ssa te te sankhārā kamma-paccayena ca upanissaya-

paccayena ca paccayā honti. Yam pana vuttam¹
 ekūnavīsatiyā na kiñci attano anurūpāya paṭisandhiyā na
 pavattati ti, tam atisankhittattā dubbijānam ten' assa vit-
 thāranayadassanattam vuccati: (1) kati paṭisandhiyo ?
 (2) Kati paṭisandhicittāni ? (3) Kena kattha paṭisandhi hoti ?
 (4) Kim paṭisandhiyā ārammaṇan ti ?

(1) Asaññapaṭisandhiyā saddhim vīsati paṭisandhiyo. Vut-
 tappakārān' eva ekūnavīsati paṭisandhicittāni. Tattha aku-
 salavipākāya ahētukamanoviññādhātuyā apāyesu paṭi-
 sandhi hoti. Kusalavipākāya manussaloke jaccandhajāti
 badhirajāti ummattakajāti elamūga-napumsakādinam atthahi
 sahetukakāmāvacaravipākehi devesu c' eva manussesu ca
 puññavantānam paṭisandhi hoti. Pañcahi rūpāvacaravipā-
 kehi rūpībrahmaloke, catūhi arūpāvacaravipākehi arūpaloke
 ti. Yena ca yattha paṭisandhi hoti, sā eva tassa arūpāpaṭi-
 sandhi nāma. Sankhepato pana paṭisandhiyā tīni āramma-
 ṇāni honti atitam, paccuppannam na vattabbañ ca, esaññā-
 paṭisandhi anāraṇaṇā ti. Tattha viññāṇaṇcāyatana-neva-
 saññā-nāsaññāyatana-paṭisandhinam atitam eva ārammaṇam,
 dasannam kāmāvacarānam atitam vā paccuppannam vā.
 Sesānam na vattabbam eva. Evaṃ tīsu ārammaṇesu pavat-
 tamānā pana paṭisandhi, yasmā atītārammaṇassa vā na-
 vattabbārammaṇassa vā cuticittassa anantaram eva pavattati,
 paccuppannārammaṇam pana cuticittam nāma n' atthi,
 tasmā dvīsu ārammaṇesu aññatarārammaṇāya cutiyā anan-
 tarā tīsu ārammaṇesu aññatarārammaṇāya paṭisandhiyā
 sugati-duggati-vasena pavattanākāro veditabbo. Seyyathī-
 dam: kāmāvacarasugatiyam tāva tthitassa pāpakammino
 puggalassa: tāni 'ssa tasmim samaye olambanti ti ādivacanato
 maraṇamañce nipannassa yathūpacitam pāpakammaṇam vā
 kammanimittam vā manodvāre āpātham āgacchati, tam ārab-
 bha uppannāya tadārammaṇapariyosānāya javanavīthiyā
 anantaram bhavangavisayam ārammaṇam katvā cuticittam
 uppajjati. Tasmim niruddhe tad-eva āpāthagatam kammaṇ
 vā, kammanimittam vā ārabba anupacchinnakilesabalavi-
 namitam² duggatipariyāpannam paṭisandhicittam uppajjati.

¹ Above, p. 547, l. 17.

² Bhm °balavanamitam.

Ayam atītārammaṇāya cutiyā anantarā atītārammaṇā paṭisandhi.

Aparassa maraṇasamaye vuttappakārakammavasena narakādisu aggijālavaṇṇādikaṃ duggatinimittam manodvāre āpātham āgacchati. Tasmā, dvikkhattuṃ bhavange upajjitvā niruddhe, tam ārammaṇam ārabbhā ekam āvajjanam maraṇassa āsannabhāvena mandibhūtavagattā pañca javanāni dve tadārammaṇāni ti tīni vīthiccittāni uppajjanti. Tato bhavangavisayam ārammaṇam katvā ekam cuticcittam, ettāvatā ekādasa cittakkhaṇā atītā honti. Ath' assa avasesa-pañca-cittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhicittam uppajjati. Ayam atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye pañcannam dvārānam aññatarasmim rāgādi-hetubhūtam hīnam ārammaṇam āpātham āgacchati. Tassa yathākkamena uppanne votthapanāvasāne maraṇassa āsannabhāvena mandibhūtavagattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavangavisayam ārammaṇam katvā ekam cuticcittam. Ettāvatā ca dve bhavangāni, āvajjanam, dassanam, sampaticchanam, santīraṇam, votthapanam, pañca javanāni, dve tadārammaṇāni, ekam cuticcittam ti pañcadasa cittakkhaṇā atītā honti. Ath' āvasesa-ekacittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhicittam uppajjati. Ayam pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi. Esa tāva atītārammaṇāya sugati-cutiyā anantarā atītapaccuppannārammaṇāya duggati-paṭisandhiyā pavattanākāro.

Duggatiyam tītassa pana upacitānavajjakammasa vuttanayen' eva tam anavajjakammam vā kammanimittam vā manodvāre āpātham āgacchati ti kaṇhapakkhe sukkapakkham tīpetvā sabbam purimanayen' eva veditabbam. Ayam atītārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya sugati-paṭisandhiyā pavattanākāro.

Sugatiyam tītassa pana upacitānavajjakammasa: tāni 'ssa tasmim samaye olambanti ti ādivacanato maraṇamañce nipannassa yathūpacitam anavajjakammam vā kammanimittam vā manodvāre āpātham āgacchati, tañ ca kho upacita-

kāmāvacarānavajjakammass' eva. Upacitamahaggatakam-
massa pana kammanimittam eva āpātham āgacchati, tam
ārabbha uppannāya tadārammaṇapariyosānāya suddhāya vā
javanavithiyā anantaram bhavangavisayam ārammaṇam
katvā cuticittam uppajjati, tasmim niruddhe tam eva āpā-
thagatam kammaṃ vā kammanimittam vā ārabbha anupac-
chinnakilesabalavinamitam sugatipariyāpannam¹ paṭisan-
dhicittam uppajjati. Ayam atitārammaṇāya cutiyā anantarā
atitārammaṇā vā na-vattabbārammaṇā vā paṭisandhi.

Aparassa maraṇasamaye kāmāvacara-anavajjakammava-
sena manussaloke mātukucchivaṇṇasankhātam vā devaloke
uyyāna-vimāna-kappa-rukkhādi-vaṇṇasankhātam vā, sugati-
nimittam manodvāre āpātham āgacchati. Tassa duggati-
nimitte dassitānukkamen' eva cuticittānantaram paṭisandhi-
cittam uppajjati. Ayam atitārammaṇāya cutiyā anantarā
paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye nātakā: ayam, tāta, tavatthāya
Buddhapūjā kariyati, cittam pasādehī ti vatvā pupphadāma-
patākādivasena rūpārammaṇam vā, dhammasavanatūriya-
pūjādi-vasena saddārammaṇam vā, dhūmavāsagandhādiva-
sena gandhārammaṇam vā: idam, tāta, sāyassu tavatthāya
dātabba-deyyadhamman ti vatvā, madhuphānitādi-vasena
rasārammaṇam vā: idam, tāta, phusassu tavatthāya dātabba-
deyyadhamman ti vatvā, cīnapaṭṭasomārapatādi-vasena phoṭ-
ṭhabbārammaṇam vā pañcadvāre upasaṃharanti. Tassa
tasmim āpāthagate rūpādi-ārammaṇe yathākkamena uppan-
navotthapanāvasāne maraṇassa āsannabhāvena mandibhū-
tavegattā pañca javanāni dve tadārammaṇāni ca uppajjanti.
Tato bhavangavisayam ārammaṇam katvā ekam cuticittam,
tadavasāne tasmim yeva ekacittakkhaṇaṭṭhitike ārammaṇe
paṭisandhicittam uppajjati. Ayam pi atitārammaṇāya cu-
tiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa pana pathavikasīṇajjhānādivasena paṭiladdha-
mahaggatassa sugatiyam ṭhitassa maraṇasamaye kāmāvac-
arakusalakamma-kammanimitta-gatinimittānam vā aññata-
ram pathavikasīṇādikam vā nimittam mahaggatacittam

¹ B^{hm} °balavanamitasugati°.

vā manodvāre āpātham āgacchati, cakkhu-sotānaṃ vā aññatarasmiṃ kusaluppattihetubhūtaṃ paṇītaṃ ārammaṇaṃ āpātham āgacchati. Tassa yathākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni uppajjanti. Mahaggaṭagatikānaṃ pana tadārammaṇaṃ n' atthi, tasmā javanānantaraṃ yeva bhavanga-visayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ uppajjati. Tass' āvasāne kāmāvacaramahaggaṭasugatināṃ aññatara-sugatipariyāpannaṃ yathūpaṭṭhitesu ārammaṇesu aññatarārammaṇaṃ paṭisandhicittaṃ uppajjati. Ayaṃ na-vattabbārammaṇāya sugati-cutiyā anantarā atīta-paccuppanna-na-vattabbārammaṇāni aññatarārammaṇā paṭisandhi. Eten' ānusārena āruppacutiyā pi anantarā paṭisandhi veditabbā. Ayaṃ atīta-na-vattabbārammaṇāya sugati-cutiyā anantarā atīta-na-vattabba-paccuppannārammaṇāya paṭisandhiyā pavattanākāro.

Duggatīyaṃ tṭhitassa pana pāpakammīno vuttanāyena eva taṃ kammaṃ, kammanimittaṃ, gatinimittaṃ vā manodvāre, pañcadvāre vā pana akusaluppattihetubhūtaṃ ārammaṇaṃ āpātham āgacchati. Ath' assa yathākkamena cuticittāvasāne duggati-pariyāpannaṃ tesu ārammaṇesu aññatarārammaṇaṃ paṭisandhi-cittaṃ uppajjati. Ayaṃ atītarārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya paṭisandhiyā pavattanākāro ti.

Ettāvatā ekūnavīsatividhassā pi viññāṇassa paṭisandhivasena pavatti dīpitā hoti. Tayidaṃ sabbam pi evaṃ:—

Pavattamānaṃ sandhimhi dvedhā kammena vattati,
missādihi ca bhedehi bhedassa duvidhādiko.

Idaṃ hi ekūnavīsatividham pi vipākaviññāṇaṃ paṭisandhim pi pavattamānā dvedhā kammena vattati. Yathāsakaṃ hi etassa janakakammaṃ nānākkhaṇikakammapaccayena c' eva upanissayapaccayena ca paccayo hoti. Vuttaṃ h' etaṃ: *kusalākusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo* ti.¹ Evam vattamānassa pan' assa missādihi bhedehi duvidhādiko pi bhedo veditabbo. Seyyathidaṃ: idaṃ hi paṭisandhivasena ekadhā pavattamānaṃ pi rūpena saha

¹ *Tikapattihāna.*

missāmissabhedato duvidham, kāmarūpārūpabhavabhedato tividham, aṇḍaja-jalābuja-samsedaja-opapātikayonivasena cattubbidham, gativasena pañcavidham, viññāṇaṭṭhitivasena sattavidham, sattāvāsavasena aṭṭhavidham hoti. Tattha:—

Missam dvidhā bhāvabhedā sabhāvaṃ tattha ca dvidhā, dve vā tayo vā dasakā omato ādinā saha.

Missam dvidhā bhāvabhedā ti yaṃ h' etam ettha aññatra arūpabhavārūpamissam paṭisandhiviññāṇam uppajjati, taṃ rūpabhavē itthindriya-purisindriyasankhātena bhāvena vinā uppattito. Kāmabhavē aññatra jātipaṇḍaka-paṭisandhiyā bhāvena saha uppattito sabhāvaṃ abhāvan ti duvidham hoti.

Sabhāvaṃ tattha ca dvidhā ti tatthā pi ca yaṃ sabhāvaṃ, taṃ itthi-purisabhāvānaṃ aññatarena saha uppattito duvidham eva hoti.

Dve vā tayo vā dasakā omato ādinā sahā ti yaṃ h' etam ettha missam amissan ti dvaye¹ ādibhūtaṃ rūpamissam paṭisandhiviññāṇam, tena saha vatthukāyadasakavasena dve vā vatthukāyabhāvasakavasena tayo vā dasakā omato uppajjanti, n' atthi ito param rūpaparihānī ti. Taṃ pan' etam evaṃ omakaparimāṇam uppajjamānaṃ aṇḍaja-jalābujanāmikāsu dvīsu yonisu jāti-unṇāya ekena aṃsunā uddhaṭasappimaṇḍappamāṇam kalalan ti laddhasankham hutvā uppajjati. Tattha yonīnaṃ gativasena sambhavabhedo veditabbo. Etāsu hi:—

Niraye bhumavajjesu devesu ca na yoniyo,
tisso purimikā honti catasso pi gatittaye.

Tattha *devesu cā* ti ca saddena yathā niraye ca bhumavajjesu ca devesu, evaṃ nijjhāmatanḥhikapetesu ca purimikā tisso yoniyo na santī ti veditabbā. Opapātikā eva hi te honti. Sese pana tiracchānapettivisayamanussasankhāte gatittaye pubbe vajjitabhummadevesu ca catasso pi yoniyo honti. Tattha:—

Timsa nava c' eva rūpīsu satta² ti ukkaṃ³ satō⁴ ha rūpāni,
samsedupapātayonisu atha vā avakamsato timsa.

Rūpī brahmesu tāva opapātikayonikesu cakkhusotavattu-

dasakānaṃ jīvitānavakassa cā ti catunnaṃ kalāpānaṃ vasena tiṃsa ca nava ca paṭisandhiviññāṇena saha rūpāni uppajjanti. Rūpī brahme pana ṭhapetvā, aññesu saṃsedajopapātikayonikesu ukkaṃsato cakkhu-sota-ghāṇa-jivhā-kāyavattthubhāvadasakānaṃ vasena sattati; tāni ca niccaṃ devesu.

Tattha vaṇṇo gandho raso ojā catasso cā pi dhātuyo cakkhuppasādo jīvitānaṃ ti ayaṃ dasa rūpaparimāṇo rūpapuñño cakkhudasako nāma. Evaṃ sesā veditabbā. Avakamsato pana jaccandhabadhira-aghāṇaka-napumsakassa jivhā-kāyavattthudasakānaṃ vasena tiṃsarūpāni uppajjanti. Ukkamsāvakamsānaṃ pana antare anurūpato vikappo veditabbo. Evaṃ viditvā puna:—

Khandhārammaṇagatihetu vedanā-pīti-vitakkavicārehi bhedābhedaviseso cutisandhināṃ parivīṇeyyo.

Yā h' esā missāmissato duvidhā paṭisandhi, yā c' assā atitānantarā cuti, tāsāṃ imehi khandhādīhi bhedābhedaviseso ñātabbo ti attho. Kathaṃ? Kadāci hi catukkhandhāya āruppacutiyā anantarā catukkhandhā va ārammaṇato pi abhinnāpaṭisandhi hoti. Kadāci amahaggata-bahiddhārammaṇāya mahaggata-ajjhattārammaṇā. Ayaṃ tāva arūpabhūmisu yeva nayo. Kadāci pana catukkhandhāya arūpacutiyā anantarā pañcakkhandhā kāmāvacarapaṭisandhi. Kadāci pañcakkhandhāya kāmāvacaracutiyā rūpāvacaracutiyā vā anantarā catukkhandhā arūpapaṭisandhi. Evaṃ atitārammaṇāya cutiyā paccuppannārammaṇā paṭisandhi. Ekaccasugati-cutiyā ekaccaduggati-paṭisandhi. Ahetukacutiyā sahetukapaṭisandhi. Duhetukacutiyā tihetukapaṭisandhi. Upekkhā saha gatacutiyā somanassasahagatapaṭisandhi. Appītikacutiyā sappītikapaṭisandhi. Avitakkacutiyā savitakkapaṭisandhi. Avicāracutiyā savicārapaṭisandhi. Avitakkāvicāracutiyā savitakkasavicārapaṭisandhi ti tassa tassa viparītato ca yathāyogaṃ yojetabbam.

Laddhapaccayaṃ iti dhammamattam etaṃ bhavantaram upeti,

nā'ssa tato sankanti na tato hetuṃ vinā hoti.

Iti h' etaṃ laddhapaccayaṃ rūpārūpadhammamattam uppajjamānaṃ bhavantaram upeti ti vuccati, na satto, na

jīvo, tassa ca nā pi atītabhavato idha sankanti atthi, nā pi tato hetum vinā idha pātubhāvo.

Tayidaṃ pākaṭena manussacutipāṭisandhikkamena pakāsayissāma. Atītabhavasmim hi sarasena upakkamena vā samāsannamarāṇassa asayhānaṃ sabbangapaccangasandhibandhanacchedakānaṃ mārāṇantikavedanā sattānaṃ sannipātaṃ asahantassa, ātape pakkhittaharītālapaṇṇaṃ iva, kamena upasussamāne sarīre, niruddhesu cakkhādisu indriyesu, hadayavatthumatte patiṭṭhitesu kāyindriya-manindriya-jīvitindriyesu, taṃ-khaṇāvasesahadayavatthusannissitaṃ viññānaṃ garukasamāsevitāsannapubbakatānaṃ aññataraṃ laddhāvasesappaccayasankhārasankhātānaṃ kammaṃ tadupaṭṭhāpitaṃ vā kammanimitta-gatinimittasankhātānaṃ visayaṃ ārabha pavattati, tad evaṃ pavattamānaṃ taṇhāvijjānaṃ appahīnattā avijjāpaṭicchādītādīnave tasmim visaye taṇhā nāmeti, saha-jātasankhārā khipanti, taṃ santativasena taṇhāya namiyamānaṃ, sankhārehi khipamānaṃ, orimatīrarukkhavinibandharajjum ālambitvā mātīkātikkamako viya, purimañ ca nissayaṃ jahati aparañ ca kammasamuṭṭhāpitaṃ nissayaṃ assādayamānaṃ vā anassādayamānaṃ vā, ārammaṇādihi yeva paccayehi pavattatī ti. Ettha ca purimaṃ cavanato cuti, pacchimaṃ bhavantarādi-pāṭisandhānato paṭisandhī ti vuccati. Tad etaṃ nā pi purimabhavā idh' āgataṃ, nā pi tato kammasankhāraṇatīvisayādi-hetum vinā pātubhūtaṃ ti veditabbaṃ.

Siyum nidassanān' ettha paṭighosādikā atha, santānabandhato n' atthi ekatā nā pi nānatā.

Ettha c' etassa viññāṇassa purimabhavato idha anāgamane atītabhavapariyāpanna-hetūhi ca uppāde paṭighosa-padīpa-mudda-paṭibimbappakārā dhammā nidassanāni siyum. Yathā hi paṭighosa-padīpa-muddā-chāyā saddādi-hetukā honti, aññatra agantvā va honti, evaṃ eva idaṃ cittaṃ. Ettha ca *santānabandhato n' atthi ekatā nā pi nānatā*. Yadi hi santānabandhe sati ekantaṃ ekatā bhavēyya, na khīrato dadhi sambhūtaṃ siyā, athā pi ekantanānatā bhavēyya, na khīrassādhīno dadhi siyā; esa nayo sabbahetusamuppannesu. Evañ ca sati sabbalokavohāralopo siyā, so ca anīṭṭho; tasmā ettha na ekantaṃ ekatā vā nānatā vā upagantabbā ti.

Etth' āha: nanu evaṃ asankanti pātubhāve sati ye imasmim manussattabhāve khandhā, tesam niruddhattā, phalapaccayassa ca kammassa tattha agamanato aññassa aññato ca taṃ phalaṃ siyā, upabhuñjake ca asati kassa taṃ phalaṃ siyā? Tasmā na sundaram idaṃ vidhānan ti. Tatridaṃ vuccati:—

Santāne yaṃ phalaṃ etaṃ n' aññassa na ca aññato,
bijānaṃ abhisankhāro etass' atth' assa sādhamo.

Ekasantānasmim hi phalaṃ uppajjamānaṃ tattha ekanta-ekattanānattānaṃ paṭisiddhattā *aññassā* ti vā *aññato* ti vā na hoti. Etassa ca paṇ' atthassa¹ bijānaṃ abhisankhāro sādhamo. Ambabijādīnaṃ hi abhisankhāresu katesu tassa bi-jassa santāne laddhapaccayā kālantare phalaviseso uppajjamāno, na aññabijānaṃ, nā pi aññābhisankhārapaccayā uppajjati, na ca tāni bijāni abhisankhārā² phalaṭṭhānaṃ pāpuṇāti; evaṃ sampadam idaṃ veditabbaṃ.

Vijjāsippasadhādīhi cā pi bālasarīre upayuttehi kālantare vuḍḍhasarīrādisu phalaṃ deti ti ayam attho veditabbo.

Yaṃ pi vuttaṃ: upabhuñjake ca asati kassa taṃ phalaṃ siyā ti?—tattha:—

Phalass' uppattiyā eva siddhā bhuñjakasammuti,
phaluppādena rukkhassa yathā phalaṭi sammuti.

Yathā hi rukkhasankhātānaṃ dhammānaṃ ekadesabhūtassa rukkhaphalassa uppattiyā eva rukkho phalaṭi ti vā phalito ti vā vuccati, tathā devamanussasankhātānaṃ khandhānaṃ ekadesabhūtassa upabhogasankhātassa sukhadukkhaphalassa uppāden' eva devo manusso vā upabhuñjati ti vā sukhito dukkhito ti vā vuccati, tasmā na ettha aññena upabhuñjakena nāma koci attho atthi ti. Yo pi vadeyya:—evaṃ sante pi ete sankhārā vijjamānā vā phalassa paccayā siyuma, avijjamānā vā; yadi ca vijjamānā pavattikkhaṇe yeva nesam vipākena bhavitabbaṃ, atha avijjamānā pavattito pubbe pacchā ca niccaṃ phalāvahā siyuna ti—so evaṃ vattabbo:—

Katattā paccayā ete na ca niccaṃ phalāvahā,
pāṭibhogādikaṃ tattha veditabbaṃ nidassanaṃ.

Katattā yeva hi sankhārā attano phalassa paccayā honti, na vijjamānattā avijjamānattā vā. Yath' āha:—*kāmāvacarassa*

¹ Bh^m vacanatthassa.

² S^h inserts vā.

kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññānaṃ uppannaṃ hoti ti¹ ādi. Yathārahassa ca attano phalassa paccayā hutvā na puna phalāvahā honti vipakkavipākattā. Etassa c' atth' assa vibhāvane idaṃ pāṭibhogādikaṃ nidassanaṃ veditabbam. Yathā hi loke yo kassaci atth' assa niyyātanattham² pāṭibhogo hoti, bhaṇḍam vā kiṇāti, iṇam vā gaṇhāti, tassa taṃ kiriyākaraṇamattam eva tad-atthaniyyātanādīmhi² paccayo hoti, na kiriyāya vijjamānattam avijjamānattam vā, na ca tad-atthaniyyātanādito² param pi dhārako va hoti. Kasmā? Niyyātanādīnaṃ² katattā. Evaṃ katattā va sankhārā pi attano phalassa paccayā honti, na ca yathārahaṃ phaladānato param pi phālāvahā honti ti.

Ettāvatā missāmissavasena dvedhā pi vattamānassa paṭisandhiviññānaṃ sankhārapaccayā pavatti dīpitā hoti.

Idāni sabbe sveva tesu battimsa vipākaviññānesu sammohavighātattam:—

Paṭisandhi pavattīnaṃ vasen' ete bhavādisu,
vijānitabbā sankhārā yathā yesaṃ ca paccayā.

Tattha tayo bhavā, catasso yoniyo, pañca gatiyo, satta viññānaṭṭhitiyo, nava sattāvāsā ti ete *bhavādayo* nāma. Etesu bhavādisu paṭisandhiyaṃ pavatte ca ete yesaṃ vipākaviññānaṃ paccayā, yathā ca paccayā honti, tathā vijānitabbā ti attho.

Tattha puññābhisankhāre tāva kāmāvacara-aṭṭha-cetanābhedo puññābhisankhāro avisesena kāmabhavesu gatiyaṃ navannaṃ vipākaviññānaṃ paṭisandhiyaṃ nānakkhaṇīkammāpaccayena c' eva upanissaya-paccayena cā ti dvedhā paccayo. Rūpāvacara-pañcakuśalacetanābhedo puññābhisankhāro rūpabhava paṭisandhiyā eva pañcannaṃ. Vuttappabhedakāmāvacaro pana kāmabhava sugatiyaṃ upekkhāsahagatāhetumanoviññānadhātu-vajjānaṃ sattannaṃ parittavipākaviññānaṃ vuttanāyena' eva dvedhā paccayo pavatte, no paṭisandhiyaṃ. Sveva rūpabhava pañcannaṃ vipākaviññānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. Kāmabhava pana duggatiyaṃ aṭṭhannaṃ pi parit-

¹ *Dhs.* § 431; *Vibh.* 187.

² *Sh* niyā^o.

tavipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ.

Tattha niraye Mahāmogallānattherassa¹ narakacārikādisu iṭṭhārammaṇasamāyoge so paccayo hoti. Tiracchānesu pana petamahiddhikesu ca iṭṭhārammaṇaṃ labbhati yeva. Sveva kāmabhava sugatiyaṃ soḷasannaṃ pi kusalavipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Avise-sena pana puññābhisankhāro rūpabhava dasannaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Dvādasākusalacetanābhedo puññābhisankhāro kāmabhava duggatiyaṃ ekassa viññāṇassa tath' eva paccayo paṭisandhiyaṃ, no pavatte. Channaṃ pavatte, no paṭisandhiyaṃ. Sattannaṃ pi akusalavipākaviññāṇānaṃ pavatte ca paṭisandhiyaṃ ca. Kāmabhava pana sugatiyaṃ tesam yeva sattannaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. Rūpabhava catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. So ca kho kāmāvacare anīṭṭharūpadassanasaddasavanavasena, Brahmaloce pana anīṭṭharūpādayo nāma n' atthi. Tathā kāmāvacaradevaloce pi. Āneñjābhisankhāro arūpabhava catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Evaṃ tāva bhavesu paṭisandhipavattināṃ vasena ete sankhārā yesaṃ paccayā, yathā ca paccayā honti, tathā jānitabbā. Eten' eva nayena yonī-ādisu pi veditabbā.

Tatrīdaṃ ādito paṭṭhāya mukhamattappakāsaṇaṃ. Inesu hi sankhāresu, yasmā puññābhisankhāro tāva dvīsu bhavesu paṭisandhiṃ datvā sabbam attano vipākaṃ janeti, tathā aṇḍajādisu catusu yonisū, devamanussasankhātāsu dvīsu gatisu nānattakāyā nānattasaññī, nānattakāyā ekattasaññī, ekattakāyā nānattasaññī, ekattakāyā ekattasaññī, sankhātāsu catusu viññāṇaṭṭhitisu, asaññasattāvāse pan' esa rūpamattam ev' ābhisankharotī ti catusu yeva sattāvāsesu ca paṭisandhiṃ datvā sabbam attano vipākaṃ janeti. Tasmā esa etesu dvīsu bhavesu, catusu yonisū, dvīsu gatisu, catusu viññāṇaṭṭhitisu, catusu sattāvāsesu ca ekavīsatiyā vipākaviññāṇānaṃ vuttanayen' eva paccayo hoti yathāsambhavaṃ

¹ Cf. *Dhp. A.* iii, 69.

paṭisandhiyaṃ pavatte ca. Apuññābhisankhāro pana, yasmā ekasmiṃ yeva kāmabhava catusu yonisu, avasesāsu tīsu gatisu nānattakāyā ekattasaññī sankhātāya ekissā viññāṇaṭṭhitiyā tādise yeva ca ekasmiṃ sattāvāse paṭisandhivasena vipaccati, tasmā esa ekasmiṃ bhava catusu yonisu, tīsu gatisu, ekissā viññāṇaṭṭhitiyā, ekamhi ca sattāvāse sattannaṃ vipākaviññāṇānaṃ vuttanāyena' eva paccayo paṭisandhiyaṃ pavatte ca. Āneñjābhisankhāro pana, yasmā ekasmiṃ yeva arūpabhava, ekissā opapātikayoniyā, ekissā devagatiyā, ākāśānañcāyatanādikāsu tīsu viññāṇaṭṭhitisu, ākāśānañcāyatanādikesu catusu sattāvāsesu paṭisandhivasena vipaccati, tasmā esa ekasmiṃ bhava, ekissā yoniyā, ekissā gatiyā, tīsu viññāṇaṭṭhitisu, catusu sattāvāsesu, catunnaṃ viññāṇānaṃ vuttanāyena' eva paccayo hoti paṭisandhiyaṃ pavatte cā ti. Evam:—

Paṭisandhipavattīnaṃ vāsen' ete bhavādisu,
vijānitabbā sankhārā yathā yesaṃ ca paccayā ti.

*Ayaṃ sankhārapaccayā viññāṇānaṃ ti padasmiṃ vitthā-
rakathā.*

Viññāṇapaccayā nāmarūpa-pade:—

Vibhāgā nāmarūpānaṃ bhavādisu pavattito,
sangahā paccayanayā viññātabbo vinicchayo.

Vibhāgā nāmarūpānaṃ ti ettha hi: *nāmaṃ* ti ārammaṇābhimukhaṃ namanato vedanādayo tayo khandhā. *Rūpaṃ* ti cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ. Tesam vibhāgo Khandhaniddese¹ vutto yevā ti. Evam tāv' ettha vibhāgā nāmarūpānaṃ viññātabbo vinicchayo.

Bhavādisu pavattito ti ettha ca nāmaṃ ekam sattāvāsaṃ thapetvā sabbabhava-yoni-gati-viññāṇaṭṭhiti-sesasattāvāsesu pavattati. Rūpaṃ dvīsu bhavesu, catusu yonisu, pañcasu gatisu, purimāsu catusu viññāṇaṭṭhitisu, pañcasu sattāvāsesu pavattati. Evam pavattamāne ca etasmiṃ nāmarūpe, yasmā

¹ Above, Chapter XIV.

abhāvakagabbhaseyyakānaṃ aṇḍajānañ ca paṭisandhikkhaṇe vatthukāyadasakavasena rūpato dve santati-sīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato vīsati dhammā, tayo ca arūpino khandhā ti ete tevīsati dhammā *viññānapaccayā nāmarūpan* ti veditabbā.

Agahitagahaṇena pana ekasantati sīsato nava rūpadhamme apanetvā cuddasa; sabhāvakānaṃ bhāvadasakaṃ pakkhipitvā tettiṃsa; tesam pi agahitagahaṇena santatisīsadvayato aṭṭhārasa rūpadhamme¹ apanetvā pannarasa. Yasmā ca opapātikasattesu Brahmakāyikādīnaṃ paṭisandhikkhaṇe cakku-sotavatthudasakānaṃ jīvitindriyanavakassa ca vasena rūpato cattāri santatisīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato ekūnacattālisa dhammā, tayo ca arūpino khandhā ti ete dvācattālisa dhammā *viññānapaccayā nāmarūpan* ti veditabbā.

Agahitagahaṇena pana santatisīsattayato sattavīsati dhamme apanetvā pannarasa. Kāmabhave pana, yasmā sesa-opapātikānaṃ saṃsedajānaṃ vā sabhāvakaparipuṇṇāyatanāṃ paṭisandhikkhaṇe rūpato satta santatisīsāni, tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato sattati dhammā, tayo ca arūpino khandhā ti ete tesattati dhammā *viññānapaccayā nāmarūpan* ti veditabbā.

Agahitagahaṇena pana rūpasantatisīsacakkato catupaññāsa dhamme apanetvā ekūnavīsati, esa ukkaṃso. Avakaṃsena pana taṃ taṃ rūpasantatisīsavikalānaṃ tassa tassa vasena hāpetvā hāpetvā sankhepato vitthārato ca paṭisandhiyaṃ *viññānapaccayā nāmarūpasankhā* veditabbā. Arūpīnaṃ pana tayo va arūpino khandhā asaññīnaṃ rūpato jīvitindriyanavakaṃ evā ti. Esa tāva paṭisandhiyaṃ nayo.

Pavatte pana sabbattha rūpappavattidese paṭisandhicit-tassa ṭhitikkhaṇe paṭisandhicittena saha pavatta-ututo utu-samuṭṭhānaṃ suddhaṭṭhakaṃ pātubhavati. Paṭisandhicit-taṃ pana rūpaṃ na samuṭṭhāpeti; taṃ hi, yathā papāte patitapuriso parassa paccayo hotuṃ na sakkoti, evaṃ vatthudubbalatāya dubbalattā rūpaṃ samuṭṭhāpetuṃ na sakkoti; paṭisandhicittato pana uddham paṭhamabbhavāngato pabhu-

¹ S^{bh} omit rūpa- here, not just above.

ticittasamuṭṭhānam suddhaṭṭhakam. Saddapātubhāvakāle paṭisandhikkhaṇato ca uddham pavatta-ututo c' eva cittato ca saddanavakam. Ye pana kabalinkārāhārūpajivino gabbhaseyyakasattā, tesam:—

Yañ c' assa bhuñjati mātā annam pānañ ca bhojanam, tena so tattha yāpeti mātukucchigato naro ti.

Vacanato mātara ajjhoharitāharena anugate sarīre opapātikānam sabbapaṭhamam attano mukhagatam khelam ajjhoharaṇakāle āhārasamuṭṭhānam suddhaṭṭhakam ti idam āhārasamuṭṭhānassa suddhaṭṭhakassa utucittasamuṭṭhānānañ ca ukkamsato dvinnam navakānam vasena chabbisatividham, pubbe ekekacittakkhaṇe tikkhattum uppajjamānam vuttam kammamuṭṭhānañ ca sattatividhan ti channavutividham rūpam, tayo ca arūpino khandhā ti samāsato navanavuti dhammā. Yasmā vā saddo aniyato kadācid-eva pātubhāvato, tasmā duvidham pi tam apanetvā ime sattanavutidhammā yathāsambhavam sabbasattānam *viññāṇapaccayā nāmarūpan* ti veditabbam. Tesam hi suttānam pi pamattānam pi khādantānam pi pivantānam pi divā ca rattiñ ca ete viññāṇapaccayā pavattanti, tañ ca nesam viññāṇapaccayabhāvam parato vaṇṇayissāma.

Yam pan' etam ettha kammajarūpam, tam bhava-yonigati-thiti-sattāvāsesu sabbapaṭhamam patitṭhahantam pi tisamuṭṭhānikarūpena anupatthaddham na sakkoti saṇṭhātum, nā pi tisamuṭṭhānikam tena anupatthaddham; atha kho vātabbhāhatā pi catuddisā vavatthāpitā naḷakalāpino viya, ūmivegabbbhāhatā¹ pi mahāsamudde katthaci laddhapatitṭhā bhinnavāhanikā viya ca, aññamaññupatthaddhā nev' etāni apatamānāni saṇṭhahitvā ekam pi vassam dve pi vassāni . . . pe . . . vassasatam pi yāva tesam sattānam āyukkhayo vā puññakkhayo vā, tāva pavattanti ti. Evam bhavādisu pavattito p' ettha viññātabbo vinicchayo.

Sangahā ti ettha ca yam arūpe pavattipaṭisandhīsu, pañca vokārabhave ca pavattiyam viññāṇapaccayā nāmam eva. Yañ ca asaññesu sabbattha pañca vokārabhave ca pavattiyam viññāṇapaccayā rūpam eva, yañ ca pañca vokārabhave

sabbattha viññāṇapaccayā nāmarūpaṃ, taṃ sabbam nāmañ ca rūpañ ca nāmarūpañ ca *nāmarūpan* ti evaṃ ekadesa-¹ sarūpekasesanayena sangahetvā *viññāṇapaccayā nāmarūpan* ti veditabbam. Asaññesu viññāṇābhāvā ayuttan ti ce ? N' āyuttam. Idam hi² :—

Nāmarūpassa yaṃ hetu viññāṇam taṃ dvidhā matam,
vipākam avipākañ ca yuttam eva yato idam.

Yaṃ hi nāmarūpassa hetu viññāṇam, taṃ vipākāvipākābhedato dvedhā matam. Idañ ca asaññasattesu kamma-samuṭṭhānattā pañcavokārabhave pavatta-abhisankhāraviññāṇapaccayā rūpaṃ, tathā pañcavokāre pavattiyam kusalādi cittakkhaṇe kammassamuṭṭhānan ti yuttam eva idam. Evaṃ sangahato p' ettha viññātabbo vinicchayo.

Paccayanayā ti³ ettha hi :—

Nāmassa pākaviññāṇam navadhā hoti paccayo,
vatthurūpassa navadhā sesarūpassa aṭṭhadhā.

Abhisankhāraviññāṇam hoti rūpassa ekadhā,
tad aññam pana viññāṇam tassa tassa yathāraham.

Yaṃ h' etaṃ paṭisandhiyaṃ pavattiyam vā vipākasankhātaṃ nāmaṃ tassa rūpamissassa vā amissassa vā, paṭisandhiyaṃ vā aññam vā vipākaviññāṇam sahaajāta-aññamañña-nissaya-sampayutta-vipāk'-āhār-indriya-atthi-avigatapaccayehi navadhā paccayo hoti. Vatthurūpassa paṭisandhiyaṃ sahaajāta-aññamañña-nissaya-vipāk'-āhār-indriya-vippayutta-atthi-avigatapaccayehi navadhā paccayo hoti. Ṭhapetvā pana vatthurūpaṃ, sesarūpassa imesu navasu aññamaññapaccayaṃ apanetvā sesehi aṭṭhahi paccayehi paccayo hoti. Abhisankhāraviññāṇam pana asaññasattarūpassa vā pañcavokārabhave vā kammajassa rūpassa suttantikapariyāyato upanissayavasena ekadhā va⁴ paccayo hoti. Avasesaṃ paṭhamabhavangato pabhuti sabbam pi viññāṇam tassa tassa nāmarūpassa yathāraham paccayo hoti ti veditabbam. Vitthārato pana tassa paccayanaye dassiyamāne sabbā pi Paṭṭhānakathā vitthāretabbā hoti ti na naṃ ārabhāma.

Tattha siyā :—katham pan' etaṃ jānitabbam paṭisandhi-

¹ Sh ekasesa-.

² Sb Bhm pi.

³ See above, p. 558.

⁴ Sbh omī.

nāmarūpaṃ viññāṇapaccayā hotī ti? Suttato, yuttito ca. Sutte hi: *cittānuparivattino dhammā* ti¹ ādinā nayena bahudhā vedanādinam viññāṇapaccayatā siddhā. Yuttito pana:—

Cittajena hi rūpena idha diṭṭhena sijjhati,
aditṭhassā pi rūpassa viññāṇam paccayo iti.

Citte hi pasanne appasanne vā tadanurūpāni rūpāni uppajjamānāni diṭṭhāni. Diṭṭhena ca aditṭhassa anumānam hotī ti iminā idha diṭṭhena cittajarūpena aditṭhassā pi paṭisandhirūpassa viññāṇam paccayo hotī ti jānitabbam etaṃ. Kammasamutṭhānassā pi hi tassa cittasamutṭhānass' eva viññāṇapaccayatā Paṭṭhāne āgatā ti. Evaṃ paccayanayato p' ettha viññātabbo vinicchayo ti.

*Ayaṃ viññāṇapaccayā nāmarūpan ti padasmim
vithāarakathā.*

Nāmarūpapaccayā salāyatana-pade: —

Nāmaṃ khandhattayaṃ rūpaṃ bhūtavatthādikaṃ matam,

katekasesaṃ taṃ tassa tādisass' eva paccayo.

Yam h' etaṃ salāyatanass' eva paccayabhūtaṃ nāmarūpaṃ, tattha *nāman* ti vedanādikkhandhattayaṃ. *Rūpaṃ* pana sasantati-pariyāpannam niyamato cattāri bhūtāni, cha vatthūni, jīvitindriyaṃ ti evaṃ bhūtavatthādikaṃ matan ti veditabbam. Taṃ pana nāmañ ca rūpañ ca nāmarūpañ ca *nāmarūpan* ti evaṃ katekasesaṃ, chaṭṭhāyatanañ ca salāyatanañ ca *salāyatanan* ti evaṃ katekasesass' eva salāyatanassa paccayo ti veditabbam. Kasmā? Yasmā arūpe nāmaṃ eva paccayo, tañ ca chaṭṭhāyatanass' eva, na aññassa. Nāmapaccayā chaṭṭhāyatanan ti hi Vibhange vuttam.²

Tattha siyā:—kathaṃ pan' etaṃ jānitabbam nāmarūpaṃ salāyatanassa paccayo ti? Nāmarūpabhāve bhāvato. Tassa tassa hi nāmassa rūpassa ca bhāve taṃ taṃ āyatanam hoti, na aññathā. Sā pan' assa tabbhāvabhāvitā³ paccayanayas-mim yeva āvibhavissati. Tasmā:—

¹ *Dhs.* § 1522; cf. §§ 671, 772.

² *Vibh.* p. 144, etc.

³ Cf. *Compendium of Philosophy (Abhidhammatthasangaha)*, p. 187, n. 4.

Paṭisandhiyā¹ pavatte vā hoti yam yassa paccayo,
yathā ca paccayo hoti, tathā neyyam vibhāvinā.

Tatrā 'yam atthadīpanā:—

Nāmam eva hi āruppe paṭisandhi pavattisu,
paccayo sattadhā chadhā hoti taṃ avakāṃsato.

Katham? Paṭisandhiyam tāva avakāṃsato sahaajāta-añña-
mañña-nissaya-sampayutta-vipāka-atthi-avigatapaccayehi
sattadhā nāmaṃ chaṭṭhāyatanassa paccayo hoti. Kiñci
pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ
aññathā pi paccayo hoti. Tassa vasena ukkāṃsāvakaṃso
veditabbo. Pavatte pi vipākaṃ vuttanayen' eva paccayo
hoti; itaraṃ pana avakāṃsato vuttappakāresu paccayesu vipā-
kapaccayavajjehi chahi paccayehi paccayo hoti. Kiñci pan'
ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā
pi paccayo hoti. Tassa vasena ukkāṃsāvakaṃso veditabbo.

Aññasmim pi bhava nāmaṃ tath' eva paṭisandhiyam,
chaṭṭhassa itaresaṃ taṃ chah' ākārehi paccayo.

Āruppato hi aññasmim pi pañcavokārabhave taṃ vipāka-
nāmaṃ hadayavatthuno sahāyam hutvā chaṭṭhassa manāya-
tanassa yathā āruppe vuttaṃ, tath' eva avakāṃsato sattadhā
paccayo hoti. Itaresaṃ pana taṃ pañcannaṃ cakkhāyā-
tanādīnaṃ catumahābhūtasahāyam hutvā sahaajāta-nissaya-
vipāka-vippayutta-atthi-avigatavasena chah' ākārehi paccayo
hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā
ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkā-
sāvakaṃso veditabbo.

Pavatte pi tathā hoti pākāṃ pākassa paccayo,
apākāṃ avipākassa chadhā chaṭṭhassa paccayo.

Pavatte pi hi pañcavokārabhave yathā paṭisandhiyam,
tath' eva vipākanāmaṃ vipākassa chaṭṭhāyatanassa ava-
kāṃsato sattadhā paccayo hoti. Avipākāṃ pana avipākassa
chaṭṭhassa avakāṃsato va tato vipākapaccayam apanetvā
chadhā paccayo hoti. Vuttanayen' eva pan' ettha ukkā-
sāvakaṃso veditabbo.

Tatth' eva sesapañcannaṃ vipākaṃ paccayo bhava,
Catudhā avipākāṃ pi eva eva pakāsitaṃ.

¹ Sh Paṭisandhiyam.

Tatth' eva hi pavatte sesānaṃ cakkhāyatanādināṃ pañcannaṃ cakkhuppasādādi-vatthukaṃ itaram pi vipākanāmaṃ pacchājāta-vippayutta-atthi-avigatapaccaye hi catudhā paccayo hoti. Yathā ca vipākaṃ avipākaṃ pi, evam eva pakāsitam; tasmā kusalādi-bhedam pi tesam catudhā paccayo hoti ti veditabbaṃ.

Evam tāva nāmaṃ eva paṭisandhiyaṃ, pavatte vā yassa yassa āyatanassa paccayo hoti, yathā ca paccayo hoti, tathā veditabbaṃ.

Rūpaṃ paṇ' ettha āruppe¹, bhava bhavati paccayo, na ekāyatanassā pi pañcakkhandhabhave pana.

Rūpato sandhiyaṃ vatthu chadhā chaṭṭhassa paccayo, bhūtāni catudhā honti pañcannaṃ avisesato.

Rūpato hi paṭisandhiyaṃ vatthurūpaṃ chaṭṭhassa manāyatanaassa saha-jāta-aññamañña-nissaya-vippayutta-atthi-avigatapaccayehi chadhā paccayo hoti. Cattāri pana bhūtāni avisesato paṭisandhiyaṃ pavatte ca yaṃ yaṃ āyatanam uppajjati, tassa tassa vasena pañcannaṃ pi cakkhāyatanādināṃ saha-jātā-nissaya-atthi-avigatapaccayehi catudhā pac-cayā honti.

Tidhā jīvitam etesaṃ āhāro ca pavattiyaṃ, tān' eva chadhā chaṭṭhassa vatthu tass' eva pañcadhā.

Etesaṃ pana cakkhādināṃ pañcannaṃ paṭisandhiyaṃ pavatte ca atthi-avigata-indriyavasena rūpajīvitam tidhā paccayo hoti. Āhāro ca atthi-avigat'-āhāravasena tividhā paccayo hoti. So ca kho ye sattā āhārūpajīvino, tesam āhārānugate kāye pavattiyaṃ yeva, no paṭisandhiyaṃ. Tāni pana pañcacakkhāyatanādinī chaṭṭhassa cakkhu-sota-ghāna-jivhā-kāyaviññāṇasankhātassa manāyatanaassa nissaya-purejāta-indriya-vippayutta-atthi-avigatavasena chah' ākārehi pac-cayā honti pavatte, no paṭisandhiyaṃ. Thapetvā pana pañca viññāṇāni, tass' eva avasesamanāyatanaassa vatthurūpaṃ nissaya-purejāta-vippayutta-atthi-avigatavasena pañcadhā paccayo hoti pavatte yeva, no paṭisandhiyaṃ. Evam rūpaṃ eva paṭisandhiyaṃ pavatte vā yassa yassa āyatanassa paccayo hoti; yathā ca paccayo² hoti, tathā veditabbaṃ.

¹ Sb B^{hm} āruppa.

² B^{hm} omī.

Nāmarūpaṃ pan' ubhayam hoti yaṃ yassa paccayo,
yathā ca taṃ pi sabbattha viññātabbaṃ vibhāvinā.

Seyyathidaṃ: paṭisandhiyaṃ tāva pañcavokārabhave khandhattayavatthurūpasankhātaṃ nāmarūpaṃ chaṭṭhāyatana-
nassa saha-jāta-añña-mañña-nissaya-vipāka-sampayutta-vippa-
yutta-atthi-avigatapaccayādihi paccayo hoti ti. Idam ettha
mukhamattaṃ; vuttanayānusārena pana sakkā sabbam
yojetun ti na ettha vitthāro dassito ti.

*Ayaṃ nāmarūpa-paccayā salāyatanaṃ ti padasmiṃ
vitthārakathā.*

Salāyatana-paccayā phassapade,

Sal' eva phassā sankhepā cakkhusamphassa-ādayo,
viññānaṃ iva battimsa vitthārena bhavanti te.

Sankhepena hi *salāyatana-paccayā phasso* ti cakkhusam-
phasso, sotasaṃphasso, ghānasamphasso, jivhāsaṃphasso,
kāyasaṃphasso, manosamphasso ti ime cakkhusamphassā-
dayo cha eva phassā bhavanti. Vitthārena pana cakkhu-
saṃphassādayo pañca kusalavipākā, pañca akusalavipākā
ti dasa, sesā bāvisati-lokiyavipākaviññānasampayuttā ca
bāvisati ti evaṃ sabbe pi sankhārapaccayā vuttaviññānaṃ
iva battimsa honti. Yaṃ pan' etassa battimsavidhassā pi
phassassa paccayo salāyatanaṃ, tattha:—

Chaṭṭhena saha ajjhattaṃ cakkhādiṃ bāhirehi pi,
salāyatanaṃ icchanti chahi saddhiṃ vicakkhaṇā.

Tattha ye tāva: upādinna-kapavattikathā ayaṃ ti sakasan-
tati-pariyāpannaṃ eva paccayaṃ paccayuppannaṃ ca dīpenti,
te *chaṭṭhāyatana-paccayā phasso* ti Pālī-anusārato āruppe chaṭ-
ṭhāyatanaṃ ca aññattha sabbasangahato salāyatanaṃ ca
phassassa paccayo ti ekadesasarūpekasesaṃ katvā chaṭṭhena
saha ajjhattaṃ cakkhādiṃ salāyatanaṃ ti icchanti. Taṃ
hi chaṭṭhāyatanaṃ ca salāyatanaṃ ca salāyatanaṃ sveva
sankhaṃ gacchati. Ye pana paccayuppannaṃ eva ekasan-
tati-pariyāpannaṃ dīpenti, paccayaṃ pana bhinnasantānaṃ
pi, te yaṃ yaṃ āyatanaṃ phassassa paccayo hoti, taṃ sabbam
pi dīpentā bāhiraṃ pi pariggahetvā tad-eva chaṭṭhena saha
ajjhattaṃ bāhirehi pi rūpāyatana-dihi saddhiṃ salāyatanaṃ

ti icchanti. Tam pi hi chaṭṭhāyatanañ ca salāyatanañ ca salāyatanañ ti etesaṃ ekasesekate salāyatanañ tveva sankham gacchati.

Etth' āha:—na sabbāyatanehi eko phasso sambhoti, nā pi ekamhā āyatanā sabbe phassā; ayañ ca salāyatanaṃ paccayā phasso ti eko va vutto: so kasmā ti? Tatr' idaṃ vissajjam:—saccam etaṃ, sabbehi eko, ekamhā vā sabbe na sambhonti; sambhoti pana anekehi eko. Yathā cakkhusamphasso cakkhāyatanā rūpāyatanā cakkhuviññāṇasankhātā, manāyatanā avasesasampayuttadhammāyatanā cā ti evaṃ sabbattha yathānurūpaṃ yojetabbaṃ. Tasmā eva hi:—

Eko pan' ekāyatanappabhavo iti dīpito,
phasso' yaṃ ekavacananiddesen' idha tādinaṃ.

Ekavacananiddesenā ti *salāyatanaṃ paccayā phasso* ti iminā ekavacananiddesena anekehi āyatanehi eko phasso hoti ti tādinaṃ dīpito ti attho. Āyatanesu pana:—

Chadhā pañca tato ekaṃ navadhā bāhirāni cha,
yathā sambhavam etassa paccayatte vibhāvaye.

Tatr' āyaṃ vibhāvanā:—cakkhāyatanādini tāva pañca cakkhusamphassādibhedato pañcavidhassa phassassa nissaya-purejāt-indriya-vippayutta-atthi-avigatavasena chadhā paccayā honti. Tato paraṃ ekaṃ vipākamanāyatanaṃ anekabhedassa vipākamanosamphassassa sahajāta-aññamañña-nissaya-vipāk'-āhāra-indriya-sampayutta-atthi-avigatavasena navadhā paccayo hoti. Bāhiresu pana rūpāyatanaṃ cakkhusamphassassa ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo hoti; tathā saddāyatanādini sotasaṃphassādinaṃ. Manosaṃphassassa pana tāni ca dhammārammaṇaṃ ca tathā ca ārammaṇapaccayam atten' eva cā ti evaṃ bāhirāni cha yathā sambhavam etassa paccayatte vibhāvaye ti.

Āyaṃ salāyatanaṃ paccayā phasso ti padasmiṃ vitthārakathā.

Phassapaccayā vedanā-pade:—

Dvārato vedanā vuttā cakkhusamphassajādikā,
sa! eva tā pabhedenā ekūna-navutī matā.

Etassa pi padassa Vibhange:—*cakkhusamphassajā vedanā, sota-, ghāna-, jīvā-, kāya-, manosamphassajā vedanā* ti evaṃ

dvārato saḷ' eva vedanā vuttā. Tā pana pabhedena ekūna-
navutiyā cittehi sampayuttattā *ekūnavutī matā*:—

Vedanāsu pan' etāsu idha battimsa vedanā,
vipākasampayuttā va adhippetā ti bhāsītā,

Aṭṭhadhā tattha pañcannam pañcadvāram pi paccayo,
sesānam ekadhā phasso manodvāre pi so tathā.

Tattha hi pañcadvāre cakkhuppasādādi-vatthukānam pañ-
cannam vedanānam cakkhusamphassādiko phasso saha-jāta-
aññamañña-nissaya-vipāka-āhāra-sampayutta-atthi-avigata-
vasena aṭṭhadhā paccayo hoti; sesānam pana ekekasmim
dvāre sampatiçchana-santīraṇa-tadārammaṇavasena pavattā-
nam kāmāvacaravipākavedanānam so cakkhusamphassādiko
phasso upanissayavasena ekadhā va paccayo hoti. *Mano-
dvāre pi so tāhā* ti manodvāre pi hi tadārammaṇavasena
pavattānam kāmāvacaravipākavedanānam so saha-jāta-mano-
samphassasankhāto phasso tath' eva aṭṭhadhā paccayo hoti.
Paṭisandhi-bhavaṅga-cutivasena pavattānam tesam *te*-bhū-
mikavipākavedanānam pi. Yā pana tā manodvāre tadā-
rammaṇavasena pavattā kāmāvacaravedanā, tāsam mano-
dvārāvajjanasampayutto manosamphasso upanissayavasena
ekadhā va paccayo hoti ti.

Ayam phassapaccayā vedanā ti padasmim vitthāarakathā.

Vedanāpaccayā taṇhā-pade:—

Rūpatañhādibhedena cha taṇhā idha dīpitā:

ekekā tividhā tattha pavattākārato matā.

Imasmim hi pade seṭṭhiputto Brāhmaṇaputto ti pitito nāma
vasena putto viya rūpatañhā, sadda-, gandha-, rasa, phoṭṭhab-
ba-, dhamma-tañhā ti ārammaṇato nāma vasena Vibhange
cha taṇhā dīpitā.¹ Tāsu pana taṇhāsu ekekā taṇhā, pavatti-
ākārato kāmataṇhā bhavataṇhā vibhavataṇhā ti evam tividhā
matā.² Rūpatañhā yeva hi, yadā cakkhussa āpātham
āgatam rūpārammaṇam kāmāssādayavasena assādayamānā
pavattati, tadā kāmataṇhā nāma hoti; yadā tad-ev' āram-
maṇam dhuvam sassatan ti pavattāya sassatadiṭṭhiyā sad-

dhim pavattati, tadā bhavataṇhā nāma hoti, sassatadiṭṭhi-sahagato hi rāgo bhavataṇhā ti vuccati; yadā pana tad-ev' ārammaṇaṃ ucchijjati vinassati ti pavattāya ucchedadiṭṭhiyā saddhim pavattati, tadā vibhavataṇhā nāma hoti, uccheda-diṭṭhisahagato hi rāgo vibhavataṇhā ti vuccati. Esa nayo saddataṇhādisu pi ti. Etā aṭṭhārasa taṇhā honti. Tā¹ ajjhatarūpādisu aṭṭhārasa, bahiddhā aṭṭhārasā ti chattimsa.² Iti atitā chattimsa, anāgatā chattimsa, paccuppannā chattimsā ti aṭṭhasata taṇhā honti. Tā puna sankhippamānā rūpādi-ārammaṇavasena cha, kāmataṇhādi-vasena tisso va taṇhā honti ti veditabbā. Yasmā pan' ime sattā, puttamaṃ assādetvā putte mamattena dhātiyā viya, rūpādi-ārammaṇavasena uppajjamānaṃ vedanaṃ assādetvā vedanāya mamattena rūpādi-ārammaṇadāyakaṇaṃ cittakāragandhabbagandhikasūdatantavāya rasāyanavidhāyakavejjādīnaṃ mahāsakkāraṃ karonti, tasmā sabbā p' esā vedanāpaccayā taṇhā hoti ti veditabbā.

Yasmā c' ettha adhippetā vipākasukhavedanā,
ekā va ekadhā v' esā tasmā taṇhāya paccayo.

Ekadhā ti upanissayapaccayen' eva paccayo hoti. Yasmā vā:—

Dukkhi sukhaṃ patthayati, sukhi bhīyyo pi icchati,
upekkhā pana santattā sukhaṃ icc' eva bhāsita.

Taṇhāya paccayā tasmā honti tisso pi vedanā,
vedanāpaccayā taṇhā iti vuttā mahesinā.

Vedanāpaccayā cā pi yasmā nānusayaṃ vinā
hoti, tasmā na sā hoti brāhmaṇassa vusīmato ti.

Ayaṃ vedanāpaccayā taṇhā ti padasmiṃ vitthārakathā.

Taṇhāpaccayā upādāna-pade:—

Upādānāni cattāri tāni atthavibhāgato,
dhammasankhepavitthārā kamato ca vibhāvaye.

¹ S^{bh} Sā.

² Cf. *Vibh.* 392, 396.

Tatr' āyam vibhāvanā:—kāmūpādānaṃ, diṭṭhūpādānaṃ, silabbatūpādānaṃ, attavādūpādānaṃ ti imāni tāv' ettha cattāri upādānāni. Tesam āyam atthavibhāvo:—vatthu-sankhātāṃ kāmāṃ upādiyati ti kāmūpādānaṃ. Kāmo ca so upādānaṃ cā ti pi kāmūpādānaṃ. *Upādānaṃ* ti dalhagga-ḥaṇaṃ, dalhattho h' ettha *upa*-saddo, upāyāsa-upakatṭhādisu viya. Tathā diṭṭhi ca sā upādānaṃ cā ti diṭṭhūpādānaṃ, diṭṭhim upādiyati ti vā diṭṭhūpādānaṃ; sassato attā ca loko cā ti ādisu hi purimadiṭṭhim uttaradiṭṭhi upādiyati. Tathā silabbatāṃ upādiyati ti silabbatūpādānaṃ, silabbatāṃ ca taṃ upādānaṃ cā ti pi silabbatūpādānaṃ. Gosila-govatādīni hi evaṃ suddhī ti abhinivesato sayam eva upādānāni. Tathā vadanti etenā ti vādo. Upādiyanti etenā ti upādānaṃ. Kim vadanti upādiyanti vā? Attānaṃ attano vā upādānaṃ attavādūpādānaṃ, attavādamattam eva vā attā ti upādiyanti etenā ti attavādūpādānaṃ. Ayam tāva tesam atthavibhāgo.

Dhammasankhepavittihāre pana kāmūpādānaṃ tāva:—*tatthu katamaṃ kāmūpādānaṃ? Yo kāmesu kāmaccando kāmavāgo kāmanandī kāmataṇhā kāmāsineho kāmāpariḷāho kāmamuccā kāmavijhosānaṃ: idaṃ vuccati kāmūpādānaṃ* ti¹ āgatattā sankhepato taṇhādālhattaṃ vuccati. Taṇhā-dālhattaṃ nāma purimataṇhā upanissayapaccayena dalhasambhūtā uttarataṇhā va. Keci pan' āhu appattavisaya-patthanā taṇhā, andhakāre corassa hatthappasāraṇaṃ. iya; sarapattavisayagahaṇaṃ upādānaṃ, tass' eva bhaṇḍagahaṇaṃ viya. Appicchataṃ santutṭhitā paṭipakkhā ca te dhammā. Tathā pariyesanārakkhadukkhamaṃ ti. Sesupādānattayaṃ pana sankhepato diṭṭhimattam eva. Vitthārato pana pubbe rūpādisu vutta-aṭṭhasatappabhedāya pi taṇhāya dalhabhāvo kāmūpādānaṃ; dasavatthukā micchādiṭṭhi diṭṭhūpādānaṃ. Yath' āha:—*tattha katamaṃ diṭṭhūpādānaṃ? N' atthi dinnam, n' atthi yittham . . . pe . . . sacchikatvā pavedenti ti yā eva-rūpā diṭṭhi . . . pe . . . vipariyesagāho: idaṃ vuccati diṭṭhūpādānaṃ* ti.² Silabbatehi suddhī ti parāmasaṃ pana silabbatūpādānaṃ. Yath' āha:—*tattha katamaṃ silabbatūpādānaṃ? . . . sīlena suddhi, vatena suddhi, silabbatena*

¹ Dhs. § 1214; Vibh. 375.² Dhs. § 1215; Vibh. 375.

*suddhī ti yā evarūpā ditthi . . . pe . . . vipariyesagāho : idam vuccati sīlabbatūpādānan ti.*¹ *Visati-vatthukā sakkāya-ditthi attavādūpādānam. Yath' āha:--tatha katamam attavādūpādānam? Idha assutavā puthujjano . . . pe . . . sappurisasadhamme avinīto rūpam attulo samanupassati . . . pe . . . vipariyesagāho : idam vuccati attavādūpādānan ti.*²

Ayam ettha dhammasankhepavittihāro.

Kamato ti ettha pana tividhā kamo: uppattikkamo pahānakkamo desanākkamo ca. Tattha anamatagge saṃsāre imassa paṭhamam uppattī ti abhāvato kilesānam nippariyāyena uppattikkamo na vuccati; pariyāyena pana yebhuyyena ekasmiṃ bhava attagāhapubbangamo sassatucchedābhiniveso; tato: sassato ayam attā ti gaṇhato attavisuddhattham sīlabbatūpādānam, ucchijjati ti gaṇhato paralokanirapekkhassa kāmūpādānan ti evam paṭhamam attavādūpādānam, tato ditthi-sīlabbata-kāmūpādānāni ti ayam etesam ekasmiṃ bhava uppattikkamo. Ditthūpādānādini c' ettha paṭhamam pahiyanti sotāpattimaggavajjhata; kāmūpādānam pacchā arahattamaggavajjhata ti ayam etesam pahānakkamo. Mahāvisayattā pana pākaṭattā ca etesu kāmūpādānam paṭhamam desitam. Mahāvisayam hi tam aṭṭhacittasampayogā; appavisayāni itarāni catucittasampayogā. Yebhuyyena ca ālayarāmattā pajāya pākaṭam kāmūpādānam, na itarāni. Kāmūpādānam vā kāmānam samadhi gamattham kotūhalamangalādi-bahulo hoti; sassatan ti tad-anantaram ditthūpādānam. Tam pabhijjamānam sīlabbata-attavādūpādānavasena duvidham hoti. Tasmim dvaye gokiriyaṃ kukkurakiriyaṃ vā disvā pi veditabbato: olārikan ti sīlabbatūpādānam paṭhamam desitam; sukhumattā ante attavādūpādānan ti ayam etesam desanākkamo.

Taṇhā ca purimass' ettha ekadhā hoti paccayo,

Sattadhā aṭṭhadhā vā pi hoti sesattayassa sā.

Ettha ca evam desite upādānacatukke purimassa kāmūpādānassa kāmataṇhā upanissayavasena ekadhā va paccayo hoti, taṇhābhinanditesu visayesu uppattito. Sesattayassa pana saha jāta-añña mañña-nissaya-sampayutta-atthi-avigata-

¹ *Dhs.* § 1216; *Vibh.* 375.

² *Dhs.* § 1217; *Vibh.* 375.

hetuvasena sattadhā vā, upanissayavasena¹ atṭhadhā vā pi paccayo hoti. Yadā ca sā upanissayavasena paccayo hoti, tadā asahajātā va hoti ti.

Ayaṃ taṇhēṭṭipaccayā upādānan ti padasmim vitthāarakathā.

Upādānapaccayā bhavapade:---

Atthato dhammato c' eva sātthato bhedasangahā,

Yaṃ yassa paccayo c' eva viññātabbo vinicchayo.

Tattha bhavatī ti bhavo. So kammabhavo uppattibhavo cā ti duvidho hoti. Yath' āha:---*bhavo duvidhena: atthi kammabhavo, atthi uppattibhavo* ti.² Tattha kammam eva bhavo kammabhavo. Tathā uppatti yeva bhavo uppattibhavo. Ettha ca uppatti bhavatī ti bhavo. Kammam pana yathā sukhakāraṇattā: *sukho Buddhānaṃ uppādo* ti³ vutto, evaṃ bhavakāraṇattā phalavohārena bhavo ti veditabban ti. Evaṃ tāv' ettha *atthato* viññātabbo vinicchayo.

Dhammato pana kammabhavo tāva sankhepato cetanā c' eva cetanāsampayuttā ca abhiijjhādayo kammāsankhātā dhammā. Yath' āha:---*tattha katamo kammabhavo? Puññābhisankhāro apuññābhisankhāro āneñjābhisankhāro* [*parittabhūmako vā mahābhūmako vā*]: *ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo* ti.⁴ Ettha hi puññābhisankhāro ti terasa cetanā, apuññābhisankhāro ti dvādasa, aneñjābhisankhāro ti catasso cetanā. Evaṃ parittabhūmako vā mahābhūmako vā ti etena tāsam yeva cetanānaṃ mandabahuvipākatā vuttā. *Sabbam pi bhavagāmikammaṃ* ti iminā pana cetanā sampayuttā abhiijjhādayo vuttā.

Uppattibhavo pana sankhepato kammābhinibbattā khandhā pabhedato navavidho hoti. Yath' āha:---*tattha katamo uppattibhavo? Kāmapbhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññā-nāsaññābhavo, ekavokārabhavo, catu-*

¹ B^{hm} upanissayena saha . . .

² Vibh. 137; B^{hm} upapatti°.

³ Dhp. ver. 194.

⁴ Vibh. 137. P.T.S. omits bracketed clause. S^h brackets mahābhūmako vā, omitting the former vā.

*vokārabhavo, pañcavokārabhavo: ayaṃ vuccati uppattibhavo ti.*¹ Tattha kāmāsankhāto bhavo *kāmabhavo*: esa nayo rūpārūpabhavesu. Saññā va taṃ bhavo, saññā vā ettha bhava atthi ti *saññābhavo*. Vipariyāyena *asaññābhavo*. Olārikāya-saññāya abhāvā sukhumāya ca bhāvā nevasaññā-nāsaññā asmim bhava ti *nevasaññā-nāsaññā bhavo*. Ekena rupak-khandhena vokiṇṇo bhavo *ekavokārabhavo*, eko vā vokāro assa bhavassā ti *ekavokārabhavo*. Esa nayo *catuvokāra-pañcavokārabhavesu*.

Tattha kāmabhavo pañca upādinnakkhandhā, tathā rūpabhavo; arūpabhavo cattāro; saññābhavo [catu-²] pañca; asaññābhavo eko upādinnakkhandho, nevasaññā-nāsaññābhavo cattāro. Ekavokārabhavādayo eka-catu-paṇcak-khandhā upādinnakkhandhehi ti evam ettha dhammato pi viññātabbo vinicchayo.

Sāttato ti yathā ca bhavaniddese, tath' eva kāmam sankhāraniddese pi puññābhisankhārādayo va vuttā, evaṃ sante pi purime atita kammavasena idha paṭisandhiyā paccayattā, ime paccuppannakammavasena āyatim paṭisandhiyā paccayattā ti puna vacanam sātthakam eva. Pubbe vā: *tattha katamo puññābhisankhāro?* *Kusalā cetanā kāmāvacarā* ti³ evam ādinā nayena cetanā va sankhārā ti vuttā; idha pana: *sabbam pi bhavaḡāmīkamman* ti⁴ vacanato cetanāsampayuttā pi. Pubbe ca viññānapaccayam eva kammam sankhārā ti vuttam; idāni asaññābhavanibbattakam pi, kiṃ vā bahunā avijjāpaccayā sankhārā ti ettha puññābhisankhārādayo va kusalākusalā dhammā vuttā. *Upādānapaccayā bhavo* ti idha pana uppattibhavassā pi sangahitattā kusalākusalāvyākatā dhammā vuttā. Tasmā sabbathā pi sātthakam ev' idam puna vacanan ti. Evam ettha sātthato pi viññātabbo vinicchayo.

Bhedasangahā ti upādānapaccayā bhavassa bhedato c' eva sangahato ca.

Yaṃ hi kāmupādānapaccayā kāmabhavanibbattakam kammam kariyati, so kāmabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evaṃ kāmū-

¹ *Vibh.* 137.² *So* Bm.³ *Ibid.* 135.⁴ *Ibid.* 137.

pādānapaccayā dve kāmabhavā, tad-antogadhā ca saññābhava-pañcavokārabhavā; dve rūpabhavā, tad-antogadhā ca saññābhava-asaññābhava-ekavokārabhava-pañcavokārabhavā; dve arūpabhavā, tad-antogadhā ca saññābhava-nevasaññā-nāsaññābhava-catuvokārabhavā ti saddhiṃ antogadhehi cha bhavā. Yathā ca kāmūpādānapaccayā saddhiṃ antogadhehi cha bhavā, tathā sesūpādānapaccayā pi ti evaṃ upādānapaccayā *bhedato* saddhiṃ antogadhehi catuvīsati bhavā.

Sangahato pana kammabhavaṃ uppattibhavañ ca ekato katvā kāmūpādānapaccayā saddhiṃ antogadhehi eke kāmabhavo, tathā rūpārūpabhavā tī tayo bhavā; tathā sesūpādānapaccayā pi ti evaṃ upādānapaccayā sangahato saddhiṃ antogadhehi dvādasa bhavā.

Api ca avisesena upādānapaccayā kāmabhavūpagam kammaṃ kammabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evaṃ upādānapaccayā saddhiṃ antogadhehi dve kāmabhavā, dve rūpabhavā, dve arūpabhavā ti aparena pariyāyena sangahato cha bhavā. Kammabhava-uppattibhavabhedam vā anupagamma saddhiṃ antogadhehi kāmabhavādivasena tayo bhavā honti. Kāmabhavādivhedam pi anupagamma, kammabhava-uppattibhavavasena dve bhavā honti. Kammuppattibhedañ cā pi anupagamma, upādānapaccayā bhavo ti bhavavasena eko va bhavo hoti ti. Evaṃ ettha upādānapaccayassa bhavassa bhedasangahā pi viññātabbo vinicchayo.

Yaṃ yassa paccayo cā ti yañ c' ettha upādānaṃ yassa paccayo hoti, tato pi viññātabbo vinicchayo ti attho. Kiṃ pan', ettha kassa paccayo hoti? Yaṃ kiñci yassa kassaci paccayo hoti yeva. Ummattako viya hi puthujjano; so: idaṃ yuttam, idaṃ ayuttan ti avicāretvā, yassa kassaci upādānassa vasena yaṃ kiñci bhavaṃ patthetvā, yaṃ kiñci kammaṃ karoti yeva. Tasmā yad-ekacce sīlabbatūpādānena rūpārūpabhavā na honti ti vadanti, taṃ na gahetabbaṃ. Sabbena pana sabbo hoti ti gahetabbaṃ; seyyathidaṃ: idh' ekacco anussavavasena vā diṭṭhānusārena vā: kāmā nām' ete manussaloke c' eva khattiya-mahāsālakusalādisu cha kāmāvacaradevaloke ca samiddhā ti cintetvā tesam adhigamattam

asaddhammasavanādīhi vañcito: iminā kammaṇa kāmā sampajjantī ti maññamāno kāmūpādānavasena kāyaduccaritādīni pi karoti. So duccaritapāripūriyā apāye uppajjati. Sandiṭṭhike vā pana kāme patthayamāno paṭiladdhe ca go-payamāno kāmūpādānavasena kāyaduccaritādīni karoti; so duccaritapāripūriyā apāye uppajjati. Tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo. Kammābhiniḃbattā khandhā uppattibhavo; saññābhava-pañcavokārabhavā pana tad-antogadhā eva.

Aparo pana saddhammasavanādīhi upabrūhitañño: iminā kammaṇa kāmā sampajjantī ti maññamāno kāmūpādānavasena kāyasucaritādīni karoti; so sucaritapāripūriyā devesu vā manussesu vā uppajjati; tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo; kammābhiniḃbattā khandhā uppattibhavo, saññābhava-pañcavokārabhavā pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedassa sântogadhassa kāmabhavassa paccayo hoti.

Aparo: rūpārūpabhavesu tato samiddhitarā kāmā ti sutvā vā parikappetvā vā kāmūpādānavasen' eva rūpārūpasamāpattiyo nibbattetvā samāpattibalena rūpārūpabrahmaloke uppajjati; tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo; kammābhiniḃbattā khandhā uppattibhavo; saññā-asaññā-nevasaññā-nāsaññā-eka-catu-pañcavokārabhavā pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedānaṃ sântogadhānaṃ rūpārūpabhavānaṃ pi paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmim ucchinne su-ucchinno¹ hoti ti ucchedadiṭṭhiṃ upādāya tad-upagaṃ kammaṃ karoti; tassa kammaṃ kammabhavo; kammābhiniḃbattā khandhā uppattibhavo, saññābhavādayo pana tad-antogadhā eva. Iti diṭṭhūpādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ pi kāmārūpārūpabhavānaṃ paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmim sukhī hoti vigataparilāho ti attavādūpādānena tad-upagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tad-abhiniḃbattā khandhā

¹ S^h suvucchinno.

uppattibhavo; saññābhavādayo pana tad-antogadhā eva. Iti attavādūpādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti.

Aparo: idaṃ sīlabbatam nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ paripūrentassa sukhaṃ paripūriṃ gacchatī ti sīlabbatūpādānavasena tad-upagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tad-abhinibbattā khandhā uppattibhavo; saññābhavādayo pana tad-antogadhā eva. Iti sīlabbatūpādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti. Evam ettha yaṃ yassa paccayo hoti, tato viññātabbo vinicchayo.

Kim pan' ettha kassa bhavassa kathaṃ paccayo hotī ti ce ?

Rūpārūpabhavānaṃ upanissayapaccayo upādānaṃ, saha-jātādīhi pi taṃ kāmabhavassā ti viññeyyaṃ.

Rūpārūpabhavānaṃ hi kāmabhavapariyāpannassa ca kammabhave kusalakammass' eva uppattibhavassa c' etaṃ catubbidham pi upādānaṃ upanissayapaccayavasena ekadhā va paccayo hoti. Kāmabhave attanā sampayuttā kusalā kammabhavassa saha-jāta-aññamañña-nissaya-sampayutta-atthi-avigata-hetupaccayappabhede hi saha-jātādīhi paccayo hoti; vippayuttassa pana upanissayapaccayen' evā ti.

Ayaṃ upādānapaccayā bhavo ti padasmiṃ vitthārakathā.

Bhavapaccayā jātī ti adisu jātī-ādīnaṃ vinicchayo Saccanid-dese vuttanayen' eva veditabbo.¹ *Bhavo* ti pan' ettha kammabhavo va adhippeto, so hi jātīyā paccayo, na uppattibhavo. So pana kammapaccaya-upanissayapaccayavasena dvedhā paccayo hotī ti.

Tattha siyā:—kathaṃ pan' etaṃ jānitabbaṃ: *bhavo jātīyā paccayo* ti ce ?

Bāhirapaccayasamatte pi hīna-paṇītatādivisesadassanato. Bāhirānaṃ hi janakajananīsukkasonitāhārādīnaṃ paccayānaṃ samatte pi sattānaṃ yamakānaṃ pi satāṃ hīna-paṇītatādiviseso dissati; so ca na ahetuko, sabbadā ca sabbesaṇ

¹ See Chapter XVI., p. 498 f.

ca abhāvato. Na kammabhavato aññahetuko tad-abhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvato ti kammabhava¹hetuko va. Kammaṃ hi sattānaṃ hīnapaṇītatādivisesassa hetu, ten' āha Bhagavā:—*kammaṃ satte vibhajati, yad-idam hīna-paṇītatāyā* ti,¹ tasmā jānitabbam etaṃ: bhavojātiyā paccayo ti. Yasmā ca asati jātiyā, jarāmarāṇaṃ nāma sokādayo vā dhammā na honti, jātiyā pana sati, jarāmarāṇaṃ c' eva jarāmarāṇasankhātadukkhadhammaphuttassa ca bāla²janassa jarāmāraṇābhisambandhā vā tena tena dukkhadhammena phuttassa anabhisambandhā vā, sokādayo ca dhammā honti, tasmā ayam pi jāti jarāmarāṇassa ceva sokādīnaṃ ca paccayo hoti ti veditabbā. Sā pana upanissaya³koṭiyā ekadhā va paccayo hoti ti.

Ayaṃ bhavapaccayū jāti ti ādisu vitthārakathā.

[*Sokādīhi avijjā siddhā*]

Yasmā pan' ettha sokādayo avasāne vuttā, tasmā yā sā: *avijjāpaccayā sankhārū* ti evam etassa bhavacakkassa ādimhi vuttā:—

Sā sokādīhi avijjā siddhā, bhavacakkam aviditādīni idaṃ, kārakavedakarahitaṃ, dvādasavidhasuññatā suññaṃ.² Sātataṃ samitaṃ pavattatī ti veditabbam.

Kathaṃ pan' ettha sokādīhi avijjā siddhā? Kathaṃ idaṃ bhavacakkam aviditādi? Kathaṃ kārakavedakarahitaṃ? Kathaṃ dvādasavidhasuññatāsuññaṃ ti ce?

Ettha hi sokadomanassupāyāsā avijjāya aviogino, paridevo ca nāma mūlhassā ti tesu tāva siddhesu siddhā hoti avijjā. Api ca āsava³samudayā avijjāsamudayo ti vuttam; āsava³samudayā c' ete sokādayo honti. Kathaṃ? Vatthukāma⁴viyoge tāva soko kāmāsava³samudayo hoti. Yath' āha:—

*Tassa ce kāmāyānassa, chanda⁵jātassa jantuno,
te kāmā parihāyanti sallaviddho va ruppatī ti.*³

Yathā c' āha:—*kāmato jāyati soko* ti.⁴ Sabbe pi c' ete diṭṭhā⁵sava³samudayā honti. Yath' āha:—*tassa: ahaṃ rūpaṃ*

¹ M. iii, 203.

² Bhm treat these lines as prose.

³ Sn. ver. 767.

⁴ Dh. ver. 215

mama rūpan ti pariyyutthattāyino rūpaviparinām'-aññathābhāvā uppañjanti sokaparidevadukkhadomanassupāyāsā ti.¹ Yathā ca diṭṭhāsavasamudayā, evaṃ bhavāsavasamudayā pi. Yath' āha:—*ye pi te devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṃ dīghaṃ addhānaṃ tiṭṭhanti, te pi Tathāgatassa dhammadesanaṃ sutvā bhayaṃ santāsaṃ saṃvegam āpañjantī* ti,² pañca pubbanimittāni disvā maraṇabhayaena santajjitānaṃ devānaṃ viya. Yathā ca bhavāsavasamudayā, evaṃ avijjāsavasamudayā pi. Yath' āha:—*sa kho so, bhikkhave, bālo diṭṭ' eva dhamme tividhaṃ dukkhaṃ domanassaṃ paṭisaṃvedetī* ti.³ Iti yasmā āsavasamudayā ete dhammā honti, tasmā ete sijjhamānā avijjāya hetubhūte āsave sādheṇti; āsavesu ca siddhesu paccayabhāve bhāvato avijjā pi siddhā va hotī ti. Evaṃ tāv' ettha *sokūdihi avijjā siddhā hotī* ti veditabbā.

[*Bhavacakkam aviditādi*]

Yasmā pana evaṃ paccayabhāve bhāvato avijjāya siddhāya puna *avijjāpaccayā sankhārā, sankhārapaccayā viññānaṃ* ti evaṃ hetuphalaparamparāya pariyosānaṃ n' atthi. Tasmā taṃ hetuphalasambandhavasena pavattaṃ dvādasangaṃ bhavacakkam aviditādi ti siddhaṃ hoti. Evaṃ sati *avijjāpaccayā sankhārā* ti idaṃ ādimattakathanam virujjhatī ti ce?

Na-idaṃ ādimattakathanam; paṭṭhānadhammakathanam pan' etaṃ. Tiṇṇam hi vaṭṭānaṃ avijjā paṭṭhānā: avijjāggahaṇena hi avasesakilesavaṭṭaṇ ca kammādiṇi ca bālaṃ paḷibodheṇti. Sappasiraggahaṇena sesasappasarīraṃ viya bāhaṃ. Avijjāsamucchede pana kate, tehi vimokkho hoti, sappasiracchede kate paḷibodhitabāhā vimokkho viya. Yath' āha:—*avijjāya tveva asesavirāganirodhā sankhāranirodho* ti ādi.⁴ Iti yaṃ gaṇhato bandho muccato ca mokkho hoti, tassa paṭṭhānadhammassa kathanam idaṃ, na ādimattakathanan ti. Evaṃ idaṃ *bhavacakkam aviditādi* ti veditabbam.

¹ S. iii, 3.

² *Ibid.* 85. P.T.S. ed. reads, for *ciraṃ . . . tiṭṭhanti, . . . ciraṭṭhitikā . . .*

³ M. iii, 163.

⁴ S. ii, 4, 12, 17, etc.

[*Kāraka-vedaka-rahitaṃ*]

Tayidaṃ yasmā avijjādihi kāraṇehi sankhārādinaṃ pavatti, tasmā tato aññena Brahmā Mahābrahmā seṭṭho sajitaṃ ti evaṃ parikkappitena Brahmādinaṃ vā saṃsāraṃ kārakena. So kho pana: *me ayaṃ attā vado vedeyyo* ti¹ evaṃ parikkappitena attanā vā sukhadukkhānaṃ vedakena rahitaṃ, iti *kāravadedakarahitaṃ* ti veditabbam.

[*Dvādasavidhasuññatā*]

Yasmā pan' ettha avijjā udayabbayadhammakattā dhuva-bhāvena, sankiliṭṭhattā sankilesikattā ca subhabhāvena, udayabbayapīlittā sukhabhāvena, paccayāyattavuttittā vasavattanabhūtena attabhāvena ca suññā; tathā sankhārādini pi angāni. Yasmā vā avijjā na attā, na attano, na attani, na attavati, tathā sankhārādini pi angāni, tasmā *dvādasavidhasuññatā suññam etaṃ bhavacakkam* ti veditabbam.

[*Bhavacakkassa tayo kālā*]

Evañ ca viditvā puna:—

Tass' avijjā taṇhā mūlam atītādayo tayo kālā,
dve aṭṭha dve eva ca sarūpato tesu angāni.

Tassa kho pan' etassa bhavacakkassa avijjā taṇhā cā ti dve dhammā mūlan ti veditabbā. Tad-etaṃ pubbantāharaṇato avijjā mūlam vedanāvasānaṃ; aparantasantānato taṇhā mūlam jarāmarāṇavasānaṃ ti duvidham hoti. Tattha purimaṃ diṭṭhacaritavasena vuttaṃ, pacchimaṃ taṇhācaritavasena. Diṭṭhacaritānaṃ hi avijjā, taṇhācaritānaṃ ca taṇhā saṃsāranāyikā. Ucchedadiṭṭhisamugghātāya vā paṭhamam phaluppattiyā hetūnaṃ anupacchedappakāsanato; sassatadiṭṭhisamugghātāya dutiyam uppannānaṃ jarāmarāṇapapakāsanato; gabbhaseyyakavasena vā purimaṃ anupubbapavattidīpanato; opapātikavasena pacchimaṃ sakuppattidīpanato. Atitapaccuppannānāgatā c' assa tayo kālā; tesu Paḷiyam sarūpato āgatavasena avijjā sankhārā cā ti dve angāni *atītakālāni*. Viññānādini bhavāvasānāni aṭṭha *paccuppannakālāni*. Jāti c' eva jarāmarāṇaṃ ca dve *anāgatakālāni* ti veditabbāni.

¹ M. i, 8 : Yo me ayaṃ attā vado vedeyyo . . . so kho pana me ayaṃ attā nicco . . .

Puna:—

Hetuphala-hetupubbaka-tisandhi catubhedasangahañ c'
etam,

visati ākārāram tivatṭam anavatṭhitam bhamati
iti pi veditabbam. Tattha sankhārānañ ca paṭisandhi-
viññāpassa ca antarā eko hetuphalasandhi nāma vedanāya
ca taṇhāya ca antarā eko phalahetusandhi nāma, bhavassa
ca jātiyā ca antarā eko hetuphalasandhī ti evam idam *hetu-
phala-hetupubbaka-tisandhī* ti veditabbam.

Catubhedasangahan

Sandhinam ādipariyosānavavatthitā pan' assa cattāro
sangahā honti, seyyathidam: avijjā sankhārā eko sangaho;
viññāna-nāmarūpa-salāyatana-phassa-vedanā duttiyo; taṇhū-
pādāna-bhavā tatiyo; jāti-jarāmaraṇam catuttho ti, evam
idam *catubhedasangahan* ti veditabbam.

Visati ākārāram

Atīte hetavo pañca idāni phalapañcakam
idāni hetavo pañca āyatim phalapañcakan ti.¹

Etehi pana visatiyā ākārasankhātehi arehi *visati ākārāran*
ti veditabbam.

Tattha *atīte hetavo pañcā* ti avijjā sankhārā cā ti ime tāva
dve vuttā eva. Yasmā pana avidvā paritassati paritassito
upādiyati, tass' upādānapaccayā bhavo, tasmā taṇhūpādāna-
bhavā pi gahitā honti. 'Ten' āha:—*purimakammabhavasmim*
moho avijjā, āyūhanā sankhārā, nikanti taṇhā, upagamanam
*upādānam, cetanā bhavo ti ime pañcadhammā purimakamma-
bhavasmim idha paṭisandhiyā paccayā* ti.²

Tattha *purimakammabhavasmim* ti purime kammabhavo,
atitajātiyam kammabhavo karīyamāne ti attho. *Moho*
avijjā ti yo tadā dukkhādisu moho, yena mūlho kammam
karoti, sā avijjā. *Āyūhanā sankhārā* ti tam kammam
karoto, yā purimacetanāyo: yathā dānam dassāmī ti cittaṃ
uppādetvā māsam pi samvaccharam pi dānopakaraṇāni³
sajjentassa uppannā purimacetanāyo. Paṭiggahakānam pana

¹ Quoted in Abhidhammattha sangaha viii, § 4 (J.P.T.S. 1884, p. 36). ² Pts. i, 52. ³ Bhm dānupa°.

hatthe dakkhiṇaṃ paṭiṭṭhāpayato *cetanā bhāvo* ti vuccati. Ekāvajjanesu vā chasu javanesu *cetanā āyūhanā sankhārā nāma*, sattamo bhavo; yā kāci vā pana *cetanā bhavo*, sampayuttā āyūhanā sankhārā nāma. *Nikanti tanhā* ti yā kammaṃ karontassa phale uppattibhave nikāmanā patthanā, sā tanhā nāma. *Upagamanam upādānan* ti yaṃ kammabhavassa paccayabhūtaṃ: idaṃ katvā asukasmim nāma thāne kāme sevisāmi ucchijjissāmi ti ādinā nayaṇa pavattaṃ upagamanam gahaṇaṃ parāmasanaṃ, idaṃ upādānaṃ nāma, *cetanā bhavo* ti āyūhanāvasāne vuttā *cetanā bhavo* ti evam attho veditabbo.

Idāni *phalapañcakan* ti viññānādi vedanāvasānaṃ Pāliyaṃ āgatam eva. Yath' āha:—*idha paṭisandhi viññānaṃ, okkanti nāmarūpaṃ, pasādo āyatanaṃ, phuttho phasso, vedayitam vedanā iti ime pañca dhammā idhūppattibhavasmim purekatassa kammassa paccayā* ti.¹ Tattha *paṭisandhiviññānan* ti yaṃ bhavantarapaṭisandhānavasena uppannattā paṭisandhī ti vuccati, taṃ viññānaṃ: *okkanti nāmarūpan* ti yā gabbhe rūpārūpadhammānaṃ okkanti āgantvā pavisaṇaṃ viya, idaṃ nāmarūpaṃ. *Pasādo āyatanaṃ* ti idaṃ cakkhādi pañcāyatanaṃ vuttaṃ. *Phuttho phasso* ti yo ārammaṇaṃ phuttho phusanto uppanno, ayaṃ phasso. *Vedayitam vedanā* ti yaṃ paṭisandhiviññāṇena vā saḷāyatanaṃ paccayena vā phassena saha uppannaṃ vipākavedayitaṃ, sā vedanā ti evam attho veditabbo.

Idāni *hetavo pañcā* ti tanhādayo Pāliyaṃ āgatā tanhūpādānabhavā. Bhava pana gahite tassa pubbabhāgā taṃ sampayuttā vā sankhārā gahitā va honti. Tanhūpādānaggaḥaṇena ca taṃ sampayutta. Yāya vā mūlho kammaṃ karoti, sā avijjā gahitā va hoti ti evaṃ pañca. Ten' āha:—*idha paripakkattā āyatanānaṃ moho avijjā, āyūhanā sankhārā, nikanti tanhā, upagamanam upādānam, cetanā bhavo iti ime pañca dhammā idha kammabhavasmim āyatim paṭisandhiyā paccayā* ti. Tattha *idha paripakkattā āyatanānan* ti² paripakkāyatanaṃ kammakaraṇakāle sammoho dassito. Sesam uttānattham eva.

¹ *Pts. i, 52.*² *Ibid.*

Āyatim phalapañcakan ti viññāṇādiṇi pañca, tāni jātiggahaṇena vuttāni. Jarāmarañam pana tesam yeva jarāmarañam; ten' āha:—*āyatim patisandhi viññāṇam, okkanti nāmarūpaṃ, pasādo āyatanam, phuttho phasso, vedayitam vedanā* ti¹ ime pañca dhammā āyatim uppattibhavasmiṃ idha katassa kammassa paccayā ti. Evam idaṃ *vīsati ākā-rāram* hoti.

[*Tivattam anavatthitam bhamati*]

Tivattam anavatthitam bhamati ti ettha pana sankhārabhavā kammavattam, avijjā taṇhūpādānāni kilesavattam, viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-vipākavattam ti imehi tīhi vatthehi *tivattam* idaṃ bhavacakkaṃ, yāva kilesavattam na upacchijjati, tāva anupacchinnapaccayattā *anavatthitam*, punappunam parivattanato *bhamati* yevā ti veditabbaṃ.

[*Saccappabhavato . . .*]

Tayidaṃ evaṃ bhamamānaṃ:—

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbaṃ yathārahaṃ.

Tattha yasmā kusalākusalaṃ kammaṃ avisesena samu-dayasaccan ti Saccavibhange vuttam,² tasmā *avijjāpaccayā sankhārā* ti avijjāya sankhārā dutiyasaccappabhavaṃ dutiyasaccam, sankhārehi viññāṇam dutiyasaccappabhavaṃ paṭhamasaccam. Viññāṇādihi nāmarūpādiṇi vipākavedanā pariyosānāni paṭhamasaccappabhavaṃ paṭhamasaccam; vedanāya taṇhā paṭhamasaccappabhavaṃ dutiyasaccam. Taṇhāya upādānaṃ dutiyasaccappabhavaṃ dutiyasaccam. Upādānato bhavo dutiyasaccappabhavaṃ paṭhamadutiya-saccadvayaṃ. Bhavato jāti dutiyasaccappabhavaṃ paṭhamasaccam. Jātiyā jarāmarañam paṭhamasaccappabhavaṃ paṭhamasaccan ti evaṃ tāv' idaṃ saccappabhavato viññātabbaṃ yathārahaṃ.

[*Kiccato . . .*]

Yasmā pan' ettha avijjā vatthusu ca satte sammoheti, paccayo ca hoti sankhārānaṃ pātubhāvāya, tathā sankhārā

¹ *Pts.* i, 52.

² *Vibh.* 106 f.

sankhatañ ca abhisankharonti, paccayā ca honti viññāṇassa; viññāṇam pi vatthuñ ca paṭijānāti, paccayo ca hoti nāmarūpassa; nāmarūpam pi aññamaññañ ca upatthambheti, paccayo ca hoti salāyatanassa; salāyatanam pi savisaye ca pavattati, paccayo ca hoti phassassa; phasso pi ārammaṇaṇ ca phusati, paccayo ca hoti vedanāya; vedanā pi ārammaṇa-rasañ ca anubhavati, paccayo ca hoti tanhāya; tanhā pi rajjanīye ca dhamme rajjati, paccayo ca hoti upādānassa; upādānam pi upādānīye ca dhamme upādiyati, paccayo ca hoti bhavassa; bhavo pi nānāgatīsu ca vikkhipati, paccayo ca hoti jātiyā; jāti pi khandhe ca janeti, tesam abhinibbatti-bhāvena pavattattā paccayo ca hoti jarāmaraṇassa. Jarāmaraṇam pi khandhānam pākabhedabhāvañ ca adhiṭṭhāti, paccayo ca hoti bhavantarapātubhāvāya sokādīnaṃ adhiṭṭhā-nattā. Tasmā sabbapadesu dvedhā pavatti kiccato pi idaṃ viññātabbā yathārahaṃ.

[*Vāraṇā . . .*]

Yasmā c' ettha *Avijjāpaccayā sankhārā* ti idaṃ kārakadassanānivāraṇaṃ, *Sankhārapaccayā viññāṇaṃ* ti: attasankan ti dassananivāraṇaṃ, *Viññāṇapaccayā nāmarūpan* ti attā ti parikkappitavatthubhedadassanato ghanasaññānivāraṇaṃ, *Nāmarūpapaccayā salāyatanaṃ* ti ādi: attā passati . . . *pe . . .* vijānāti phusati vedayati tanhiyati upādiyati bhavati jāyati jīyati mīyati ti evam-ādi-dassananivāraṇaṃ, tasmā micchādassananivāraṇato p' etaṃ bhavacakkāṃ viññātabbā yathārahaṃ.

[*Upamāhi ca . . .*]

Yasmā pan' ettha salakkhaṇa-sāmaññalakkhaṇavasena dhammānaṃ adassanato andho viya avijjā; andhassa upakkhalanaṃ viya avijjāpaccayā sankhārā; upakkhalitassa patanaṃ viya sankhārapaccayā viññāṇaṃ; patitassa gaṇḍapātubhāvo viya viññāṇapaccayā nāmarūpaṃ; gaṇḍabhedapīlakā viya nāmarūpapaccayā salāyatanam; gaṇḍapīlakā ghaṭṭanaṃ viya salāyatanapaccayā phasso; ghaṭṭanadukkhaṃ viya phassapaccayā vedanā; dukkhassa paṭikārābhilāso viya vedanāpaccayā tanhā; paṭikārābhilāsena asappāyagahaṇaṃ viya tanhāpaccayā upādānam; upādinna-

asappāyālepanam viya upādānapaccayā bhavo; asappāyālepanena gaṇḍavikārapātubhāvo viya bhavapaccayā jāti; gaṇḍavikārato gaṇḍabhedo viya jātipaccayā jarāmaranam;—yasmā vā pan' ettha avijjā appatipatti-micchā-patipattibhāvena satte abhibhavati paṭalam viya akkhini; tad-abhibhūto ca bālo punabbhavikehi sankhārehi attānam veṭheti kosakārakimi viya kosappadesehi; sankhārapariggahitam viññānam gatisu patitṭham labhati pariṇāyaka-pariggahito viya rājakumāro rajje; uppattinimitte parikappanato viññānam paṭisandhiyam anakappakāram nāmarūpam abhinibbatteti, māyākāro viya māyam; namarūpe patitṭhitam saḷāyatanam vuddhim virūlhim vepullam pāpuṇāti; subhūmiyam patitṭhito, vanappagumbo viya; āyatana-ghaṭṭanato phasso jāyati, araṇisahitābhimatthanato aggi viya; phassena phutṭhassa vedanā pātubhavati, agginā phutṭhassa dāho viya; vedayamānassa taṇhā pavaḍḍhati, lonodakam¹ pivato pipāsā viya; tasito bhavesu abhilāsam karoti pi, pāsito viya pāniye; tad-ass' upādānam upādānena bhavam upādiyati, āmisalobhena maccho balisam viya; bhavē sati jāti hoti, bīje sati ankuro viya; jātassa avassam jarāmaranam, uppannassa rukkhassa patanam viya;—tasmā evam *upamāhi* p' etam bhavacakkam viññātabbam yathāraham.

[*Gambhīranayabhedā ca . . .*]

Yasmā ca Bhagavatā atthato pi dhammato pi desanato pi paṭivedhato pi gambhīrabhāvam sandhāya: *gambhīro c' āyam, Ānanda, paṭiccasamuppādo, gambhīrāvabhāso cū* ti² vuttam, tasmā gambhīrabhedato h' etam bhavacakkam viññātabbam yathāraham.

Tattha yasmā na jātito jarāmaranam na hoti, na ca jātim vinā aññato hoti, itthañ ca jātito samudāgacchatī ti evam jātipaccayasamudāgatatthassa duravabodhaniyato jarāmaranassa jātipaccayasambhūtasamudāgatattho *gambhīro*; tathā jātiyā bhavapaccayā . . . *pe* . . . sankhārānam avijjāpaccaya sambhūtasamudāgatattho *gambhīro*; tasmā idam bhavacakkam atthagambhīran ti. Ayam tāv' ettha

atthagambhīratā. Hetuphalaṃ hi attho ti vuccati. Yath' āha:—*hetuphale ñāṇaṃ atthapaṭisambhidā* ti¹. Yasmā pana yen' ākārena yad-avatthā ca avijjā tesam tesam sankhārānaṃ paccayo hoti, tassa duravabodhaniyato avijjāya sankhārānaṃ paccayaṭṭho gambhīro. Tathā sankhārānaṃ . . . *pe* . . . jātiyā jarāmarañassa paccayaṭṭho gambhīro. Tasmā idaṃ bhavacakkaṃ dhammagambhīraṃ ti ayam ettha dhammagambhīratā. Hetuno hi dhammo ti nāmaṃ, yath' āha:—*hetumhi ñāṇaṃ dhammapaṭisambhidā* ti¹. Yasmā c' assa tena tena kāraṇena, tathā tathā pavattetabbattā desanā pi gambhīrā, na tattha sabbaññutanāṇato aññaṃ ñāṇaṃ paṭiṭṭhaṃ labhati, tathā h' etaṃ katthaci Sutte anulomato, katthaci paṭilomato, katthaci anuloma-paṭilomato, katthaci vemajjhato paṭṭhāya anulomato vā paṭilomato vā, katthaci tisandhi catusankhepaṃ, katthaci dvisandhi tisankhepaṃ, katthaci ekasandhi dvisankhepaṃ desitaṃ; tasmā idaṃ bhavacakkaṃ desanāgambhīraṃ ti ayam *desanāgambhīratā*.

Yasmā c' ettha yo so avijjādīnaṃ sabhāvo yena paṭividdhena avijjādayo, sammā salakkhaṇato paṭividdhā honti, so duppariyogāhattā gambhīro, tasmā idaṃ bhavacakkaṃ paṭivedhagambhīraṃ. Tathā h' ettha yasmā avijjāya aññāñādasana-saccāsaṃpaṭivedhaṭṭho gambhīro, sankhārānaṃ abhisankharaṇāyūhanasaraṅga-virāgaṭṭho, viññāṇassa suññata-avyāpārasankanti-paṭisandhipātubhāvaṭṭho, nāmarūpassa ekupādavinibbhoga-vinibbhoganamana-ruppanaṭṭho, salāya-tanassa adhipati-lokadavāra-khattavisayībhāvaṭṭho, phasassa phusana-sanghaṭṭana-sangati-sannipātaṭṭho, vedanāya ārammaṇarasānubhavana-sukhadukkhamajjhatabhāva-nijjivavedayaṭṭho, taṇhāya abhinandi-ajjhosaṇa-saritā-latā-nadī-taṇhā samuddaduppūraṭṭho, upādānassa ādānaggahaṇābhinivesa-parāmāsa-duratikkamaṭṭho, bhavassa āyūhanābhisanakharāṇa-yoni-gati-ṭhiti-nivāsesu-khipanaṭṭho, jātiyā jāti-sañjāti-okkanti-nibbatti-pātubhāvaṭṭho, jarāmarañassa khayavayabhedavipariṇāmaṭṭho gambhīro ti ayam ettha *paṭivedhagambhīratā*.

Yasmā pan' ettha ekattanayo nānattanayo avyāpāranayo

evam-dhammatānayo ti cattāro atthanayā honti, tasmā naya-bhedato p' etam bhavacakkaṃ viññātabbāṃ yathārahaṃ.

Tattha: *avijjāpaccayā sankhārā, sankhārapaccayā viññānaṃ* ti evaṃ bijassa ankurādi-bhāvena rukkhabhāvappatti viya, santānānupacchedo *ekattanayo* nāma. Yaṃ sammā passanto hetuphalasambandhena santānassa anupacchedāvabodhato ucchedaditṭhiṃ pajahati; micchāpassanto hetuphalasambandhena pavattamānassa santānānupacchedassa ekattaggaḥaṇato sassataditṭhiṃ upādiyati; avijjādīnaṃ pana yathāsakaṃ lakkhaṇavavattānaṃ *nānattanayo* nāma. Yaṃ sammā passanto navanavānaṃ uppādadassanato sassataditṭhiṃ pajahati; micchā passanto ekasantānapatitassa bhinnasantānass' eva nānattaggahaṇato ucchedaditṭhiṃ upādiyati; avijjāya: sankhārā mayā uppādetabbā, sankhārānaṃ vā viññānaṃ amhehi ti evam-ādivyāpārābhāvo *avyāpāranayo* nāma. Yaṃ sammā passanto kārakassa abhāvāvabodhato attaditṭhiṃ pajahati; micchāpassanto yo, asati pi vyāpāre, avijjādīnaṃ sabhāvanīyamasiddho hetubhāvo, tassa agahaṇato akiriyaditṭhiṃ upādiyati; avijjādihi pana kāraṇehi sankhārādīnaṃ yeva sambhavo, khīrādihi dadhi-ādīnaṃ viya, na aññesan ti ayaṃ *evaṃ-dhammatānayo* nāma.

[*Viññātabbāṃ yathārahaṃ*]

Yaṃ sammā passanto paccayānurūpato phalāvabodhā ahetukaditṭhiṃ akiriyaditṭhiṃ ca pajahati; micchā passanto paccayānurūpaṃ phalappavattiṃ agahetvā yatō kutoci yassa kassaci asambhavagahaṇato ahetukaditṭhiṃ c' eva niyata-vādaṃ ca upādiyati ti evaṃ idaṃ bhavacakkaṃ:—

- Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbāṃ yathārahaṃ.

Idaṃ¹ hi atigambhīrato agādhaṃ nānāyagahaṇato durabhīyānaṃ

ñāṇāsinaṃ samādhīpavarasilāyaṃ sunisitena

bhavacakkaṃ apadāletvā asanivīcakkam iva niccanimathanaṃ

samsārabhayaṃ atīto na koci supinantareyyatthi.

¹ B^{hm} read these four lines as prose. S^b reads as verse from line 3 only.

Vuttam pi h' etaṃ Bhagavatā: gambhīro c' āyaṃ, Ānanda, paticcasamuppādo gambhīrāvabhāso ca; etassa c' Ānanda, dhammassa aññānā ananubodhā evaṃ ayaṃ pajā tantākulakajātā guḷāguṇṭhikajātā¹ muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati ti,² tasmā attano vā paresaṃ vā hitāya ca sukhāya ca paṭipanno avasesakiccāni pahāya.

Gambhīre paccayā³ kārappabhede idha paṇḍito,
yathā gādham labheth' evaṃ anuyuñje sadā sato ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññābhāvanādhikāre Paññābhūminiddeso nāma sattarasamo paricchedo.

¹ B^{hm} guṇikuṇṭhika°.

² D. ii, 55.

XVIII

ATTHĀRASAMO PARICCHEDO

DIṬṬHIVISUDDHINIDDESO

Idāni yā imesu BHŪMI-bhūtesu dhammesu *uggahapari-pucchācasena ñāṇaparicayaṃ katvā*¹: SĪLAVISUDDHI c' eva CITTAVISUDDHI cā ti dve MŪLA-bhūtā visuddhiyo sampādetabbā ti vuttā, tattha sīlavisuddhi nāma supārisuddhaṃ pātimokkhasaṃvarādi catubbidhaṃ sīlaṃ, tañ ca Sīlaniddese² vitthāritam eva, cittavisuddhi nāma sa upacārā atthā samāpattiyo, tā pi cittasīlena vutta-Samādhiniddese³ sabbākārena vitthāritā eva. Tasmā tā tattha vitthāritanayen' eva veditabbā. Yaṃ pana vuttam: *diṭṭhivisuddhi, kanhāvitaranavisuddhi maggāmaggañāṇadassanāvisuddhi, paṭipadāñāṇadassanavisuddhi, ñāṇadassanavisuddhi ti imā pañcavisuddhiyo sarīran* ti,⁴ tattha nāmarūpānaṃ yāthāvadassanaṃ *diṭṭhivisuddhi* nāma.

Taṃ sampādetukāmena samathayānikena tāva, tḥa-petvā nevasaññā-nāsaññāyatanam, avasesarūpā rūpāvaca-rajjhānānaṃ aññatarato vuṭṭhāya vitakkādini jhānangāni taṃ-sampayuttā ca dhammā lakkaṇarasādivasena pariggahetabbā. Pariggahetvā sabbam p' etaṃ ārammaṇābhimukhanamanato namanatthēna *nāman* ti vavatthapetabbaṃ. Tato yathā nāma puriso anto gehe sappam disvā taṃ anubandhamāno tassa āsayam passati, evam eva ayam pi yogāvacaro taṃ nāmaṃ upaparikkhanto: idaṃ nāmaṃ, kiṃ nissāya pavattatī ti? pariyesamāno tassa nissayaṃ

¹ See above, p. 443.

² Chapter I.

³ Chapter XI.

⁴ Above, p. 443; D. iii, 288 (ii).

hadayarūpaṃ passati. Tato hadayarūpassa nissayabhūtāni bhūtanissitāni ca sesupādāyarūpāni ti rūpaṃ parigaṇhāti. So sabbam p' etaṃ ruppanato rūpaṃ ti vavatthapeti. Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpaṃ ti sankhepato *nāmarūpaṃ* vavatthapeti.

Suddhavipassanāyāniko pana ayam eva vā samathayāniko Catudhātuvavatthāne vuttānaṃ¹ tesam tesam dhātuparigahanukhānaṃ aññataramukhavasena sankhepato vā vitthārato vā catasso dhātuyo parigaṇhāti. Ath' assa yāthāvasarasalakkhaṇato āvibhūtāsu dhātusu kammāsamutthānaṃhi tāva: kese catasso dhātuyo, vaṇṇo, gandho, raso, oja, jīvitaṃ, kayappasādo ti evaṃ kāyadasakavasena dasa rūpāni. Tatth' eva bhāvassa atthitāya bhāvadasakavasena dasa. Tatth' eva āhārasamutthānaṃ ojaṭṭhamakaṃ, utusamutthānaṃ cittasamutthānaṃ ti aparāni pi catuvīsati ti evaṃ catusamutthānesu catuvīsati koṭṭhāsesu catucattālisa catucattālisa rūpāni. Sedo, assu, khelo, singhāṇikā ti imesu pana catusu utucittasamutthānesu dvinnam ojaṭṭhamakānaṃ vasena soḷasa soḷasa rūpāni. Udariyaṃ, karisaṃ, pubbo, muttan ti imesu catusu utusamutthānesu utusamutthānass' eva ojaṭṭhamakavasena aṭṭha aṭṭha rūpāni pākaṭāni honti ti. Esa tāva dvattiṃs' ākāre nayo.

Ye pana imasmiṃ dvattiṃs' ākāre āvibhūte apare dasa ākāra āvibhavanti. Tatthā asitādi-paripācake tāva kammaje tejokoṭṭhāsamhi ojaṭṭhamakaṃ c' eva jīvitaṃ cā ti nava rūpāni; tathā cittaje assāsappassāsakoṭṭhāse pi ojaṭṭhamakaṃ c' eva saddo cā ti nava. Sesesu catusamutthānesu aṭṭhasu jīvanavakaṃ c' eva tīni ca ojaṭṭhamakāni ti tettiṃsa tettiṃsa rūpāni pākaṭāni honti. Tass' evaṃ vitthārato dvācattālīs' ākāravasena imesu bhūtūpādāya rūpesu pākaṭesu jātesu vatthudvāravasena pañca cakkhudasakādayo hadayavatthudasakaṃ cā ti aparāni pi saṭṭhi rūpāni pākaṭāni honti.

So sabbāni pi tāni ruppanalakkhaṇena ekato katvā: etaṃ rūpaṃ ti passati. Tass' evaṃ pariggahitarūpassa dvāravasena arūpadhammā pākaṭā honti. Seyyathidaṃ: dve pañca-viññāṇāni, tisso manodhātuyo, aṭṭhasaṭṭhi mano-

¹ Chapter XI., § 2 (pp. 347 f.).

viññāṇadhātuyo ti ekāsīti lokiyacittāni. Avisesena ca tehi cittehi saha jāto phasso, vedanā, saññā, cetanā, jīvitam cittatṭhiti manasikāro ti ime satta [satta¹] cetasikā ti. Lokuttaracittāni pana neva suddhavipassakassa na samathayānikassa pariggahaṃ gacchanti anidhigatattā ti. So sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā: etaṃ nāmaṃ ti passati. Evam eko catudhātuvavatthāna-mukhena vitthārato nāmarūpaṃ vavatthapeti.

Aparo aṭṭhārasadhātuvasena. Kathaṃ? Idha bhikkhu: atthi imasmim attabhāve cakkhudhātu . . . pe . . . manoviññāṇadhātū ti dhātuyo āvajjitvā: yaṃ loko setakaṇha-maṇḍalavicittam āyatavittatham akkhikūpake nahārusutta-kena ābaddham maṃsapiṇḍam cakkhū ti sañjānāti. Taṃ agahetvā Khandhaniddese upādārūpesu vuttappakāracakkhuppasādam: cakkhudhātū ti² vavatthapeti. Yāni paṇ'assa nissayabhūtā catasso dhātuyo parivārakāni cattāri vaṇṇa-gandha-rasa-ojā-rūpāni anupālakaṃ jīvitindriyaṃ ti nava saha jātarūpāni, tatth'eva tṭhitāni kāyadasaka-bhāva-dasakavasena vīsati kammajarūpāni, āhārasamuṭṭhānādīnaṃ tiṇṇam ojaṭṭhamakānaṃ vasena catuvīsati anupādinnarūpāni ti evaṃ sesāni tepaṇṇāsa rūpāni honti: na tāni ca cakkhudhātū ti vavatthapeti. Esa nayo sotadhātu ādisu pi. Kāyadhātuyam pana avasesāni tecattālīsa rūpāni honti.

Keci pana utu-cittasamuṭṭhānāni saddena saha nava nava katvā pañca cattālīsā ti vadanti. Iti ime pañca pasādā tesaṃ ca visayā rūpa-sadda-gandha-rasa-phoṭṭhabbā pañcā ti dasa rūpāni dasa dhātuyo honti. Avasesarūpāni dhamma-dhātu yeva honti.

Cakkhum pana nissāya rūpaṃ ārabba pavattam cittam cakkhuviññāṇadhātu nāmā ti evaṃ dve pañca-viññāṇāni pañca-viññāṇadhātuyo honti. Tiṇi manodhātucittāni, ekā manodhātu, aṭṭhasaṭṭhi manoviññāṇadhātucittāni manoviññāṇadhātū ti sabbāni pi ekāsīti lokiyacittāni satta viññāṇadhātuyo, taṃ-sampayutta phassādayo dhammadhātū ti evam ettha addhekādasa dhātuyo rūpaṃ; addhaṭṭhamā

¹ Sbh omīti.

² Chapter XIV., p. 445.

dhātuyo *nāman* ti evam eko aṭṭhārasa dhātuvasena nāmarūpaṃ vavatthapeti.

Aparo dvādasāyatana vasena. Kathaṃ? Cakkhuddhātuyam vuttanayen' eva, ṭhapetvā tepaṇṇāsa rūpāni cakkhuppasāda-mattaṃ cakkhāyatanaṃ ti vavatthapeti. Tattha vuttanayen' eva ca sota-, ghāna-, jivhā-, kāya-dhātuyo sota-ghāna-jivhā-kāy'-āyatanāni ti. Tesam visayabhūte pañca dhamme, rūpa-sadda-gandha-rasa-phoṭṭhabb'-āyatanāni ti, lokiyasattaviññānadhātuyo manāyatanaṃ ti. Taṃ-sampayuttā phas-sādayo sesarūpaṇi ca dhammāyatanaṃ ti evam ettha addhekādasā āyatanāni rūpaṃ, diyaḍḍha āyatanāni nāmaṃ ti evam eko dvādasā' āyatanavasena nāmarūpaṃ vavatthapeti.

Aparo tato sankhittataraṃ khandhavasena vavatthapeti. Kathaṃ? Idha bhikkhu imasmiṃ sarīre catuṣamuṭṭhānā catasso dhātuyo, taṃ nissito vaṇṇo, gandho, raso, oja, cakkhuppasādādayo pañcappasādā, vatthurūpaṃ bhāvo jīvitindriyaṃ, dvīsamuṭṭhāno saddo ti imāni sattarasa rūpāni sammasanūpagāni nipphannāni rūpa-rūpāni. Kāyaviññāti vacīviññāti ākāśadhātu, rūpassa lahutā, mudutā, kammaññatā, upacayo, santati, jaratā, aniccata ti imāni pana dasa rūpāni na sammasanūpagāni, ākāravikāra-antarapariccheda-mattakāni, na nipphannāni, na rūpa-rūpāni. Api ca kho rūpānaṃ ākāravikāra-antaraparicchedamattato rūpaṃ ti sankhaṃ gatāni. Iti sabbāni p' etāni sattavīsati rūpāni rūpak-khandho; ekāsītiyā lokiyacittēhi saddhiṃ uppannā vedanā vedanākkhandho; taṃ-sampayuttā saññā saññākkhandho; sankhārā sankhārakkhandho; viññānaṃ viññānakkhandho ti. Iti rūpak-khandho *rūpaṃ*, cattāro arūpino khandhā *nāmaṃ* ti evam eko pañcakkhandhavasena nāmarūpaṃ vavatthapeti.

Aparo: yaṃ kiñci rūpaṃ sabbam *cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ* ti¹ evam sankhitten' eva imasmiṃ attabhāve rūpaṃ pariggahetvā tathā manāyatanaṃ c' eva dhammāyatanekadesaṃ ca nāmaṃ ti pariggahetvā iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati *nāmarūpaṃ* ti sankhepato nāmarūpaṃ vavatthapeti.

Sace paṇ' assa tena tena mukhena rūpaṃ pariggahetvā arūpaṃ pariggaṇhato sukhamattā arūpaṃ na upatṭhāti, tena dhuraṇikkhepaṃ akatvā rūpaṃ eva punappunaṃ sammāsītābbaṃ manasikātabbaṃ pariggahetabbāṃ vavatthapetabbāṃ. Yathā yathā hi' ssa rūpaṃ suvikkhalitaṃ hoti, nijjaṭaṃ supārisuddhaṃ, tathā tathā tadāraṃmaṇā arūpadhammā sayāṃ eva pākāṭā honti. Yathā hi cakkhumato purisassa aparisuddhe ādāse mukhanimittaṃ oloketassa nimittaṃ na paññāyati, so: nimittaṃ na paññāyati ti na ādāsaṃ chaḍḍeti, atha kho naṃ punappunaṃ parimajjati; tassa parisuddhe ādāse nimittaṃ sayāṃ eva pākāṭaṃ hoti,—yathā ca telatthiko tilapitṭhaṃ doṇiyaṃ ākiritvā udakena paripphosetvā ekavāraṃ dvevāraṃ pīḷanamattena tele anikkhamante na tilapitṭhaṃ chaḍḍeti, atha kho naṃ punappunaṃ uṇhodakena paripphosetvā madditvā pīḷeti; tass' evaṃ karoto vipassanaṃ tilatelaṃ nikkhamati,—yathā vā pana udakaṃ pasādetukāmo katakatṭhiṃ gahetvā anto ghaṭe hatthaṃ otāretvā eka-dvevāre ghaṃsanamattena udae avippasidante na katakatṭhiṃ chaḍḍeti, atha kho naṃ punappunaṃ ghaṃsati, tass' evaṃ karontassa kalalakaddamaṃ sannisīdati, udakaṃ acchaṃ hoti vipassanaṃ,—evaṃ eva tena bhikkhunā, dhuraṇikkhepaṃ akatvā, rūpaṃ eva punappunaṃ sammāsītābbaṃ manasikātabbaṃ pariggahetabbāṃ vavatthapetabbāṃ. Yathā yathā hi 'ssa rūpaṃ suvikkhālitaṃ hoti nijjaṭaṃ supārisuddhaṃ, tathā tathā tappaccanīkakilesā sannisīdanti, kaddamūpari udakaṃ viya, cittaṃ pasannaṃ hoti, tadāraṃmaṇā arūpadhammā sayāṃ eva pākāṭā honti.

Evam aññāhi pi uechu-cora-goṇa-dadhi-macchādīhi upamāhi ayaṃ attho pakāsetabbo.

Evam suvisuddharūpapariggahassa paṇ' assa arūpadhammā tihi ākārehi upatṭhahanti phassavasena vā vedanā vasena vā viññāṇavasena vā. Kathaṃ? Ekassa tāva: pathavīdhātu kakkhalalakkhaṇā ti¹ ādinā nayena dhātuyo pariggaṇhantassa paṭhamābhiniṇipāto phasso; taṃ-sampayuttā vedanā vedanākkhandho, saññā saññākkhandho, saddhiṃ phassena cetanā sankhārakkhandho, cittaṃ viññāṇakkhandho

¹ Cf. *M.* i, 185; *above*, 365 (4).

ti upaṭṭhāti. Tathā: kese pathaviḍhātu kakkhalalakkhaṇā . . . pe . . . assāsapassāse pathaviḍhātu kakkhalalakkhaṇā ti paṭhamābhiniṇipāto phasso; taṃ-sampayuttā vedanā vedanākkhandho . . . pe . . . cittaṃ viññānakkhando ti upaṭṭhāti. Evaṃ arūpadhammā phassavasena upaṭṭhahanti. Ekassa pathaviḍhātu kakkhalalakkhaṇā,¹ tadārammaṇarasānubhavanakavedanā vedanākkhandho, taṃ-sampayuttā saññā saññākkhandho, taṃ-sampayuttā phasso ca cetanā ca sankhārakkhandho, taṃ-sampayuttaṃ cittaṃ viññānakkhando ti upaṭṭhāti. Tathā: kese pathaviḍhātu kakkhalalakkhaṇā . . . pe . . . assāsapassāse pathaviḍhātu kakkhalalakkhaṇā ti tadārammaṇarasānubhavanakavedanā vedanākkhandho . . . pe . . . taṃ-sampayuttaṃ cittaṃ viññānakkhando ti upaṭṭhāti. Evaṃ vedanāvasena arūpadhammā upaṭṭhahanti.

Aparassa pathaviḍhātu kakkhalalakkhaṇā ti ārammaṇapaṭivijānaṃ viññānaṃ viññānakkhando, taṃ-sampayuttā vedanā vedanākkhandho; saññā saññākkhandho, phasso ca cetanā ca sankhārakkhandho ti upaṭṭhāti. Tathā kese pathaviḍhātu kakkhalalakkhaṇā . . . pe . . . assāsapassāse pathaviḍhātu kakkhalalakkhaṇā ti ārammaṇapaṭivijānaṃ viññānaṃ viññānakkhando, taṃ-sampayuttā vedanā vedanākkhandho, saññā saññākkhandho, phasso ca cetanā ca sankhārakkhandho ti upaṭṭhāti. Evaṃ viññānavasena arūpadhammā upaṭṭhahanti.

Eten' eva upāyena kammasamuṭṭhāne: kese pathaviḍhātu kakkhalalakkhaṇā ti ādinā nayena vā kesādayo bacattālisāya dhātukoṭṭhāsesu catunnaṃ catunnaṃ dhātūnaṃ vasena sesesu ca cakkhudhātu-ādisu rūpapariggahamukhesu sabbhaṃ nayabhedhaṃ anugantvā yojanā kātābbā.

Yasmā ca evaṃ suvisuddharūpapariggahass' eva tassa arūpadhammā tiḥ' ākārehi pākāṭā honti, tasmā suvisuddharūpapariggahen' eva arūpapariggahāya yogo kātābbo, na itarena. Sace hi ekasmiṃ vā rūpadhamme upaṭṭhite, dvīsu vā, rūpaṃ pahāya arūpapariggahaṃ ārabhati, kammaṭṭhānato parihāyati, pathavīkaṣiṇabhāvanāya vuttappakārā pabba-

¹ B^m adds ti.

teyyā gāvī viya; suvisuddharūpapariggahavasena pana arūpa-pariggahāya yogaṃ karoto kammaṭṭhānaṃ vuddhiṃ virūhiṃ vepullaṃ pāpuṇāti. So evaṃ phassādīnaṃ vasena upaṭṭhite cattāro arūpino khandhe *nāmaṃ* ti,—tesaṃ ārammaṇabhūtāni cattāri mahābhūtāni catunnaṃ ca mahābhūtāni upādāya rūpaṃ *rūpaṃ* ti vavatthapeti. Iti aṭṭhārasa dhātuyo dvādas' āyatanāni pañcakkhandhā ti sabbe pi tebhūmake dhamme, khaggena samuggaṃ vivaramāno viya, yamakatālakkhandhaṃ phālayamāno viya ca, nāmaṃ ca rūpaṃ cā ti dvedhā vavatthapeti, nāmarūpamattato uddhaṃ aṅño satto vā puggalo vā devo vā Brahmā vā n' atthi ti niṭṭhaṃ gacchati. So evaṃ yāthāva-sarasato nāmarūpaṃ vavatthapetvā suṭṭhutam satto, puggalo ti imissā lokasamaññāya pahānatthāya, satta-samohassa samatikkamatthāya, asammohabhūmiyaṃ cittaṃ ṭhapanatthāya sambahulasuttantavasena: nāmarūpamattam ev' idam, na satto, na puggalo atthi ti etam atthaṃ saṃsandi-tvā vavatthapeti. Vuttaṃ h' etam:—

Yathā pi angasambhārā hoti satto ratho iti,

Evaṃ khandhesu santesu hoti satto ti sammuti ti.¹

Aparam pi vuttaṃ:—*seyyathā pi, āvuso, katthaṃ ca paṭicca valliṃ ca paṭicca mattikaṃ ca paṭicca tiṇaṃ ca paṭicca ākāso parivārito: agāraṃ tveva sankhaṃ gacchati, evaṃ eva kho, āvuso, atthiṃ ca paṭicca nahāruṃ ca paṭicca maṃsaṃ ca paṭicca cammaṃ ca paṭicca ākāso parivārito: rūpaṃ tveva sankhaṃ gacchati ti.²*

Aparam pi vuttaṃ:—

Dukkhaṃ eva ti sambhoti dukkhaṃ tiṭṭhati ve ti ca,

Nāññatra dukkhā sambhoti nāññaṃ dukkhā nirujjhati ti.³

Evaṃ anekasatehi suttantehi nāmarūpaṃ eva dīpitaṃ, na satto, na puggalo. Tasmā yathā akkha-cakka-pañjara-isādisu angasambhāresu eken' ākārena saṇṭhitesu: ratho ti vohāramattaṃ hoti, paramatthato ekekasmim' ange upaparikkhiyamāne ratho nāma n' atthi,—yathā ca katṭhādisu geha-sambhāresu eken' ākārena ākāsaṃ parivāretvā ṭhitesu: gehaṃ ti vohāramattaṃ hoti, paramatthato gehaṃ nāma n' atthi,—yathā ca anguli-angutṭhādisu eken' ākārena ṭhitesu:

¹ S. i, 135.

² M. i, 190.

³ S. i, 135.

muṭṭhī ti vohāramattam hoti, doṇitan ti ādisu: vīṇā ti, hatthi-assādisu: senā ti, pākāragehagopurādisu: nagaran ti, khandha-sākhā-palāsādisu eken' ākārena ṭhitesu: rukkho ti vohāramattam hoti, paramatthato ekekasmim avayave upaparikkiyamāne rukkho nāma n' atthi,—evam eva, pañcasu upādānakkhandhesu sati: satto, puggalo ti vohāramattam hoti, paramatthato ekekasmim dhamme upaparikkiyamāne: asmī ti vā: ahan ti vā ti gāhassa vatthubhūto satto nāma n' atthi, paramatthato pana nāmarūpamattam eva atthī ti evam passato hi dassanam yathābhūta-dassanam nāma hoti.

Yo pan' etaṃ yathābhūta-dassanam pahāya: satto atthī ti gaṇhāti, so tassa vināsam anujāneyya, avināsam vā. Avināsam anujānanto Sassate patati. Vināsam anujānanto Uccede patati. Kasmā? Khīranvayassa dadhino viya, tadanvayassa aññassa abhāvato, so: sassato satto ti gaṇhanto oliyati nāma; ucchijjati ti gaṇhanto atidhāvati nāma.

Ten 'āha Bhagavā:—*dvīhi, bhikkhave, ditthigatehi pari-yutṭhitā devamanussā olīyanti eke, atidhāvanti eke, cakkhumanto va passanti. Kathaṇ ca, bhikkhave, olīyanti eke? Bhavārāmā, bhikkhave, devamanussā, bhavaratā, bhavasammutitā. Tesam bhavanīrodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati, na santitṭhati, n' ādhimuccati. Evam kho, bhikkhave, olīyanti eke. Kathaṇ ca, bhikkhave, atidhāvanti eke? Bhaven' eva kho pan' eke attiyamānā, hārāyamānā, jigucchamānā, vibhavaṃ ubhinandanti, yato kira bho ayaṃ attā kāyassa bheda ucchijjati, vinassati, na hoti param maraṇā; etaṃ santaṃ etaṃ paṇītaṃ etaṃ yāthāvaṃ ti. Evam kho, bhikkhave, atidhāvanti eke. Kathaṇ ca, bhikkhave, cakkhumanto va passanti? Idha, bhikkhave, bhikkhubhūtaṃ bhūtato passati, bhūtaṃ bhūtato disvā tassa nibbidāya virāḡāya nirodhāya paṭipanno hoti. Evam kho, bhikkhave, cakkhumanto va passanti ti.*¹

Tasmā yathā dāruyantam suññaṃ nijjivam nirīhakam, atha ca pana dāruvajjukasamāyogavasena gacchati pi tiṭṭhati

¹ Not traced. The three terms: bhavārāmā, etc., occur S. iv, 389; the four terms: na pakkhandati, etc., occur S. iii, 133 (all four edns. read nādhimuccati).

pi, sa-īhakaṃ savyāpāraṃ viya khāyati, evaṃ idaṃ nāma-rūpaṃ pi suññaṃ nijjīvaṃ nirīhakaṃ, atha ca pana añña-maññasamāyogavasena gacchati pi tiṭṭhati pi sa-īhakaṃ savyāpāraṃ viya khāyati ti daṭṭhabbaṃ. Ten' āhu Porāṇā:—

Nāmañ ca rūpañ ca idh' atthi saccato
na h' ettha satto manujo ca vijjati,
suññaṃ idaṃ yantaṃ iv' ābhisankhataṃ,
dukkhassa puñjo tiṇakatṭhasādiso ti.

Na kevalaṃ c' etaṃ dāruyantūpamāya, aññāhi pi nala-kalāpi-ādīhi upamāhi bhāvetabbaṃ. Yathā hi dvīsu nala-kalāpīsu aññamaññaṃ nissāya ṭhapitāsu ekā ekissā upat-thambho hoti, ekissā patamānāya itarā pi patati, evaṃ eva pañca vokārabhave nāmarūpaṃ aññamaññaṃ nissāya pavat-tati, ekaṃ ekassa upatthambho hoti;¹ maraṇavasena ekasmiṃ patamāne itaraṃ pi patati. Ten' āhu Porāṇā:

Yamaṃ nāmarūpañ ca ubho aññoññanissitā,
ekasmiṃ bhijjamānasmiṃ ubho bhijjanti paccayā ti.

Yathā ca daṇḍābhihataṃ bheriṃ nissāya sadde pavatta-māne aññā bheri añño saddo, bherisaddā asammissā, bheri-saddena suñña, saddo bheriyā suñño, evaṃ eva vatthu-dvārārammaṇasankhātāṃ rūpaṃ nissāya nāne pavattamāne aññaṃ rūpaṃ, aññaṃ nāmaṃ; nāmarūpā asammissā, nāma-rūpena suññaṃ; rūpaṃ nāmena suññaṃ; api ca kho, bheriṃ paṭicca saddo viya, rūpaṃ paṭicca nāmaṃ pavattati. Ten' āhu Porāṇā:—

Na cakkhuto jāyare phassapañcamā,
na rūpato no ca ubhinnaṃ antarā,
Hetuṃ paṭicca pabhavanti sankhatā;
yathā pi saddo pahaṭṭhāya bheriyā,
Na so tato jāyare phassapañcamā,
na saddato no ca ubhinnaṃ antarā . . . pe . . .
Na ghānato jāyare phassapañcamā
na gandhato no ca ubhinnaṃ antarā . . . pe . . .
Na jivhato jāyare phassapañcamā
na rasato no ca ubhinnaṃ antarā . . . pe . . .

¹ Cf. S. ii, 114, where the nālakaḷāpiyo are nāmarūpa and viññāṇa.

Na kāyato jāyare phassapañcamā,
na phassato no ca ubhinnam antarā . . . pe . . .

Na vatthurūpā pabhavanti sankhatā
na cā pi dhammāyatane hi niggatā,

Hetum paṭicca pabhavanti sankhatā,
yathā pi saddo pahaṭāya bheriyā ti.

Api c' ettha nāmaṃ nittejaṃ na sakena tejena pavattesu sakkoti, na khādati, na pivati, na vyāharati, na iriyāpatham kappeti. Rūpaṃ pi nittejaṃ, na sakena tejena pavattitum sakkoti, na hi tassa khāditukāmatā, nā pi pivitukāmatā, na vyāharitukāmatā, na iriyāpatham kappetukāmatā; atha kho nāmaṃ nissāya rūpaṃ pavattati, rūpaṃ nissāya nāmaṃ pavattati, nāmaṃ khāditukāmatāya pivitukāmatāya vyāharitukāmatāya iriyāpatham kappetukāmatāya sati, rūpaṃ khādati, pivati, vyāharati, iriyāpatham kappeti.

Imassa pan' atthassa vibhāvanatthāya imaṃ upamaṃ udāharanti:—yathā jaccandho ca pīṭhasappī ca disā pakka-mitukāmā assu. Jaccandho pīṭhasappiṃ evam āha:—ahaṃ kho bhaṇe sakkomi pādehi pādakaraṇīyaṃ kātum, n' atthi ca me cakkhūni yehi samavisaṃnaṃ passeyyan ti. Pīṭhasappī pi jaccandham evam āha:—ahaṃ kho bhaṇe sakkomi cakkhu-nā cakkhukaraṇīyaṃ kātum, n' atthi ca me pādāni yehi abhik-kameyyaṃ vā paṭikkameyyaṃ vā ti. So tuṭṭhahaṭṭho jaccandho pīṭhasappiṃ aṃsakūṭaṃ āropesi. Pīṭhasappī jaccandhassa aṃsakūṭena nisīditvā evam āha:—vāmaṃ muñca! dakkhiṇaṃ gaṇha! dakkhiṇaṃ muñca! vāmaṃ gaṇhā ti.

Tattha jaccandho pi nittejo dubbalo na sakena tejena sakena balena gacchati; pīṭhasappī pi nittejo dubbalo na sakena tejena sakena balena gacchati; na ca tesam aññamaññaṃ nissāya gamanaṃ nappavattati. Evam eva nāmaṃ pi nittejaṃ, na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati; rūpaṃ pi nittejaṃ, na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati, na ca tesam aññamaññaṃ nissāya uppatti vā pavatti vā na hoti. Ten' etaṃ vuccati:—

Na sakena balena jāyare nā pi sakena balena tiṭṭhare,
paradhamavasānuvattino jāyare sankhatā attadubbalā.

Parapaccayato ca jāyare para-ārammaṇato samuṭṭhitā;
ārammaṇapaccayehi ca paradhammehi c' ime pabhāvitā.

Yathā pi nāvaṃ nissāya manussā yanti aṇṇave,
evam eva rūpaṃ nissāya nāmakāyo pavattati.

Yathā manusse nissāya nāvā gacchati aṇṇave
evam eva nāmaṃ nissāya rūpakāyo pavattati.

Ubho nissāya gacchanti manussā nāvā ca aṇṇave,
evam nāmañ ca rūpañ ca ubho aññoññanissitā ti.

Evam nānāyehi nāmarūpaṃ vavatthāpayato sattasaññaṃ
abhibhavitvā asammohabhūmiyaṃ ṭhitam nāmarūpaṇaṃ
yathāvadassanaṃ Diṭṭhivisuddhī ti veditabbaṃ. Nāma-
rūpavavathānaṃ ti pi sankhāraparicchedo ti pi ekass' va
adhivacanaṃ.

*Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge paññā-
bhāvanādhikāre Diṭṭhivisuddhiniddeso nāma atthārasamo
paricchedo.*

XIX

EKŪNAVĪSATIMO PARICCHEDO

KANKHĀVITARAṆAVISUDDHI- NIDDESO

Etass' eva pana nāmarūpassa paccayapariggahaṇena tīsu addhāsu kankhaṃ vitaritvā t̥hitaṃ ñāṇaṃ Kankhāvitaraṇa-visuddhi nāma.

Taṃ sampādetukāmo bhikkhu, yathā nāma kusalo bhisakko rogaṃ disvā tassa samuṭṭhānaṃ pariyesati, yathā vā pana anukampako puriso daharaṃ kumāraṃ mandaṃ uttāna-seyyakaṃ rathikāya nipannaṃ disvā: kassa nu kho ayaṃ puttako ti tassa mātāpitaro āvajjati, evaṃ eva tassa nāmarūpassa hetupaccayapariyesanaṃ āpajjati. So ādito va iti paṭisaṇcikkhati: na tāv' idaṃ nāmarūpaṃ; ahetukaṃ sabbattha sabbadā sabbesaṇ ca ekasadisabhāvāpattito; na Issarādi-hetukaṃ, nāmarūpato uddhaṃ Issarādīnaṃ abhāvato. Ye pi: nāmarūpamattam eva Issarādayo ti vadanti, tesam Issarādi-sankhātānāmarūpassa ahetukabhāvappattito, tasmā bhavitaḥham assa hetupaccayehi: ke nu kho te ti? So evaṃ nāmarūpassa hetupaccaye āvajjetvā imassa tāva rūpakāyassa evaṃ hetupaccaye pariggaṇhāti: ayaṃ kāyo nibbattamāno neva uppala-paduma-puṇḍarika-sogandhikādīnaṃ abbhantare nibbattati, na maṇimuttāhārādīnaṃ. Atha kho āmāsayaṃpakāsayaṇaṃ antare udarapaṭalaṃ pacchato piṭṭhikaṇṭakaṃ purato katvā anta-antagūṇaparivārīto sayam pi duggandhajegucchaṇṭikūlo duggandhajegucchaṇṭikūle paramasambādhe okāse pūtimaccha-pūtiṇṇapa-pūtikummāsa-oligallacandanikādisu kimi viya nibbattati. Tass' evaṃ nibbattamānassa avijjā, taṇhā, upādānaṃ, kam-

man ti ime cattāro dhammā nibbattakattā hetu; āhāro upatthambhakattā paccayo ti pañca dhammā hetu-paccayā honti. Tesu pi avijjādayo tayo imassa kāyassa, mātā viya dārakassa, upanissayā honti; kammaṃ, pitā viya puttassa, janakaṃ; āhāro, dhāti viya dārakassa, sandhā-rako ti.

Evam rūpakāyassa paccayapariggahaṃ katvā puna: *cakkhuñ ca paṭicca rūpe ca uppajjati cakkhumññāṇan* ti ādinā nayena nāmakāyassa paccayapariggahaṃ karoti. So evaṃ paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atite pi addhāne paccayato pavattittha, anāgate pi paccayato pavattissatī ti samanupassati. 'Tass' evaṃ samanupassato yā sā pubbantam ārabba: *ahosiṃ nu kho ahaṃ atītam addhānaṃ, nu nu kho ahosiṃ atītam addhānaṃ* *Kim nu kho ahosiṃ atītam addhānaṃ? Kathaṃ nu kho ahosiṃ atītam addhānaṃ? Kim hutvā, kiṃ ahosiṃ nu kho ahaṃ atītam addhānaṃ* ti¹ pañcavidhā vicikicchā vuttā. Yā pi aparantam ārabba: *bhavissāmi nu kho ahaṃ anāgatam addhānaṃ, na nu kho bhavissāmi anāgatam addhānaṃ? Kim nu kho bhavissāmi anāgatam addhānaṃ? Kathaṃ nu kho bhavissāmi anāgatam addhānaṃ? Kim hutvā, kiṃ bhavissāmi nu kho ahaṃ anāgatam addhānaṃ* ti² pañcavidhā vicikicchā vuttā. Yā pi paccuppannam ārabba: *etarahi vā pana paccuppannam addhānaṃ ārabba*³ *kathaṃkathī hoti: ahaṃ nu kho 'smiṃ, no nu kho 'smiṃ? Kim nu kho 'smiṃ? Kathaṃ nu kho 'smiṃ? Ayaṃ nu kho satto kuto āgato so? Kuhiṃ gāmi bhavissatī* ti chabbidhā vicikicchā vuttā, sā sabbā pi pahiyati.

Aparo sādharmaṇ'āsādhāraṇavasena duvidhaṃ nāmassa paccayam passati, kammādivasena catubbidhaṃ rūpassa. Duvidho hi nāmassa paccayo: *sādhāraṇo asādhāraṇo* ca. Tattha cakkhādini cha dvārāni, rūpadini cha ārammaṇāni nāmassa *sādhāraṇo* paccayo, kusalādibhedato sabbappakārassā pi tato pavattito; manasikārādiko *asādhāraṇo*. Yoniso manasikārasaddhammasavanādiko hi kusalass' eva hoti,

¹ M. i, 111.

² M. i, 8.

³ Ibid. P.T.S. ed. has ajjhattam.

viparīto akusalassa; kammādiko vipākassa, bhavangādiko kiriyassā ti. Rūpassa pana *kammaṃ, cittaṃ, utu, āhāro* ti ayaṃ kammādiko catubbidho paccayo.

Tattha *kammaṃ* atītaṃ eva kammāsamutṭhānassa rūpassa paccayo hoti. *Cittaṃ* cittaśamutṭhānassa uppajjamānaṃ, *utu-āhārū* utu-āhārasamutṭhānassa tṭhitikkhaṇe paccayā hontī ti.

Evam ev' eko nāmarūpassa paccayapariggahaṃ karoti. So evaṃ paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atīte pi addhāne paccayato pavattittha, anāgate pi paccayato pavattissatī ti samanupassati. Tass' evaṃ samanupassato vuttanāyena' eva tīsu addhāsu vicikicchā pahiyati.

Aparo tesāṃ yeva nāmarūpasankhātānaṃ sankhārānaṃ jarāpattiṃ, jiṇṇānaṃ ca bhaṅgaṃ disvā: idaṃ sankhārānaṃ jarāmarāṇaṃ nāma, jātiyā sati, hoti; jāti, bhava sati; bhavo, upādāne sati; upādānaṃ, taṇhāya sati; taṇhā, vedanāya sati; vedanā, phasse sati; phasso, saḷāyatane sati; saḷāyatanaṃ nāmarūpe sati; nāmarūpaṃ, viññāṇe sati; viññāṇaṃ, sankhāresu sati; sankhārā, avijjāya satī ti evaṃ paṭilomapaṭiccasamuppādavasena nāmarūpassa paccayapariggahaṃ karoti. Ath' assa vuttanāyena' eva vicikicchā pahiyati.

Aparo: iti kho *avijjāpaccayā sankhārā* ti pubbe vitthāretvā dassita-anulomapaṭiccasamuppādavasena' eva nāmarūpassa paccayapariggahaṃ karoti. Ath' assa vuttanāyena' eva kankhā pahiyati.

Aparo purimakammabhavasmim̐ moho avijjā, āyūhanā sankhārā, *nikanti* taṇhā, *upagamaṇaṃ* upādānaṃ, *cetanā* bhavo ti ime pañca dhammā purimakammabhavasmim̐ idha paṭisandhiyā paccayā. Idha *paṭisandhi* viññāṇaṃ, *okkanti* nāmarūpaṃ, *pasādo* āyatanam, *phuttho* phasso, *vedayitaṃ* vedanā ti ime pañca dhammā idh' ūpattibhavasmim̐ pure katassa kammassa paccayā. Idha paripakkattā āyatanānaṃ moho avijjā . . . pe . . . cetanā bhavo ti ime pañcadhammā idha kammabhavasmim̐ āyatiṃ paṭisandhiyā paccayā ti evaṃ kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa paccayapariggahaṃ karoti.

Tattha catubbidham kammaṃ:¹ *ditthadhammavedaniyaṃ, upapajjavedaniyaṃ, aparāpariyavedaniyaṃ, ahosi-kammaṃ* ti. Tesu ekajavanavithiyaṃ sattasu cittesu kusalā vā akusalā vā paṭhamajavanacetanā *ditthadhammavedaniya-kammaṃ* nāma. Taṃ imasmiṃ yeva attabhāve vipākaṃ deti. Tathā asakkontaṃ pana ahosi-kammaṃ nāhosi kammavipāko, na bhavissati kammavipāko, n' atthi kammavipāko ti² evaṃ imassa tikassa vasena *ahosi-kammaṃ* nāma hoti. Atthasādhikā pana sattamajavanacetanā *upapajjavedaniyakammaṃ* nāma; taṃ anantare attabhāve vipākaṃ deti. Tathā asakkontaṃ vuttanayen' eva ahosi-kammaṃ nāma hoti. Ubhinnaṃ antare pañca javanacetanā *aparāpariyāvedaniyakammaṃ* nāma. Taṃ anāgate yadā okāsaṃ labhati, tadā vipākaṃ deti. Sati saṃsārappavattiyā ahosi-kammaṃ nāma na hoti.

Aparam pi catubbidham kammaṃ: yaṃ *garukaṃ*, yaṃ *bahulaṃ*, yad *āsannaṃ*, *kaṭattā* vā pana kammaṃ ti. Tattha kusalaṃ vā hotu akusalaṃ vā, garukāgarukesu yaṃ *garukaṃ* mātugghātādi kammaṃ vā mahaggatakammaṃ vā, tad-eva paṭhamam vipaccati. Tathā bahulā bahulesu pi yaṃ *bahulaṃ* hoti susīlyaṃ vā dussīlyaṃ vā, tad eva paṭhamam vipaccati. Yad *āsannaṃ* nāma maraṇakāle anussaritakammaṃ; yaṃ hi āsannamarāṇo anussarituṃ sakkoti, ten' eva uppajjati. Etehi pana tīhi muttaṃ punappuna laddhā-sevanaṃ *kaṭattā* vā pana kammaṃ nāma hoti; tesaṃ abhāve taṃ paṭisandhiṃ ākaḍḍhati.

Aparam pi catubbidham kammaṃ: *janakaṃ, upatthambhakaṃ, upapīlakaṃ, upaghātakaṃ* ti. Tattha *janakaṃ* nāma kusalaṃ pi hoti akusalaṃ pi, taṃ paṭisandhiyaṃ pi pavatte pi rūpārūpavipākakkhandhe janeti. *Upatthambhakaṃ* pana vipākaṃ janetuṃ na sakkoti. Aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ upatthambheti, addhānaṃ pavatteti. *Upapīlakaṃ* aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ pīleti, bādhati, addhānaṃ pavattituṃ na deti. *Upaghātakaṃ* pana sayam kusalaṃ pi akusalaṃ pi samānaṃ

¹ Cf. *Compendium* (Abhidhammatthasangaha) v, § 8, A—C.

² Cf. *Pts.* ii, 78.

aññaṃ dubbalakammaṃ ghātetvā, tassa vipākaṃ paṭibāhitvā, attano vipākassa okāsaṃ karoti. Evaṃ pana kammena kate okāse taṃ vipākaṃ *uppannaṃ* nāma vuccati.

Iti imesaṃ dvādasannaṃ kammānaṃ kammantaraṇ c' eva vipākantaraṇ ca Buddhānaṃ kammavipākāññass' eva yathāva-sarasato pākataṃ hoti, asādhāraṇaṃ sāvakehi. Vipassakena pana kammantaraṇ ca vipākantaraṇ ca ekadesato jānitabbaṃ; tasmā ayaṃ mukhamattadassanena kammaviseso pakāsito ti.

Iti imaṃ dvādasa vidhaṃ kammaṃ kammavaṭṭe pakkhipitvā evaṃ eko kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa paccayapariggahaṃ karoti. So evaṃ kammavaṭṭa-vipākavaṭṭavasena paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atīte pi addhāne kammavaṭṭa-vipākavaṭṭavasena paccayato pavattittha, anāgate pi kammavaṭṭa-vipākavaṭṭavasena' eva paccayato pavattissatī ti. Iti kammaṇ c' eva kammavipāko ca kammavaṭṭaṇ ca vipākavaṭṭaṇ ca, kammavavattaṇ ca vipākavavattaṇ ca, kammasantati ca vipākasantati ca kiriyā ca kiriyāphalaṇ ca.

Kammā vipākā vattanti vipāko kammāsambhavo,

kammā punabbhavo hoti: evaṃ loko pavattatī ti

samanupassati; tass' evaṃ samanupassato yā sā pubbantādayo ārabha: *ahosiṃ nu kho ahan* ti ādinā nayena vuttā soḷasavidhā vicikicchā, sā sabbā pahīyati. Sabba-bhava-yoni-gati-ṭhiti-nivāsesu hetu-phalasambandhasena pavattamānaṃ nāmarūpamattam eva khāyati. So neva kāraṇato uddhaṃ kārakaṃ passati, na vipākappavattito uddhaṃ vipākapaṭisaṃvedakaṃ, kāraṇe pana satī kārako ti, vipākappavattiyā satī paṭisaṃvedako ti samaññāmattena paṇḍitā vohāraṇ t' icc' ev' assa sammappaññāya sudiṭṭhaṃ hoti. Ten' āhu Porānā:—

Kammasa kārako n' atthi vipākassa ca vedako,
suddhadhammā pavattanti ev' etaṃ sammadassanaṃ.

Evaṃ kamme vipāke ca vattamāne sahetuke;
bījarukkhādikānaṃ va pubbā koṭi na nāyati.

Anāgate pi saṃsāre appavattaṃ na dissati,
evaṃ attham anaññāya tittthiyā asayaṃ vasī.

Sattasaññaṃ gahetvā¹ na sassatucchedadassino,
dvāsaṭṭhidiṭṭhiṃ gaṇhanti aññaṃañnavirodhita.

Diṭṭhibandhanabandhā te taṇhāsotena vuyhare,
taṇhāsotena vuyhantā na te dukkhā pamuccare.

Evam etaṃ abhiññāya bhikkhu Buddhassa sāvako,
gambhīraṃ nipuṇaṃ suññaṃ paccayaṃ paṭivijjhati.

Kammam n' atthi vipākamhi, pāko kamme na vijjati,
aññaṃaññaṃ ubho suñña, na ca kammaṃ vinā phalaṃ.

Yathā na suriye aggi na maṇimhi na gomaye,
na tesam bahi so atthi sambhārehi ca jāyati.

Tathā na anto kammassa vipāko upalabbhati,
bahiddhā pi na kammassa na kammaṃ tattha vijjati.

Phalena suññaṃ taṃ kammaṃ, phalaṃ kammena vijjati,
kammañ ca kho upādāya tato nibbattate phalaṃ.

Na h' ettha devo brahmā vā saṃsārass' atthi kārako,
suddhadhammā pavattanti hetusambhārapaccayā ti.

Tass' evaṃ kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa
paccayapariggahaṃ katvā tīsu addhāsu pahīnavicikicchassa
sabbe atītānāgatapaccuppannadhammā cutipaṭisandhivasena
viditā honti; s' āssa hoti ñātā-pariñña.

So evaṃ pajānāti: ye atīte kammapaccayā nibbattā
khandhā, te tatth' eva niruddhā; atītakammapaccayā pana
imasmim bhava aññe khandhā nibbattā; atītabhavato imaṃ
bhavaṃ āgato ekadhammo pi n' atthi; imasmim pi bhava
kammapaccayena nibbattā khandhā nirujjhissanti; puna-
bhava aññe nibbattissanti; imamhā bhavā punabbhavaṃ
ekadhammo pi na gamissati.

Api ca kho yathā na ācariyamukhato sajjhāyo antevāsikassa
mukhaṃ pavisati, na ca tappaccayā tassa mukhe sajjhāyo
na vattati; na dūtena mantodakaṃ pītaṃ rogino udaraṃ
pavisati, na ca tassa tappaccayā rogo na vūpasanmati; na
mukhe maṇḍanavidhānaṃ ādāsatalādisu mukhanimittaṃ
gacchati, na ca tattha tappaccayā maṇḍanavidhānaṃ na
paññāyati; na ekissā vaṭṭiyā dīpasikhā aññaṃ vaṭṭaṃ san-
ka-mati, na ca tattha tappaccayā dīpasikhā na nibbattati, evaṃ
eva na atītabhavato imaṃ bhavaṃ, ito vā punabbhavaṃ

koci dhammo sankamati, na ca atitabhava khandhāyatanaadhātupaccayā idha, idha vā khandhāyatanaadhātupaccayā punabbhave khandhāyatanaadhātuyo na nibbattanti ti.

Yath' eva cakkhuviññāṇaṃ manodhātu anantaram,
na c' eva āgataṃ nā pi na nibbattaṃ anantaram.

Tath' eva paṭisandhimhi vattate cittasantati,
purimaṃ bhijjati cittaṃ pacchimaṃ jāyati tato.

Tesaṃ antarikā n' atthi vīci tesaṃ na vijjati,
na cito gacchati kiñci paṭisandhi ca jāyati ti.

Evam cutipaṭisandhivasena viditasabbadhammassa sabbākārena nāmarūpassa paccayapariggahañāṇaṃ thāmagataṃ hoti, solasaavidhā kankhā sutthutaraṃ pahīyati. Na kevalaṇ ca sā eva, Satthari kankhatī ti¹ ādi-nayappavattā aṭṭhavidhā pi kankhā pahīyati yeva, dvādasatṭhi ditṭhigatāni² vikkhambhanti. Evam nānāyeyhi nāmarūpapaccayapariggahaṇena tīsu addhāsu kankhaṃ vitaritvā tṭhitam ṇāṇaṃ kankhāvitaraṇavisuddhī ti veditabbaṃ dhammatṭhiti-ñāṇaṃ ti pi yathābhūtañāṇaṃ ti pi sammādassanaṃ ti pi etass' ev' ādhivaccanaṃ.³ Vuttaṃ h' etam: avijjāpaccayā sankhāra paccayasamuppannā. Ubho p' ete dhammā paccayasamuppannā ti paccayapariggahe paññā dhammatṭhiti-ñāṇaṃ ti.⁴

Aniccato manasikaronto katame dhamme yathābhūtaṃ jānāti passati? Kathaṃ sammādassanaṃ hoti? Kathaṃ tad-anvayaena sabbe sankhārā aniccato suditṭhā honti? Kattha kankhā pahīyati? Dukkato anattato manasikaronto katame dhamme yathābhūtaṃ jānāti passati . . . pe . . . kattha kankhā pahīyati ti? Aniccato manasikaronto nimittaṃ yathābhūtaṃ jānāti passati, tena vuccati sammādassanaṃ. Evam tad-anvayaena sabbe sankhārā aniccato suditṭhā honti: ettha kankhā pahīyati. Dukkato manasikaronto pavattaṃ yathābhūtaṃ jānāti passati. Anattato manasikaronto nimittaṇ ca pavattaṇ ca yathābhūtaṃ jānāti passati; tena vuccati sammādassanaṃ. Evam tad-anvayaena sabbe dhammā anattato suditṭhā honti: ettha kankhā pahīyati. Yaṇ ca yathābhūtañāṇaṃ yaṇ ca sammādassanaṃ, yā ca kankhāvitaraṇā: ime

¹ A. iii, 248, etc.; Dhs. § 1004.

² D. i, 39, § 29.

³ S^b B^{hm} eva vevacanaṃ.

⁴ Pts. i, 50.

*dhammā nānatthā nānāvyañjanā, udāhu ekatthā, vyañjanam eva nānan ti? Yañ ca yathābhūtañānam, yañ ca sammā-dassanam, yā ca kankhāvitaraṇā : ime dhammā ekatthā, vyañjanam eva nānan ti.*¹

Iminā pana ñāṇena samannāgato vipassako Buddhasāsane laddhassāso laddhapatitṭho niyatagatiko cullasotāpanno² nāma hoti.

Tasmā bhikkhu sadā sato, nāmarūpassa sabbaso, paccaye pariggaṇheyya kankhāvitaraṇatthiko ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññā-bhāvanādhikāre Kankhāvitaraṇavisuddhiniddeso nāma ekūnavīsatiṃ paricchedo.

¹ *Ibid.* ii, 62 f.

² B^{hm} cūla^o.

XX

VĪSATIMO PARICCHEDO

MAGGĀMAGGA-ÑĀṆADASSANA- VISUDDHI-NIDDESO

Ayaṃ maggo, ayaṃ na maggo ti evaṃ maggañ ca amaggañ ca ñātvā t̥hitaṃ ñāṇaṃ pana Maggāmaggaññānadassanavisuddhi nāma.

Taṃ sampādetukāmena kalāpasammasanāsankhātāya na-yavipassanāya tāva yogo karaṇīyo. Kasmā? Āraddhavi-passakassa obhāsādi-sambhave maggāmaggaññāṇasambhavato. Āraddhavi-passakassa hi obhāsādisu sambhūtesu maggāmaggaññāṇaṃ hoti; vipassanāya ca kalāpasammasanaṃ ādi. Tasmā etaṃ kankhāvitaraṇānantaraṃ uddiṭṭhaṃ. Api ca yasmā tīraṇapariññāya vattamānāya maggāmaggaññāṇaṃ uppajjati; tīraṇapariññā ca ñātapariññānantarā. Tasmā pi taṃ maggāmaggaññānadassanavisuddhiṃ sampādetukāmena kalāpasammasane tāva yogo kātabbo.

[*Tisso pariññā*]

Tatr' āyaṃ vinicchayo:—tisso hi lokiyapariññā: *ñātapariññā*, *tīraṇapariññā*, *pahānapariññā* ca; yā sandhāya vuttaṃ: *abhiññāpaññā ñātat̥thena ñāṇaṃ*, *pariññāpaññā tīraṇat̥thena ñāṇaṃ*, *pahānapaññā pariccāgaṭṭhena ñāṇaṃ* ti.¹ Tattha ruppanalakkhaṇaṃ rūpaṃ, vedayitalakkhaṇā vedanā ti evaṃ tesam tesam dhammānaṃ paccattalakkhaṇasallakkhaṇavasena pavattāpaññā *ñātapariññā* nāma. Rūpaṃ aniccaṃ, vedanā aniccā ti ādinā pana nayena tesam yeva dham-

¹ *Pts.* i, 1, 87.

mānaṃ sāmāññalakkhaṇaṃ āropetvā pavattā lakkhaṇārammaṇikavipassanāpaññā *tīraṇapariññā* nāma. Tesu yeva pana dhammesu niccasaññādi pajahanavasena pavattā lakkhaṇārammaṇikavipassanā paññā *pahānapariññā* nāma.

Tattha sankhāraparicchedato paṭṭhāya yāva paccayapariggahā ñātapariññāya bhūmi; etasmiṃ hi antare dhammānaṃ, paccattalakkhaṇappaṭivedhass' eva ādhipaccaṃ hoti. Kalāpasammasanato pana paṭṭhāya yāva udayabbayānupassanā tīraṇapariññāya bhūmi; etasmiṃ hi antare sāmāññalakkhaṇappaṭivedhass' eva ādhipaccaṃ hoti. Bhaṅgānupassanaṃ ādim katvā uparipahānapariññāya bhūmi; tato paṭṭhāya hi aniccato anupassanto niccasaññāṃ pajahati, dukkhato anupassanto sukhasaññāṃ, . . . pe . . . anattato anupassanto attasaññāṃ nibbindanto, nindaṃ virajjanto, rāgaṃ nirodhento, samudayaṃ paṭinissajjanto ādānaṃ pajahatī ti. Evaṃ niccasaññādi pahānasādhikānaṃ sattannaṃ anupassanānaṃ ādhipaccaṃ. Iti imāsu tīsu pariññāsu sankhāraparicchedassa c' eva paccayapariggahassa ca sādhitattā iminā yoginā ñātapariññā va adhigatā hoti, itarā ca adhigantabbā. Tena vuttaṃ: *Yasmā tīraṇapariññāya vattamānāya maggāmaggañāṇaṃ uppajjati, tīraṇapariññā ca ñātapariññā anantarā, tasmā pi taṃ maggāmaggañāṇadassanavisuddhiṃ sampādetukāmena kalāpasammasane tāva yogo kītabbo ti.*¹

Tatr' āyaṃ Pāli:—*Kathaṃ atītānāgatapaccuppannānaṃ dhammānaṃ sankhipitvā vavatthāne paññā sammasane ñāṇaṃ ? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhantaṃ vā . . . pe . . . yaṃ dūre santike vā : sabbaṃ rūpaṃ aniccato vavatthapeti : ekaṃ sammasanaṃ ; dukkhato vavatthapeti : ekaṃ sammāsaṇaṃ ; anattato vavatthapeti : ekaṃ sammasanaṃ. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇaṃ . . . pe . . . anattato vavatthapeti : ekaṃ sammasanaṃ. Cakkhū . . . pe . . . jarāmaranaṃ atītānāgatapaccuppannaṃ aniccato vavatthapeti : ekaṃ sammasanaṃ ; dukkhato anattato vavatthapeti : ekaṃ sammasanaṃ. Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asārakatthenā ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ ;*

¹ Above, p. 606

vedanaṃ . . . viññānaṃ . . . Cakkhuṃ . . . pe . . . jarāmaranaṃ . . . pe . . . sammāsane nānaṃ. Rūpaṃ atītānāgata-paccuppannaṃ aniccaṃ sankhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhamman ti sankhipitvā vavatthāne paññā sammāsane nānaṃ. Vedanaṃ . . . viññānaṃ . . . cakkhuṃ . . . jarāmaranaṃ atītānāgatapaccuppannaṃ aniccaṃ sankhataṃ . . . pe . . . nirodhadhamman ti sankhipitvā vavatthāne paññā sammāsane nānaṃ. Jātipaccayā jarāmaranaṃ, asati jātiyā n' atthi jarāmaranaṃ ti sankhipitvā vavatthāne paññā sammāsane nānaṃ. Atītaṃ pi addhānaṃ anāgataṃ pi addhānaṃ jātipaccayā jarāmaranaṃ, asati jātiyā n' atthi jarāmaranaṃ ti sankhipitvā vavatthāne paññā sammāsane nānaṃ. Bhavapaccayā jāti . . . pe . . . avijjāpaccayā sankhārā, asati avijjāya n' atthi sankhārā ti sankhipitvā vavatthāne paññā sammāsane nānaṃ. Atītaṃ pi addhānaṃ, anāgataṃ pi addhānaṃ avijjāpaccayā sankhārā, asati avijjāya n' atthi sankhārā ti sankhipitvā vavatthāne paññā sammāsane nānaṃ.

Taṃ nātattthena nānaṃ, pajānanattthena paññā, tena vuccati atītānāgatapaccuppannānaṃ dhammānaṃ sankhipitvā vavatthāne paññā sammāsane nānaṃ ti.¹

Ettha ca: cakkhuṃ . . . pe . . . jarāmaranaṃ, ti iminā peyyālena dvārāmmaṇehi saddhiṃ dvārappavattā dhammā, pañcakkhandhā, cha dvārāni, cha ārammaṇāni, cha viññānāni, cha phassā, cha vedanā, cha saññā, cha cetanā, cha tanhā, cha vitakkā, cha vicārā, cha dhātuyo, dasa kasināni, dvattiṃsa koṭṭhāsā, dvādas' āyatanāni, atthārāsa dhātuyo, bāvisati indriyāni, tisso dhātuyo, nava bhavā,² cattāri jhānāni, catasso appamaññā, catasso samāpattiyo, dvādasā paṭiccasamuppādangāni ti ime dhammārāsāyo sankhittā ti veditabbā.

Vuttaṃ h' etaṃ Abhiññeyyaniddese:—sabbam, bhikkhave, abhiññeyyam. Kiñci, bhikkhave, sabbam abhiññey-

¹ *Pts. i, 53 f. P.T.S. ed. reads vavattheti for vavatthapeti.*

² *S^h reads: tayo bhavā, apare pi tayo bhavā, apare pi tayo bhavā.*

yaṃ? Cakkhu, bhikkhave, abhiññeyyaṃ, rūpaṃ . . . cakkhuvīññānaṃ . . . cakkhusamphasso,—yaṃ p' idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi abhiññeyyaṃ. Sotaṃ, . . . pe . . . yaṃ p' idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukkhaṃ vā, tam pi abhiññeyyaṃ.¹ Rūpaṃ . . . viññānaṃ, cakkhuṃ . . . mano, rūpaṃ . . . dhammā, cakkhuvīññānaṃ . . . manovīññānaṃ; cakkhusamphasso . . . manosamphasso, cakkhusamphassajā vedanā . . . manosamphassajā vedanā, rūpasaññā . . . dhammasaññā, rūpasāñcetanā . . . dhammasāñcetanā, rūpatāṇhā . . . dhammatāṇhā, rūpavitakkā . . . dhammavitakkā, rūpavicāro . . . dhammavicāro; pathavīdhātu . . . viññānadhātu; pathavīkasiṇaṃ . . . viññānakasiṇaṃ; kesā . . . pe . . . matthalungaṃ; cakkhāyatanaṃ . . . dhammāyatanaṃ; cakkhudhātu . . . manovīññānadhātu; cakkhundriyaṃ, . . . aññātāvindriyaṃ; kāmadhātu, rūpadhātu, arūpadhātu; kāmabhavo, rūpabhavo, arūpabhavo; saññābhavo, asaññābhavo, nevasaññā-nāsaññābhavo; ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo; paṭhamam jhānaṃ . . . catutthaṃ jhānaṃ, mettācetovimutti . . . upekkhācetovimutti; ākāśānañcāyatanaśamāpatti . . . nevasaññā-nāsaññāyatanaśamāpatti; aviññā abhiññeyyā . . . pe . . . jarāmaraṇaṃ abhiññeyyaṃ ti. Taṃ tattha evaṃ vitthāretvā vuttattā, idha sabbam peyyālena sankhittam.

Evaṃ sankhitte pan' ettha ye lokuttarā dhammā āgatā te asammasanūpagattā imasmim adhikāre na gahetabbā. Ye pi ca sammasanūpagā, tesu ye yassa pākaṭā honti, sukkena pariggahaṃ gacchanti, tesu tena sammasanaṃ ārabhitabbam.

[*Pañcakkhandhā aniccādivasena sammasanaṃ*]

Tatr' āyaṃ khandhavasena ārabhha vidhānayojanā: yaṃ kiñci rūpaṃ . . . pe . . . sabbam rūpaṃ aniccato vavatthapeti: ekaṃ sammasanaṃ; dukkhato anattato vavatthapeti: ekaṃ

¹ S. iv, 29 (46), which in P.T.S. ed. goes no further. Pts. i, 5 f. has the entire citation.

sammasanan ti¹ ettāvata² ayam bhikkhu: *yaṃ kiñci rūpaṃ* ti evaṃ aniyamaṇiddiṭṭhaṃ sabbam pi rūpaṃ atītattikena c' eva catūhi ca ajjhataṇḍi-ducehi ti³ ekādasahi okāsehi parichinditvā *sabbaṃ rūpaṃ aniccato vavatthapeti*, aniccan ti sammasati. Kathaṃ? Parato vuttanayena. Vuttaṃ h' etaṃ:—*rūpaṃ atīlānāgatapaccuppannaṃ aniccaṃ khayatthenā* ti.⁴ Tasmā esa yaṃ *atītaṃ rūpaṃ*, taṃ yasmā atīte yeva khīnaṃ, na-y-imam bhavaṃ sampattan ti aniccaṃ khayatthena. Yaṃ *anāgataṃ* anantarabhava nibbattissati. Tam pi tatth' eva khīyissati, na tato paraṃ bhavaṃ gamissati ti aniccaṃ khayatthena. Yaṃ *paccuppannaṃ rūpaṃ*, tam pi idh' eva khīyati, na ito gacchatī ti aniccaṃ khayatthena. Yaṃ *ajjhattaṃ*, tam pi ajjhattaṃ eva khīyati, na bahiddhā bhāvaṃ gacchatī ti aniccaṃ khayatthena. Yaṃ bahiddhā . . . pe . . . olārikaṃ, sukhumaṃ, hīnaṃ, paṇītaṃ, dure . . . santike, tam pi tatth' eva khīyati, na dūrabhāvaṃ gacchatī ti aniccaṃ khayatthenā ti sammasati. Idam sabbam pi aniccaṃ khayatthenā ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

Sabbam eva ca taṃ dukkhaṃ bhayaṭṭhena, bhayaṭṭhena ti sappatibhayatāya. Yaṃ hi aniccaṃ taṃ bhayāvahaṃ hoti, Sihopamasutte devānaṃ viya.⁵ Iti idam pi dukkhaṃ bhayaṭṭhena ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

Yathā ca dukkhaṃ evaṃ sabbam pi taṃ *anattā asāra*katthena. Asāraṇḍi-thenā ti attā nivāsī kārako vedako sayamvasī ti evaṃ parikappitassa attasārassa abhāvena. Yaṃ hi aniccaṃ taṃ dukkhaṃ;⁶ attano pi aniccatam vā udayabbaya-pīlanaṃ va dhāretuṃ na sakkoti, kuto tassa kārakādhībhāvo? Ten' āha:—*rupaṇ ca h' idam, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya samvatteyyā* ti⁷ ādi. Iti idam pi anattā asāraṇḍi-thenā ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

¹ See p. 607.² S^h ettha tāva.³ Ajjhattaṃ, bahiddhā; olārikaṃ, sukhumaṃ; hīnaṃ, paṇītaṃ; dure, santike.⁴ See p. 607 f.⁵ S. iii, 84 f.; above, p. 577.⁶ S. iii, 82, etc.⁷ Ibid. 66.

Esā nayo vedanādisu.

Yam pana aniccam tam yasmā niyamato sankhatādibhedam hoti, ten' assa pariyāyadassanattam nānākārehi vā manasikārappavattidassanattam: rūpam atītānāgatapaccuppannam aniccam sankhatam paticcasamuppannam khayadhammam, vayadhammam, virāgadhammam nirodhadhamman ti puna Pāli vuttā.¹ Esā nayo vedanādisū ti.²

So tass' eva pañcasu khandhesu aniccadukkhā anattā sammasanassa thirabhavatthāya yam tam Bhagavatā:—*katamehi cattālīsāya*³ *ākārehi anulomikakkhantim paṭilabhati?* *Katamehi cattālīsāya ākārehi sammattaniyāmam okkamati* ti etassa vibhange: *pañcakkhandhe aniccato dukkhato rogato gaṇḍhato sallato aghato ābādhato parato palokato itito upaddavato bhayato upasaggato calato pabhanguto adhuvato atāṇato alenato asaraṇato rittato tucchato suññato anattato ādinavato viparināmadhammato asārakato aghamūlato vadhayato vibhavato sāsavato sankhatato mārāmisato jātīdhammato jarādhammato vyādhidhammato maraṇadhammato sokadhammato paridevadharmato upāyāsadhammato sankilesikadhammato ti*⁴ *cattālīsāya*⁵ *ākārehi pañcakkhandhe aniccato passanto anulomikakkhantim paṭilabhati.*⁶ Pañcannam khandhānam nirodho, niccam Nibbānam ti passanto sammattaniyāmam okkamati ti ādinā nayena anulomaññam vibhajantena pabhedato aniccādisammasanam vuttam; tassā pi vasena ime pañcakkhandhe sammasati. Katham?

So hi ekekaṃ khandham aniccan-tikatāya ādi-antavanatāya ca *aniccato*, uppādavaya-paṭipīlanatāya dukkhavatthutāya ca *dukkhato*, paccayayāpaniyatāya rogamūlatāya ca *rogato*, dukkhatā-sūlayogitāya kilesāsucipaggharaṇatāya uppādajarābhangehi uddhumātakaparipakkapabhinnatāya ca *gaṇḍhato*, pilajanakatāya anto-tudanatāya dunnīharaṇiyatāya ca *sallato*, vigarahaniyatāya avadḍhi-āvahanatāya aghavat-

¹ S. iii, 24, etc.; cf. 19 for the time-attribute.

² Cf. also S. iv, 214.

³ So also S^{bh}, who elsewhere read cattālīsa.

⁴ Pts. ii, 238.

⁵ S^{bh} revert to this form.

⁶ Vibh. 325, 328, 340 has this phrase.

thutāya ca *aghatō*, aseribhāvajanakatāya ābādhapadaṭṭhānatāya ca *ābādhato*, avasatāya avidheyyatāya ca *parato*, vyādhijarāmarañehi palujjanatāya *palokato*, anekavyasanāvahanatāya *ūṭṭho*, aviditānaṃ yeva vipulānaṃ anattānaṃ āvahanato sabbupaddavavatthutāya ca *upaddavato*, sabbabhayānaṃ ākaratāya dukkhavūpasamasankhātassa paramassāsassa paṭipakkhabhūtatāya ca bhayato, anekehi anattāhehi anubandhatāya dosūpasatṭhatāya,¹ upasaggo viya, anadhivāsanārahatāya ca *upasaggato*, vyādhi-jarāmarañehi c' eva lābhādīhi ca lokadhammehi pacalitātāya *calato*, upakamena c' eva sarasena ca pabhangupagamanasīlatāya *pabhanguto*, sabbāvatthanipātītāya thirabhāvassa ca abhāvātāya *adhuvato*, atāyanatāya c' eva alabbhaneyya-khematāya ca *atānato*, alliyitum anarahatāya allīnānaṃ pi ca leṇakiccākāranāya² *alenato*, nissitānaṃ bhayasārakattābhāvena *asaraṇato*, yathā parikappitehi dhuvasubhasukhattabhāvehi rittatāya *rittato* rittatāy' eva *tucchato*, appakattā vā, appakam pi hi loke tucchānaṃ ti vuccati. Sāmi-nivāsī-kāraka-vedakādhiṭṭhāyakavirahitatāya *suññato*, sayañ ca assāmikabhāvādītāya *anattato*, pavattidukkhatāya dukkhassa ca ādinavatāya *ādinavato*,—atha vā ādīnaṃ vāti gacchati pavattati ti ādīnavo,—kapaṇamanussass' etaṃ adhivacanaṃ; khandhā pi ca kapaṇā yevā ti ādīnavasadisatāya ādinavato, jarāya c' eva maraṇena cā ti dvedhā parināmapakatitāya *viparināmadhammato*, dubbalatāya, pheggu viya sukhabhāṇjanīyatāya ca *asārakato*, aghahetutāya *aghamūlato*, mittamukhasapatto viya, vissā-saghātītāya *vadhakato*, vigatabhavatāya vibhavasambhūtātāya ca *vibhavato*, āsavapadaṭṭhānatāya *sāsavato*, hetupaccaye hi abhisankhatatāya *sankhatato*, maccumāra-kilesamārānaṃ āmisabhūtātāya *mārāmisato*, jātijarāvvyādhimaraṇapakatitāya *jātijarāvvyādhimaraṇadhammato*, sokaparideva-upāyāsahetutāya *sokaparideva-upāyāsadhammato*, taṇhādhiṭṭhiduccaritasankilesānaṃ visayadhammatāya *sankilesikadhammato* ti evaṃ pabhedato vuttassa aniccādisammasanassa vasena sammāsati.

Ettha hi aniccato palokato calato pabhanguto adhuvato

¹ Bhm °sattatāya.

² Bhm °karitāya.

vipariṇāmadhammato asārakato vibhavato, sankhatato maraṇadhammato ti ekekasmim khandhe dasa dasa katvā paññāsa *aniccānupassanāni*. Parato parittato tucchato suññato anattato ti ekekasmim khandhe pañca pañca katvā pañcavīsati *anattānupassanāni*. Sesāni dukkhato rogato ti ādini ekekasmim khandhe pañcavīsati katvā pañcavīsati sataṃ *dukkhānupassanāni* ti. Icc' assa iminā dvisatabhedena aniccādisammasanena pañcakkhandhe sammāsato taṃ nayavipassanā-sankhātaṃ aniccadukkhānattasammasanaṃ thiraṃ hoti. Idaṃ tāv' ettha Pāli-nayānusārena sammāsanaṃ bhaviḍhānaṃ.

[Nava ākāra]

Yassa pana evaṃ nayavipassanāya yogaṃ karoto pi naya-vipassanā na sampajjati, tena navah' ākārehi indriyāni tikkhāni bhavanti uppannuppannānaṃ sankhārānaṃ khayam eva passati. Tattha ca sakkaccakiriyāya sampādeti, sātaccakiriyāya sampādeti, sappāyakiriyāya sampādeti, samādhissa ca nimittaggāhena, bojjhangānaṃ ca anupavattanatāya, kāye ca jivite ca anapekkhataṃ upaṭṭhapeti, tattha ca abhibhuyya nekkhammena, antarā ca accosānenā¹ ti evaṃ vuttānaṃ navannaṃ ākāraṇaṃ vasena indriyāni tikkhāni katvā Paṭhavikasāṇaniddese vuttanayena satta asappāyāni vajjetvā, satta sappāyāni sevamānena² kālena rūpaṃ sammāsitaḍḍhaṃ, kālena arūpaṃ.

[Rūpasammāsanaṇayo]

Rūpaṃ sammāsantena rūpassa nibbatti passitabbā; seyyathidaṃ: idaṃ rūpaṃ nāma kammādi-vasena catūhi kāraṇehi nibbattati. Tattha sabbesaṃ sattānaṃ rūpaṃ nibbattamānaṃ* paṭhamam kammato nibbattati. Paṭisandhikkhaṇe yeva hi gabbhaseyyakānaṃ tāva tisantativasena vatthukāya-bhāvadasakasankhātāni tiṃsa rūpāni nibbattanti, tāni ca kho paṭisandhiccittassa upāḍakkhaṇe yeva. Yathā ca uppāḍakkhaṇe yeva, tathā ṭhitikkhaṇe pi bhangakkhaṇe pi. Tattha rūpaṃ dandhanirodhaṃ garuparivatti, cittaṃ khippanirodhaṃ lahuparivatti. Ten' āha:—*n' āhaṃ, bhikkhave, aññam ekadhammam pi samanupassāmi evaṃ lahuparivattaṃ*

¹ Bhm abyosā°.

² Chapter IV., p. 118.

yathayidaṃ, bhikkhave, cittaṃ ti.¹ Rūpe dharante yeva hi soḷasavāre bhavangacittaṃ uppajjitvā nirujjhati. Cittassa uppādakkaṇo pi t̥hitikkhaṇo pi bhangakkhaṇo pi ekasadisā. Rūpassa pana uppādabhangakkhaṇā yeva lahuḱā. Te hi sadisā, t̥hitikkhaṇo pana mahā; yāva soḷasacittāni uppajjitvā nirujjhanti, tāva vattati. Paṭisandhicittassa uppādakkaṇe uppannaṃ t̥hānappattaṃ purejātaṃ vatthum nissāya dutiyaṃ bhavangaṃ uppajjati; tena saddhiṃ uppannaṃ t̥hānappattaṃ purejātaṃ vatthum nissāya tatiyaṃ bhavangaṃ uppajjati. Iminā nayena yāvatāyukaṃ cittappavatti veditabbā.

Asannamarapaṇassa pana ekam eva t̥hānappattaṃ purejātaṃ vatthum nissāya soḷasa cittāni uppajjanti. Paṭisandhicittassa uppādakkaṇe uppannaṃ rūpaṃ paṭisandhicittato uddhaṃ soḷasamena cittena saddhiṃ nirujjhati; t̥hānakkhaṇe uppannaṃ sattarasamassa uppādakkaṇena saddhiṃ nirujjhati; bhangakkhaṇe uppannaṃ sattarasamassa t̥hānakkhaṇaṃ patvā nirujjhati. Yāva pavatti nāma atthi, evam eva pavattati.

Opaṭatikānaṃ pi satta santativasena sattati rūpāni evam eva pavattanti.

Tattha kammaṃ kammaṣamuṭṭhānaṃ kammaṇaccayaṃ, kammaṇaccayaṇcittasamuṭṭhānaṃ, kammaṇaccaya-āhārasamuṭṭhānaṃ, kammaṇaccaya-utusaṃuṭṭhānaṃ ti esa vibhāgo veditabbo. Tattha *kammaṃ* nāma kusalākusalacetanā. *Kammaṣamuṭṭhānaṃ* nāma vipākakkhandhā ca cakkhu-dasakādi-samasattati-rūpaṇi ca. *Kammaṇaccayaṃ* nāma tad-eva, kammaṃ hi kammaṣamuṭṭhānaṣa upatthambhakapaṇcayo pi hoti. *Kammaṇaccayaṇcittasamuṭṭhānaṃ* nāma vipākacittasamuṭṭhānaṃ rūpaṃ. *Kammaṇaccaya-āhārasamuṭṭhānaṃ* nāma kammaṣamuṭṭhānarūpesu t̥hānappattā oḱā aññaṃ oḱaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi oḱaṭṭhānaṃ² patvā aññaṃ ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti. *Kammaṇaccaya-utusaṃuṭṭhānaṃ* nāma kammaḱatejodhātu t̥hānappattā utusaṃuṭṭhānaṃ oḱaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi utu aññaṃ oḱaṭṭhamakaṃ ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti. Evaṃ tāva kammaḱarūpaṣa nibbatti passitabbā.

¹ A. i, 10.² S^{bh} oḱā t̥hānaṃ.

Cittajesu pi cittaṃ, cittasamuṭṭhānaṃ, citta-paccayaṃ, citta-paccaya-āhārasamuṭṭhānaṃ, citta-paccaya-utusaṃmuṭṭhānaṃ ti esa vibhāgo veditabbo.

Tattha *cittaṃ* nāma ekūnanavuti cittāni:—

Tesu dvattiṃsa cittāni chabbis' ekūnavīsati,
Soḷasa rūpiriyāpatha viññatti janakāmatā.¹

Kāmāvacarato hi aṭṭha kusalāni, dvādasākusalāni, manodhātuvaṃsa dasa kiriyā, kusalakiriyato dve abhiññācittāni ti dvattiṃsa cittāni rūpaṃ iriyāpathaṃ viññattiṃ ca janenti. Vipākavajjāni sesadasarūpāvacarāni, aṭṭha arūpāvacarāni, aṭṭha lokuttaracittāni ti chabbisati cittāni rūpaṃ iriyāpathaṃ ca janayanti, na viññattiṃ. Kāmāvacare dasa bhavanga-cittāni, rūpāvacare pañca, tisso manodhātuyo, ekā vipākāhetuka-manoviññānadhātu somanassasahagatā ti² ekūnavīsati cittāni rūpaṃ eva janayanti, na iriyāpathaṃ, na viññattiṃ. Dve pañca-viññānāni, sabbasattānaṃ paṭisandhicittaṃ, khīṇāsavānaṃ cuticittaṃ, cattāri āruppavipākāni ti soḷasa cittāni neva rūpaṃ janayanti, na iriyāpathaṃ, na viññattiṃ. Yāni c' ettha rūpaṃ janenti, tāni na ṭhitikkhaṇe, na bhangakkhaṇe vā. Tadā hi cittaṃ dubbalaṃ hoti, uppādakkhaṇe pana balavaṃ; tasmā taṃ tadā purejātaṃ vatthuaṃ nissāya rūpaṃ samuṭṭhāpeti.

Cittasamuṭṭhānaṃ nāma tayo arūpino khandhā, sadda-navakam,³ kāyaviññatti, vacīviññatti, ākāśadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti sattarasavidham rūpaṃ ca.

Citta-paccayaṃ nāma *pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassā* ti evaṃ vuttaṃ catusamuṭṭhānarūpaṃ. *Citta-paccaya-āhārasamuṭṭhānaṃ* nāma cittasamuṭṭhānarūpesu ṭhānappattā oḷā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Evaṃ dve tisso pavattiyo ghaṭeti.

Citta-paccaya-utusaṃmuṭṭhānaṃ nāma cittasamuṭṭhāno utu

¹ S^h reads the gāthā thus :—

Tesu

Dvattiṃsa cittāni chabbisa ūnavīsati soḷasa,
rūpiriyāpatha-viññatti janakājanakā matā.

² B^{hm} °gatāni ti.

³ Cf. *Compendium*, p. 164 (3).

ṭhānappatto aññaṃ ojaṭṭhamakam samuṭṭhāpeti. Evaṃ dve tisso pavattiyo ghaṭeti. Evaṃ cittajarūpassa nibbatti passitabbā.

Āhārajesu pi āhāro, āhārasamuṭṭhānam, āhārapaccayam, āhārapaccaya-āhārasamuṭṭhānam, āhārapaccaya-utusamuṭṭhānam ti esa vibhāgo veditabbo.

Tattha *āhāro* nāma kabalinkāro āhāro.

Āhārasamuṭṭhānam nāma: upādinnaṃ kammajarūpaṃ pac-cayaṃ labhitvā, tattha patiṭṭhāya ṭhānappattāya oḷāya sam-utṭhāpitaṃ ojaṭṭhamakam, ākāśadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti cuddasavidham rūpaṃ.

Āhārapaccayaṃ nāma: *kabalinkāro āhāro imassa kāyassa āhārapaccayena paccayo* ti¹ evaṃ vuttaṃ catusamuṭṭhānarūpaṃ.

Āhārapaccaya-āhārasamuṭṭhānam nāma āhārasamuṭṭhānesu rūpesu ṭhānappattā oḷā aññaṃ ojaṭṭhamakam samuṭṭhāpeti. Tatrā pi oḷā aññaṃ ti evaṃ dasa-dvādasa vāre pavattiṃ ghaṭeti. Ekadivasam paribhuttāhāro sattāham pi upatthambheti; dibbā pana oḷā ekamāsam dvemāsam pi upatthambheti.² Mātaraṃ paribhuttāhāro pi dārakassa sarīram pharitvā rūpaṃ samuṭṭhāpeti; sarīre makkhitāhāro pi rūpaṃ samuṭṭhāpeti. Kammajāhāro upādinna-kāhāro nāma; so pi ṭhānappatto rūpaṃ samuṭṭhāpeti. Tatrā pi oḷā aññaṃ samuṭṭhāpeti ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti.

Āhārapaccaya-utusamuṭṭhānam nāma āhārasamuṭṭhānā tejodhātu ṭhānappattā utusamuṭṭhānam ojaṭṭhamakam samuṭṭhāpeti. Tatr' āyam āhāro āhārasamuṭṭhānānam janako hutvā paccayo hoti. Sesānaṃ nissay'-āhāra-atthi-avigatavasenā ti evaṃ āhārarūpassa nibbatti passitabbā.

Utujesu pi utu, utusamuṭṭhānam, utupaccayaṃ, utupaccaya-utusamuṭṭhānam, utupaccaya-āhārasamuṭṭhānānam ti esa vibhāgo veditabbo.

Tattha *utu* nāma catusamuṭṭhānā tejodhātu, uṇha-utusiṭa-utū ti evaṃ pan' esa duvidho hoti.

Utusamuṭṭhānam nāma catusamuṭṭhāno utu upādinnaṃ, paccayaṃ labhitvā ṭhānappatto sarīre rūpaṃ samuṭṭhāpeti,

taṃ saddanavakaṃ, ākāśadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti paṇṇarasavidham hoti.

Utupaccayaṃ nāma utu catusamuṭṭhānikarūpānaṃ pavat-tiyā ca vināsassa ca paccayo hoti.

Utupaccaya-utusamuṭṭhānaṃ nāma utusamuṭṭhānā tejo-dhātu ṭhānappattā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi utu aññaṃ ti evaṃ dīghaṃ pi addhānaṃ anupādinna-pakkhe ṭhatvā pi utusamuṭṭhānaṃ pavattati yeva.

Utupaccaya-āhārasamuṭṭhānaṃ nāma utusamuṭṭhānā ṭhā-nappattā oja aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi oja aññaṃ ti evaṃ dasa-dvādasavāre pavattiṃ ghaṭeti. Tatr' āyaṃ utu utusamuṭṭhānānaṃ janako hutvā paccayo hoti. Sesānaṃ nissaya-atthi-avigatavasenā ti evaṃ utujarū-passa nibbatti passitabbā.

Ēvaṃ hi rūpassa nibbattiṃ passanto kālena rūpaṃ samma-sati nāma.

[*Arūpasammasananaṃ*]

Yathā ca rūpaṃ sammasantena rūpassa, evaṃ *arūpaṃ* sammasantena pi arūpassa nibbatti passitabbā. Sā ca kho ekāsīti lokiyacittuppadavasena' eva; seyyathidaṃ: idaṃ hi arūpaṃ nāma purimabhava āyūhitakammavasena paṭisan-dhiyaṃ tāva ekūnavīsati cittuppadappabhedam nibbattati. Nibbattanākāro pan' assa Paṭiccasamuppādaniddese¹ vutta-nayen' eva veditabbo. Tad-eva paṭisandhicittassa ananta-racittato paṭṭhāya bhavangavasena āyupariyosāne cutiva-sena. Yaṃ tattha kāmāvacaraṃ, taṃ chasu dvāresu bala-vārammaṇe tadārammaṇavasena. Pavatte pana asambhin-nattā cakkhussa āpāthagatattā rūpānaṃ ālokasannissitaṃ manasikārahetukaṃ cakkhuviññānaṃ nibbattati saddhiṃ sampayuttadhammehi, cakkhuppasādassa hi ṭhitikkhaṇe ṭhitippattam eva rūpaṃ cakkhum ghaṭṭeti.² Tasmim ghaṭ-ṭite dvikkhattum bhavangaṃ uppajjivā nirujjhati. Tato tasmim yeva ārammaṇe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjati. Tad-anantaraṃ tad-eva rūpaṃ passamānaṃ kusalavipākaṃ akusalavipākaṃ vā cakkhuviñ-

¹ Chapter XVII.

² So all editions ; hitherto S^{bh} have read ghaṭeti.

ñāṇam. Tato tad-eva rūpaṃ sampatiṇṇhamānā vipākama-nodhātu. Tato tad-eva rūpaṃ santirayamānā vipākāhetukamanoviññānadhātu. Tato tad-eva rūpaṃ vavatthāpayamānā kiriyāhetukamanoviññānadhātu upekkhāsahagatā. Tato paraṃ kāmāvacarakusalākusalakiriyacittesu ekaṃ vā upekkhasahagatāhetukaṃ cittaṃ pañca satta vā javanāni. Tato kāmāvacarasattānaṃ ekādasasu tadārammaṇacittesu javavanānurūpaṃ yaṃ kiñci tadārammaṇaṃ ti esa nayo sesadvāresu pi; manodvāre pana mahaggatacittāni pi uppajjantī ti. Evaṃ chasu dvāresu arūpassa nibbatti passitabbā. Evaṃ hi arūpassa nibbattiṃ passanto kālena arūpaṃ sammasati nāma.

[*Tilakkhaṇāropanaṃ (a) rūpasattakavasena*]

Evaṃ kālena rūpaṃ, kālena arūpaṃ sammasitvā pi tilakkhaṇaṃ āropetvā anukkamena paṭipajjamāno eko paññābhāvanaṃ sampādeti.

Aparo rūpasattaka-arūpasattakavasena tilakkhaṇaṃ āropetvā sankhāre sammasati. Tattha ādānanikkhepanato, vayo-vuddhatthagāmito, āhāramayato, utumayato, kammajato, cittasamuṭṭhānato, dhammatārūpato ti imehi ākārehi āropetvā sammasanto rūpasattakavasena āropetvā sammasati nāma. Ten' āhu Porāṇā:—

Ādānanikkhepanato vayo-vuddhatthagāmito,

āhārato ca ututo kammato cā pi cittato,

dhammatārūpato satta vitthārena vipassatī ti.

Tattha ādānaṃ ti paṭisandhi. Nikkhepanaṃ ti cuti. Iti yogāvacaro imehi ādānanikkhepehi ekaṃ vassasataṃ paricchinditvā sankhāresu tilakkhaṇaṃ āropeti. Kathaṃ? Etth' antare sabbe sankhārā aniccā. Kasmā? Uppādayavappavattito vipariṇāmato tāva kālikato nīcapaṭikkhepato ca. Yasmā pana uppannā sankhārā ṭhitiṃ pāpuṇanti, ṭhitiyaṃ jarāya kilamanti, jaraṃ patvā avassaṃ bhijjanti, tasmā abhiñhasampatiṇṇānato dukkhamato dukkhavatthuto sukhaṭikkhepato ca dukkhā. Yasmā ca uppannā sankhārā ṭhitiṃ mā pāpuṇantu, ṭhānappattā mā jīrantu, jarappattā mā bhijjantū ti imesu tīsu ṭhānesu kassaci vasavattibhāvo n' atthi. Suñña ten' eva vasavattanākārena; tasmā suññato assāmikato avasavattito attapaṭikkhepato ca anattā.

Evam ādānanikkhepanavasena vassasataparicchinne rūpe tilakkhaṇaṃ āropetvā tato paraṃ vayo-vuḍḍhatthangamanato āropeti. Tattha vayo-vuḍḍhatthangamo nāma vayavasena vuḍḍhassa vuḍḍhitassa rūpassa atthangamo: tassa vasena tilakkhaṇaṃ āropeti ti attho. Kathaṃ? So tam eva vassasataṃ paṭhamavayena majjhimavayena pacchimavayenā ti tihi vayehi paricchindati. Tattha ādito tettiṃsa vassāni paṭhamavayo nāma; tato catuttiṃsa majjhimavayo nāma; tato tettiṃsa pacchimavayo nāmā ti: iti imehi tihi vayehi paricchinditvā paṭhamavaye pavattaṃ rūpaṃ majjhimavayaṃ appatvā tatth' eva nirujjhati. Tasmā taṃ aniccaṃ; yad-aniccaṃ, taṃ dukkhaṃ; yaṃ dukkhaṃ, tad-anattā. Majjhimavaye pavattarūpaṃ pi pacchimavayaṃ appatvā tatth' eva nirujjhati. Tasmā taṃ pi aniccaṃ, dukkhaṃ, anattā. Pacchimavaye tettiṃsa vassāni pavattarūpaṃ pi maraṇato paraṃ gamanasamatthaṃ nāma n' atthi; tasmā taṃ pi: aniccaṃ dukkhaṃ anattā ti tilakkhaṇaṃ āropeti. Evam paṭhamavayādivasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetvā puna mandadasakaṃ khiḍḍadasakaṃ,¹ vaṇṇadasakaṃ, baladasakaṃ, paññādasakaṃ, hānidasakaṃ, pabbhāradasakaṃ, vankadasakaṃ,² momūhadasakaṃ, sayanadasakaṃ ti imesaṃ dasannaṃ dasakānaṃ vasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropeti.

Tattha dasakesu tāva vassasatajīvinó puggalassa paṭhamāni dasa vassāni *mandadasakaṃ* nāma; tadā hi so mando hoti capalo kumārako. Tato parāni dasa *khiḍḍādasakaṃ* nāma; tadā hi so khiḍḍarati bahulo hoti. Tato parāni dasa *vaṇṇadasakaṃ* nāma; tadā hi 'ssa vaṇṇāyatanam vepullaṃ pāpuṇāti. Tato parāni dasa *baladasakaṃ* nāma; tadā hi 'ssa balañ ca thāmo ca vepullaṃ pāpuṇāti. Tato parāni dasa *paññādasakaṃ* nāma; tadā hi 'ssa paññā suppatiṭṭhitā hoti; pakatiyā kira dubbalapaññassa³ pi tasmaṃ kāle appamattakā paññā⁴ uppajjati yeva. Tato parāni dasa *hānidasakaṃ* nāma; tadā hi 'ssa khiḍḍarati vaṇṇabalapaññā parihāyanti. Tato parāni dasa *pabbhāradasakaṃ* nāma; tadā hi 'ssa atta-

¹ Bh^m khiṭṭa°.

² Sh^h pavanka°.

³ Sh^h duppaññassā pi.

⁴ Sh^h adds pi.

bhāvo purato pabbhāro hoti. Tato parāṇi dasa *vankadasakam*¹ nāma; tadā hi 'ssa attabhāvo, nangalakoti viya, vanko hoti. Tato parāṇi dasa *momūhadasakam* nāma; tadā hi so momūho hoti, kataṃ kataṃ pamussati. Tato parāṇi dasa *sayanadasakam* nāma, vassasatiko hi sayanabahulo va hoti.

Tatr' āyaṃ yogī etesaṃ dasakānaṃ vasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetum iti paṭisañcikkhati:—paṭhamadasake pavattarūpaṃ dutiyadasakam appatvā tatth' eva nirujjhati, tasmā taṃ aniccaṃ dukkham anattā. Dutiya-dasake . . . pe . . . navamadasake pavattarūpaṃ dasamadasakam appatvā tatth' eva nirujjhati, dasamadasake pavattarūpaṃ punabbhavaṃ appatvā idh' eva nirujjhati, tasmā taṃ pi aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti.

Evam dasakavasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetvā, puna tad eva vassasataṃ pañcavassavasena vīṣati koṭṭhāse katvā vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropeti. Kathaṃ? So hi iti paṭisañcikkhati:—paṭhame vassapañcake pavattarūpaṃ dutiyaṃ vassapañcakam appatvā tatth' eva nirujjhati, tasmā taṃ aniccaṃ dukkham anattā ti. Dutiye vassapañcake pavattarūpaṃ, tatiyaṃ . . . pe . . . ekūnavīsatim ev' assa pañcake pavattarūpaṃ vīsatimaṃ vassapañcakam appatvā tatth' eva nirujjhati. Vīsatime vassapañcake pavattarūpaṃ maraṇato paraṃ gamanasamattham nāma n' atthi; tasmā taṃ pi aniccaṃ dukkham anattā ti.

Evam vīṣati koṭṭhāsavasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetvā puna pañcavīṣati koṭṭhāse katvā catunnaṃ catunnaṃ vassānaṃ vasena āropeti. Tato² tettiṃsa koṭṭhāse katvā tiṇṇaṃ tiṇṇaṃ vassānaṃ vasena paññāsa koṭṭhāse katvā dvinnāṃ dvinnāṃ vassānaṃ vasena satam koṭṭhāse katvā ekekavassavasena, tato ekam vassaṃ tayo koṭṭhāse katvā vassāna-hemanta-gimhesu tīsu utūsu ekeka-utuvassena tasmim vayo-vuḍḍhatthangamarūpe tilakkhaṇaṃ āropeti. Kathaṃ? Vassāne catumāsam pavattarūpaṃ hemantaṃ appatvā tatth' eva niruddhaṃ, hemante pavattarūpaṃ gimhaṃ appatvā tatth' eva niruddhaṃ, gimhe pavattarūpaṃ puna vassānaṃ appatvā tatth' eva niruddhaṃ; tasmā taṃ

¹ Sh pavanka°.

² Sh Tathā.

aniccam dukkham anattā ti. Evaṃ āropetvā puna ekaṃ vassam cha koṭṭhāse katvā vassāne dvemāsam pavattarūpaṃ saradam appatvā tatth' eva niruddham, sarade pavattarūpaṃ hemantam . . . pe . . . hemante pavattarūpaṃ sisiram, sisire pavattarūpaṃ vassantam, vassante pavattarūpaṃ gimham. Gimhe pavattarūpaṃ puna vassāram appatvā tatth' eva niruddham; tasmā aniccam dukkham anattā ti. Evaṃ tasmim vayo-vuddhatthangamarūpe tilakkhaṇam āropeti. Evaṃ āropetvā tato kālajunhavasena kāle pavattarūpaṃ junham appatvā, junhe pavattarūpaṃ kālam appatvā tatth' eva niruddham; tasmā aniccam dukkham anattā ti tilakkhaṇam āropeti. Tato rattindivavasena rattim pavattarūpaṃ divasam appatvā tatth' eva niruddham, divasam pavattarūpaṃ pi ratim appatvā tatth' eva niruddham; tasmā aniccam dukkham anattā ti tilakkhaṇam āropeti. Tato tad-eva rattindivam pubbaṇhādivasena cha koṭṭhāse katvā pubbaṇhe pavattarūpaṃ majjhaṇham appatvā, majjhaṇhe pavattarūpaṃ sāyaṇham, sāyaṇhe pavattarūpaṃ paṭhamayānam, paṭhamayāne pavattarūpaṃ majjhima-yānam, majjhima-yāne pavattarūpaṃ pacchimayānam appatvā tatth' eva niruddham, pacchimayāne pavattarūpaṃ puna pubbaṇham appatvā tatth' eva niruddham; tasmā aniccam dukkham anattā ti tilakkhaṇam āropeti.

Evaṃ āropetvā puna tasmim yeva rūpe abhikkama-paṭikkama-ālokana-vilokana-samiñjana-pasāraṇavasena atikkame pavattarūpaṃ paṭikkamam appatvā tatth' eva nirujjhati, paṭikkame pavattarūpaṃ ālokanam, ālokane pavattarūpaṃ vilokanam, vilokane pavattarūpaṃ samiñjanam, samiñjane pavattarūpaṃ pasāraṇam appatvā tatth' eva nirujjhati; tasmā aniccam dukkham anattā ti tilakkhaṇam āropeti.

Tato ekapadavāram uddharaṇa-atiharaṇa-vīti-haraṇa-vossaj-jana-sannikkhepana-sannirujjhanavasena cha koṭṭhāse karoti.

Tattha *uddharaṇam* nāma pādassa bhūmito ukkipanam. *Atiharaṇam* nāma purato haranam. *Vīti-haraṇam* nāma khāṇukaṇṭakadīghajāti-ādisu kiñcid-eva disvā ito cito ca pādasañcāraṇam.¹ *Vossajjanam* nāma pādassa heṭṭhā oro-

panaṃ. *Sannikkhepanaṃ* nāma paṭhavitale ṭhapanam. *Sannirujjhanam* nāma puna pāduddharaṇakāle pādassa patha-viyā saddhiṃ abhinippīlanam.

Tattha uddharaṇe paṭhaviḍhātu āpodhātū ti dvedhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharaṇa-vītiaraṇesu. Vossajjane tejodhātu vāyodhātū ti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā sannikkhepana-sannirujjhanesu. Evaṃ cha kotthāse katvā, tesam vasena tasmim vayo-vuḍḍhatthangamarūpe tilakkhaṇam āropeti. Kathaṃ? So iti paṭisañcikkhati:—yā uddharaṇe pavattā dhātuyo, yoni ca tad-upādāya rūpāni, sabbe te dhammā atiharaṇam appatvā etth' eva nirujjhanti; tasmā aniccā dukkhā anattā; tathā atiharaṇe pavattā vītiaraṇam, vītiaraṇe pavattā vossajjanaṃ vossajjane pavattā sannikkhepanam, sannikkhepane pavattā sannirujjhanam appatvā tatth' eva nirujjhanti. Iti tattha tattha uppannā itaram itaram kotthāsam appatvā tattha tatth' eva pabbam pabbam sandhi sandhi odhi odhi¹ hutvā, tattakapāle pakkhittatilā viya, taṭataṭāyantaṃ sankhārā bhijjanti; tasmā aniccā dukkhā anattā ti. Tass' evaṃ pabbapabbagate sankhāre vipassato, rūpasammasanaṃ sukhumaṃ hoti.

Sukhumatte ca paṇ' assa idam opammaṃ:—eko kira dāru-tiṇukkādisu kataparicayo aditṭhapubbapadīpo paccantavāsiko nagaram āgama antarāpaṇe jalamānaṃ padīpaṃ disvā ekaṃ purisaṃ pucchi: ambho! kiṃ nāma' etaṃ evaṃ manāpan ti? Tam evaṃ so āha: kiṃ ettha manāpaṃ? Padīpo nāma' esa, telakkhayena vaṭṭikkhayena ca gatamaggo pi'ssa na paññāyissatī ti. Tam aṇṇo evaṃ āha: idam olārikaṃ, imissā hi vaṭṭiyā anupubbena dayhamānāya tatiyabhāge tatiyabhāge jālā itarītaram padesaṃ appatvā va nirujjhissatī ti. Tam aṇṇo evaṃ āha: idam pi olārikaṃ, imissā hi angulangu-lantare vuḍḍhangulavuḍḍhangulantare tantumhi tantumhi aṃsumhi aṃsumhi jālā itarītaram aṃsum appatvā va nirujjhissatī ti. Aṃsum pana muñcitvā na sakkā jālaṃ paññāpetun ti.

S^b pabbam pabbam sandhisandhiṃ odhi-odhim.

Tattha telakkhayena vaṭṭikkhayena ca padipassa gata-maggo pi na paññāyissatī ti purisassa ñāṇam viya yogino ādānanikkhepanato vassasatena paricchinnarūpe tilakkha-
nāropanam. Vaṭṭiyā tatiyabhāge tatiyabhāge jālā itarita-
ram padesam appatvā va nirujjhissatī ti purisassa ñāṇam
viya yogino vassasatassa tatiyakotṭhāsapariechinne vayo-
vuddhatthangamarūpe tilakkhaṇāropanam. Angulangulan-
tare jālā itaritarāṃ appatvā va nirujjhissatī ti purisassa
ñāṇam viya yogino dasavassa-pañcavassa-catuvassa-tivassa-
dvivassa-ekavassa pariechinne rūpe tilakkhaṇāropanam.
Addhanguladdhangulantare jālā itaritarāṃ appatvā va niruj-
jhissatī ti purisassa ñāṇam viya yogino ekeka-utuvāsena ekam
vassam tidhā chadhā ca vibhajitvā catumāsa-dvīmāsa-parie-
chinne rūpe tilakkhaṇāropanam. Tantumhi tantumhi jālā
itaritarāṃ appatvā va nirujjhissatī ti purisassa ñāṇam viya
yogino kālajunhavasena rattidivavasena ca ekarattidivam
cha kotṭhāse katvā pubbaṇhādivasena ca pariechinne rūpe
tilakkhaṇāropanam. Amsumhi amsumhi jālā itaritarāṃ ap-
patvā va nirujjhissatī ti purisassa ñāṇam viya yogino abhik-
kamādivasena c' eva uddharaṇādisu ca ekekakotṭhāsavasena
pariechinne rūpe tilakkhaṇāropanam ti.

So evaṃ nānākārehi vayo-vuddhatthangamarūpe tilak-
khaṇam āropetvā, puna tad-eva rūpaṃ visankharitvā āhāra-
mayādivasena cattāro kotṭhāse katvā ekekakotṭhāse tilak-
khaṇam āropeti. Tatr' āssa āhāramayaṃ rūpaṃ chātasu-
hitavasena pākaṭam hoti. Chātakāle samuṭṭhitam rūpaṃ
hi jhattam¹ hoti kilantaṃ, jhāmakhāṇuko viya, angārapac-
chiyam nilinākāko viya ca, dubbaṇṇam dussantṭhitam;
suhitakāle samuṭṭhitam dhātaṃ piṇitaṃ mudu siniddham
phassavantaṃ hoti. So taṃ pariggahetvā chātakāle pavat-
tarūpaṃ suhitakālam appatvā etth' eva nirujjhati; suhita-
kāle samuṭṭhitam pi chātakālam appatvā etth' eva nirujjhati;
tasmiṇa taṃ aniccaṃ dukkham anattā ti evaṃ tattha tilak-
khaṇam āropeti.

Utumayaṃ sītunhavasena pākaṭam hoti. Uṇhakāle sam-
uṭṭhitam rūpaṃ hi jhattam¹ hoti, kilantaṃ dubbaṇṇam.

¹ S^h vijhattam. B^{hm} jattam.

Sīta-utunā samuṭṭhitam rūpaṃ dhātaṃ piṇitaṃ mudu sinid-
dham phassavantam¹ hoti. So taṃ pariggahetvā unhakāle
pavattarūpaṃ sītakālaṃ appatvā etth' eva nirujjhati; sīta-
kāle pavattarūpaṃ unhakālaṃ appatvā etth' eva nirujjhati;
tasmā taṃ aniccaṃ dukkhaṃ anattā ti evaṃ tattha tilak-
khaṇaṃ āropeti.

Kammajaṃ āyatanadvārasena pākataṃ hoti. Cakkhu-
dvārasmiṃ hi cakkhukāyabhāvasakavasena tiṃsa kamma-
jarūpāni. Upatthambhakāni pana tesam utucittāhārasam-
uṭṭhānāni catuvisati ti catupaññāsa honti; tathā sotaghāna-
jivhādvāresu. Kāyadvāre kāyabhāvasakavasena c' eva
utusamuṭṭhānādivasena ca catucattālisa. Manodvāre hada-
yavattukāyabhāvasakavasena c' eva utusamuṭṭhānādi-
vasena ca catupaññāsam eva. So sabbam pi taṃ rūpaṃ
pariggahetvā cakkhudvāre pavattarūpaṃ sotadvāraṃ appatvā
etth' eva nirujjhati; sotadvāre pavattarūpaṃ ghānavā-
raṃ—ghānavāre pavattarūpaṃ jivhādvāraṃ—jivhādvāre
pavattarūpaṃ kāyadvāraṃ—kāyadvāre pavattarūpaṃ ma-
nodvāraṃ appatvā etth' eva nirujjhati; tasmā taṃ
aniccaṃ dukkhaṃ anattā ti evaṃ tattha tilakkhaṇaṃ
āropeti.

Cittasamuṭṭhānaṃ somanassita-domanassitavasena pāka-
taṃ hoti. Somanassitakāle uppannam hi rūpaṃ siniddham
mudu piṇitaṃ phassavantam hoti; domanassitakāle uppan-
nam jhattam kilantaṃ dubbaṇṇam hoti. So taṃ parigga-
hetvā somanassitakāle pavattarūpaṃ domanassitakālaṃ
appatvā etth' eva nirujjhati; domanassitakāle pavattarūpaṃ
somanassitakālaṃ appatvā etth' eva nirujjhati; tasmā taṃ
pi aniccaṃ dukkhaṃ anattā ti evaṃ tattha tilakkhaṇaṃ
āropeti.

Tass' evaṃ cittasamuṭṭhānaṃ rūpaṃ pariggahetvā tattha
tilakkhaṇaṃ āropayato ayam attho pākato hoti:—

Jivitaṃ attabhāvo ca sukhadukkhā ca kevalā,
ekacittasamāyutta lahuso vattate khaṇo.

Cullāsīti sahaṣṣāni kappam tiṭṭhanti ye marū,
na tveva te pi tiṭṭhanti dvīhi cittehi samohitā.

¹ Here S^{bh} invert order of these two words.

Ye niruddhā marantassa tiṭṭhamānassa vā idha,
sabb' eva sadisā khandhā gatā appaṭṭisandhikā.

Anantarā ca ye bhaggā ye ca bhaggā anāgate,
tadantarā niruddhānaṃ vesamaṃ n' atthi lakkhaṇe.

Anibbattena na jāto paccuppanna jīvati,
cittabhaṅgā mato loko paññatti paramatthiyā.

Anidhānagatā bhaggā puñjo n' atthi anāgate,
nibbattā ye pi tiṭṭhanti āragge sāsapūpamā.

Nibbattānaṃ ca dhammānaṃ bhango nesama purakkhato,
palokadhammā tiṭṭhanti purāṇehi amissitā.

Adassanāto āyanti bhaggā gacchantyadassanaṃ,¹
vijjuppādo va ākāse uppajjanti vayananti cā ti.

Evama āhāramayādisu tilakkhaṇaṃ āropetvā puna dhammatā-rūpe tilakkhaṇaṃ āropeti. *Dhammatā-rūpaṃ* nāma bahiddhā indriyabaddham aya-loha-tipu-sīsa-suvaṇṇa-rajatamuttā-maṇi-velūriya-sankha-silā-pavāḷa-lohitanka-masāragalla-bhūmi-pasāṇa-pabbata-tiṇa-rukka-latādibhedama vivaṭṭakappato paṭṭhāya uppajjanakarūpaṃ. Tad-assa asokankurādivasena pākataṃ hoti. Asokankuraṃ hi ādito va tanurattaṃ hoti; tato dvīha-tihaccayena ghanarattaṃ, puna dvīha-tihaccayena mandarattaṃ; tato taruṇapallavavaṇṇaṃ; tato pariṇatapallavavaṇṇaṃ; tato haritapaṇṇavaṇṇaṃ, tato nīlapaṇṇavaṇṇaṃ, tato² nīlapaṇṇavaṇṇakālato paṭṭhāya sa-bhāgarūpasantati-manuppabandhāpayamānaṃ³ samvaccharamattena paṇḍupalāsaṃ hutvā vaṇṭato chijjivā patati. So taṃ pariggahetvā tanurattakāle pavattarūpaṃ ghanarattakālaṃ appatvā nirujjhati; ghanarattakāle pavattarūpaṃ mandarattakālaṃ, mandarattakāle pavattarūpaṃ taruṇapallavavaṇṇakālaṃ—taruṇapallavavaṇṇakāle pavattaṃ pariṇatapallavavaṇṇakālaṃ—pariṇatapallavavaṇṇakāle pavattaṃ haritapaṇṇavaṇṇakālaṃ—haritapaṇṇavaṇṇakāle pavattaṃ nīlapaṇṇavaṇṇakālaṃ—nīlapaṇṇavaṇṇakāle pavattaṃ paṇḍupalāsakālaṃ—paṇḍupalāsakāle pavattaṃ vaṇṭato chij-

¹ Bhm gacchantu dassanaṃ.

² Sh omits.

³ Bhm °baddha°.

jitvā pahanakālam appatvā va nirujjhati; tasmā taṃ aniccaṃ dukkhaṃ anattā ti evaṃ tattha tilakkhaṇaṃ āropetvā.

Ininā nayeṇa sabbam pi dhammatā-rūpaṃ sammasati. Evaṃ tāva rūpasattakavasena tilakkhaṇaṃ āropetvā san-khāre sammasati.

[*Tilakkhaṇāropanaṃ (b) arūpasattakavasena*]¹

Yaṃ pana vuttaṃ; arūpasattakavasenā ti, tattha ayaṃ mātikā:—kalāpato, yamakato, khaṇikato, paṭipātito, diṭṭhi-ugghāṭanato, mānasamugghāṭanato, nikanti-pariyādānato ti.

Tattha *kalāpato* ti phassapañcamakā dhammā. Kathaṃ kalāpato sammasati ti? Idha bhikkhu iti paṭisañcikkhati: ye ime kesā aniccā dukkhā anattā ti sammasane uppannā phassapañcamakā dhammā; ye ca lomā . . . pe . . . matthalungaṃ aniccaṃ dukkhaṃ anattā ti sammasane uppannā phassapañcamakā dhammā: sabbe te itarītaraṃ appatvā pabbaṃ pabbaṃ odhi odhi hutvā, tattakapāle pakkhittatilā viya, taṭataṭāyantaṃ vinaṭṭhā;² tasmā aniccā dukkhā anattā ti. Ayaṃ tāva visuddhikathāyaṃ nayo. Ariyavaṃsakathāyaṃ pana hetṭhā rūpasattake sattasu ṭhānesu rūpaṃ aniccaṃ dukkhaṃ anattā ti pavattaṃ cittaṃ apareṇa cittaṇa aniccaṃ dukkhaṃ anattā ti sammasanto kalāpato sammasati ti vuttaṃ, taṃ yuttataraṃ; tasmā sesāni pi ten' eva nayeṇa vibhajissāma.

Yamakato ti idha bhikkhu ādānanikkheparūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ pi cittaṃ apareṇa cittaṇa aniccaṃ dukkhaṃ anattā ti sammasati. Vayo-vuddhatthagamarūpaṃ āhāramayaṃ utumayaṃ kammajaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ pi cittaṃ apareṇa cittaṇa aniccaṃ dukkhaṃ anattā ti sammasati. Evaṃ yamakato sammasati nāma.

Khaṇikato ti idha bhikkhu ādānanikkheparūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyā-cittaṇa, dutiyaṃ tatiyena, tatiyaṃ catutthena, catutthaṃ pañcamena etaṃ pi aniccaṃ dukkhaṃ anattā ti sammasati. Vayo-vuddhatthagamarūpaṃ āhāramayaṃ utumayaṃ kam-

¹ Above, p. 613.

² Cf. p. 622.

majaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkham anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena, tatiyaṃ catutthena, catutthaṃ pañcamena etaṃ pi aniccaṃ dukkham anattā ti sammasati evaṃ rūpapariggahato paṭṭhāya cattāri cattāri sammasanto khaṇīkato sammasati nāma.

Paṭipāṭito ti ādānanikkheparūpaṃ aniccaṃ dukkham anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena, tatiyaṃ catutthena . . . pe . . . dasamaṃ ekādasamena etaṃ pi aniccaṃ dukkham anattā ti sammasati. Vayo-vuddhatthangamarūpaṃ āhāramayaṃ utumayaṃ kanmajaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkham anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena . . . pe . . . dasamaṃ ekādasamena etaṃ pi aniccaṃ dukkham anattā ti evaṃ vipassanā-paṭipāṭiyā sakalam pi divasabhāgaṃ sammasituṃ vaṭṭeyya. Yāva dasamacittasammasanā pana rūpakammaṭṭhānaṃ pi arūpakammaṭṭhānaṃ pi paṇaṃ hoti; tasmā dasame yeva ṭhapetabban ti vuttaṃ. Evaṃ sammasanto paṭipāṭito sammasati nāma.

*Diṭṭhi-ugghāṭanato māna-ugghāṭanato*¹ *nikanti-pariyādānato* ti imesu tīsu viṣuṃ sammasananayo nāma n' atthi. Yaṃ pan' etaṃ heṭṭhā rūpaṃ, idha ca arūpaṃ pariggahitaṃ, taṃ passanto rūpārūpato uddhaṃ aññaṃ sattaṃ nāma na passati, sattassa adassanato paṭṭhāya sattasaññā ugghāṭitā hoti, sattasaññā ugghāṭitacittena sankhāre pariggaṇhato diṭṭhi n' uppajjati, diṭṭhiyā anuppajjamānāya diṭṭhi-ugghāṭitā nāma hoti. Diṭṭhi-ugghāṭitacittena sankhāre pariggaṇhato māno, n' uppajjati; māno anuppajjante māno samugghāṭito nāma hoti. Mānasamugghāṭitacittena sankhāre pariggaṇhato taṇhā n' uppajjati. Taṇhāya anupajjantiyā nikanti-pariyādinnā nāma hoti ti. Idam tāva visuddhikathāyaṃ² vuttaṃ. Ariyavamsakathāyaṃ pana diṭṭhi-ugghāṭanato mānasamugghāṭanato nikanti-pariyādānato ti mātikaṃ ṭhapetvā ayaṃ nayo dassito:—Ahaṃ vipassāmi, mama vipassanā ti gaṇhato hi diṭṭhi-samugghāṭanaṃ nāma na hoti. Sankhārā

¹ *So all edns. See above, p. 626.*

² *Above, p. 626.*

va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindanti ti gaṇhato pana diṭṭhi-ugghāṇaṃ nāma hoti. Suṭṭhu vipassāmi, manāpaṃ vipassāmi ti gaṇhato māna-samugghāto nāma na hoti. Sankhārā va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindanti ti gaṇhato pana māna-samugghāto nāma hoti. Vipassitum sakkomi ti vipassanaṃ assādentassa nikanti pariyādānaṃ nāma na hoti. Sankhārā va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindanti ti gaṇhato pana nikanti-pariyādānaṃ nāma hoti. Sace sankhārā attā bhavēyyum, attā ti gahetum vaṭṭēyyum; anattā ca pana attā ti gahitā, tasmā te avasavattanaṭṭhena anattā hutvā abhāvaṭṭhena aniccā, uppādavayapaṭipīḷanaṭṭhena dukkhā ti passato diṭṭhi-ugghāṇaṃ nāma hoti. Sace sankhārā niccā bhavēyyum, niccā ti gahetum vaṭṭēyyum; aniccā ca pana niccā ti gahitā; tasmā te hutvā abhāvaṭṭhena aniccā, uppādavayapaṭipīḷanaṭṭhena dukkhā, avasavattanaṭṭhena anattā ti passato māna-samugghāto nāma hoti. Sace sankhārā sukhā bhavēyyum, sukhā ti gahetum vaṭṭēyyum; dukkhā ca pana sukhā ti gahitā; tasmā te uppādavayapaṭipīḷanaṭṭhena dukkhā hutvā abhāvaṭṭhena aniccā, avasavattanaṭṭhena anattā ti passato nikanti-pariyādānaṃ nāma hoti. Evaṃ sankhāre *anattato* passantassa diṭṭhi-samugghāṇaṃ nāma hoti; *aniccato* passantassa māna-samugghāṇaṃ nāma hoti; *dukkhato* passantassa nikanti-pariyādānaṃ nāma hoti. Iti ayam vipassanā attano attano ṭhāne yeva tiṭṭhati ti.

[*Aṭṭhārasa Mahāvipassanā*]

Evaṃ arūpasattakavasena ti. tilakkhaṇaṃ āropetvā sankhāre sammasati.

Ettāvatā pan' assa rūpakammaṭṭhānaṃ pi arūpakammaṭṭhānaṃ pi paṇaṃ hoti.

So evaṃ paṇarūpārūpakammaṭṭhāno yā upari bhaṅgānupassanato paṭṭhāya pahānapariññāvasena sabbākārato pattabbā aṭṭhārasa mahāvipassanā, tasmaṃ idh' eva tāva ekadesaṃ paṭivijjhanto tappaṭipakkhe dhamme pajahati. Aṭṭhārasa mahāvipassanā nāma aniccānupassanādikā paññā. Yāsu aniccānupassanaṃ bhāvento niccasaññaṃ pajahati, dukkhā

nupassanaṃ bhāvento sukhasaññaṃ pajahati, anattānupassanaṃ bhāvento attasaññaṃ pajahati, nibbidānupassanaṃ bhāvento nandiṃ pajahati, virāgānupassanaṃ bhāvento rāgaṃ pajahati, nirodhānupassanaṃ bhāvento samudayaṃ pajahati, paṭinissaggānupassanaṃ bhāvento ādānaṃ pajahati, khayānupassanaṃ bhāvento ghanassaññaṃ pajahati, vayānupassanaṃ bhāvento āyūhanaṃ pajahati, vipariṇāmanupassanaṃ bhāvento dhuvasaññaṃ pajahati, animittānupassanaṃ bhāvento nimittaṃ pajahati, appaṇihitānupassanaṃ bhāvento paṇidhiṃ pajahati, suññatānupassanaṃ bhāvento abhinivesaṃ pajahati, adhipaññādhammavipassanaṃ bhāvento sārādānābhinivesaṃ pajahati, yathābhūtañāṇadassanaṃ bhāvento sammohābhinivesaṃ pajahati, ādīnavānupassanaṃ bhāvento ālayābhinivesaṃ pajahati, paṭisaṅkhānupassanaṃ bhāvento appaṭisaṅkhaṃ pajahati, vivaṭṭānupassanaṃ bhāvento saṃyogābhinivesaṃ pajahati, tāsu yasmā iminā aniccādilakkhaṇattayavasena saṅkhārā diṭṭhā, tasmā anicca-dukkha-anattānupassanā paṭividdhā honti.

Yasmā ca yā ca aniccānupassanā yā ca animittānupassanā, ime dhammā ekatthā, vyañjanam eva nānaṃ; tathā yā ca dukkhānupassanā yā ca appaṇihitānupassanā, ime dhammā ekatthā, vyañjanam eva nānaṃ ti vuttaṃ,¹ tasmā tā pi paṭividdhā honti. Adhipaññādhammavipassanā pana sabbā pi vipassanā. Yathābhūtañāṇadassanaṃ kankhāvitaraṇavisuddhiyā² eva sangahitaṃ: iti idam pi dvayaṃ paṭividdham eva hoti. Sesesu vipassanāñāṇesu kiñci paṭividdham kiñci appaṭividdham; tesam vibhāgaṃ parato āvikarissāma. Yad eva hi paṭividdham, taṃ sandhāya idam vuttaṃ: evaṃ paguṇarūpārūpakammaṭṭhāno yā upari bhāṅgānupassanā, tato paṭṭhāya pahānapariññāvasena sabbākārato pattaṭṭhā aṭṭhārasa mahāvīpassanā, tāsam idh' eva tāva ekadesaṃ paṭivijjhanto tappatipakkhe dhamme pajahati ti.

[*Udayabbayānupassanaññānaṃ*]

So evaṃ aniccānupassanā-paṭipakkhānaṃ niccasaññādi-
naṃ pahānena visuddhaññāno sammāsanaññānassa pāraṃ
gantvā yaṃ taṃ sammāsanaññānanantaraṃ: *paccuppannānaṃ*

¹ Cf. *Pts.* ii, 63 f.

² Cf. Chapter XIX, p. 604 f.

dhammānaṃ vipariṇāmānupassane paññā udayabbayānupassane nāṇan ti udayabbayānupassanaṃ vuttaṃ—tassa adhigamāya yogaṃ ārabhati. Ārabhamāno ca sankhepato tāva ārabhati. Tatr' āyaṃ Pāli:—*Kathaṃ paccuppannānaṃ dhammānaṃ vipariṇāmānupassane paññā udayabbayānupassane nāṇaṃ? Jātaṃ rūpaṃ paccuppannaṃ; tassa nibbattilakkhaṇaṃ udayo, vipariṇāmalakkhaṇaṃ vayo, anupassanānāṇaṃ. Jātā vedanā . . . saññā . . . sankhārā . . . viññānaṃ; jātaṃ cakkhu . . . jāto bhāvo paccuppanno; tassa nibbattilakkhaṇaṃ udayo, vipariṇāmalakkhaṇaṃ vayo, anupassanānāṇan* ti.¹ So iminā Pālinayena jātassa nāmarūpassa: nibbattilakkhaṇaṃ jātiṃ uppādaṃ abhinavākāraṃ udayo ti: vipariṇāmalakkhaṇaṃ khayam bhaṅgaṃ vayo ti samanupassati. So evaṃ pajānāti: imassa nāmarūpassa uppattito pubbe anuppannassa rāsi vā nicayo vā n' atthi; uppajjamānassā pi rāsito vā nicayato vā āgamaṇaṃ nāma n' atthi; nirujjhamānassā pi disā-vidisāgamaṇaṃ nāma n' atthi; niruddhassā pi ekasmiṃ thāne rāsito nicayato nidhānato avatṭhānaṃ nāma n' atthi. Yathā pana vīṇāya vādiyamānāya uppannasaddassa neva uppattito pubbe sannicayo atthi, na uppajjamāno sannicayato² āgato, na nirujjhamānassa disāvidisāgamaṇaṃ atthi, na niruddhā katthaci sannicito tiṭṭhati, atha kho vīṇaṇ ca upavīṇaṇ ca purisassa ca tajjaṃ vāyāmaṃ paṭicca ahutvā sambhoti, hutvā paṭiveti, evaṃ sabbe pi rūpārūpino dhammā ahutvā sambhonti, hutvā paṭiventī ti evaṃ sankhepato udayabbayamanasikāraṃ katvā, puna yāni etass' eva udayabbayañāṇassa vibhange:³ *avijjāsamudayā rūpasamudayo ti paccayasamudayatṭhena rūpakkhandhassa udayaṃ passati; tanhāsamudayā . . . kammaṣamudayā . . . āhārasamudayā rūpasamudayo ti paccayasamudayatṭhena rūpakkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passanto pi rūpakkhandhassa udayaṃ passati. Rūpakkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passati. . . . Avijjānirodhā rūpanirodho ti paccayanirodhatṭhena rūpakkhandhassa vayaṃ passati; tanhānirodhā . . . kammanirodhā . . . āhāranirodhā rūpanirodho ti paccayanirodhatṭhena rūpakkhandhassa vayaṃ*

¹ *Pts.* i, 54.² *Sh* sannicayo.³ *Pts.* i 55 f.

passati. Vipariṇāmalakkhaṇaṃ passanto pi rūpakkhandhasa vayaṃ passati. Rūpakkhandhasa vayaṃ passanto pi imāni pañca lakkhaṇāni passati.

Tathā avijjāsamudayā vedanāsamudayo ti paccayasamudayatthēna vedanākkhandhassa udayaṃ passati; tanhāsamudayā . . . kammāsamudayā . . . phassasamudayā vedanāsamudayo ti paccayasamudayatthēna vedanākkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passanto pi vedanākkhandhassa udayaṃ passati. Vedanākkhandhasa udayaṃ passanto imāni pañca lakkhaṇāni passati. Avijjānirodhā . . . tanhānirodhā . . . kammanirodhā . . . phassanirodhā vedanānirodho ti paccayanirodhatthēna vedanākkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passanto pi vedanākkhandhassa vayaṃ passati. Vedanākkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati.

Vedanākkhandhassa viya ca saññā-sankhāra-viññāṇak-khandhānaṃ. Ayaṃ pana viseso:—viññāṇak-khandhassa phassaṭhāne nāmarūpasamudayā . . . nāmarūpanirodhā ti evaṃ ekekassa khandhassa udayabbayadassanena dasa dasa katvā paññāsa lakkhaṇāni vuttāni. Tesāṃ vasena evaṃ pi rūpassa udayo, evaṃ pi rūpassa vayo, evaṃ pi rūpaṃ udeti, evaṃ pi rūpaṃ veti ti *paccayato c' eva khaṇato* ca vitthārena manasikāraṃ karoti. Tass' evaṃ manasikaroto iti kir' ime dhammā ahutvā sambhonti, hutvā paṭiventī ti nānaṃ visadataraṃ hoti. Tass' evaṃ *paccayato c' eva khaṇato* ca dvedhā udayabbayaṃ passanto Sacca-Paticcasamuppādanayalakkhaṇabhedā pākāṭā honti.¹

Yaṃ hi so avijjādisamudayā khandhānaṃ samudayaṃ, avijjādinirodhā ca khandhānaṃ nirodhaṃ passati, idam assa *paccayato udayabbayadassanaṃ*. Yaṃ pana nibbattilakkhaṇa-vipariṇāmalakkhaṇāni passanto khandhānaṃ udayabbayaṃ passati, idam assa *khaṇato udayabbayadassanaṃ*; uppattikkhaṇe yeva hi nibbattilakkhaṇaṃ, bhaṅgakkhaṇe ca vipariṇāmalakkhaṇaṃ. Icc' ass' evaṃ *paccayato c' eva khaṇato* ca dvedhā udayabbayaṃ passato *paccayato udayadassanena samudayasaccaṃ pākāṭaṃ* hoti, janakāvabodhato,

¹ Cf. pp. 495 f., etc. ; 528, etc.

khaṇato udayabbayadassanena dukkhasaccam pākaṭam hoti, jātidukkhāvabodhato, *paccayato* vayadassanena nirodhasaccam pākaṭam hoti, paccayānuppādanena¹ paccayavatam anuppādāvabodhato, *khaṇato* vayadassanena dukkhasaccam eva pākaṭam hoti maraṇadukkhāvabodhato. Yaṇ c' assa udayabbayadassanam, maggo c' āyam lokiko ti maggasaccam pākaṭam hoti, tatra² sammohavighātato. *Paccayato* c' assa udayadassanena anulomapaṭiccasamuppādo pākaṭo hoti: *imasmiṃ sati idaṃ hoti* ti³ avabodhato. *Paccayato* vayadassanena paṭilomapaṭiccasamuppādo pākaṭo hoti: *imassa nirodhā idaṃ nirujjhatī* ti³ avabodhato. *Khaṇato* pana udayabbayadassanena paṭiccasamuppannā dhammā pākaṭā honti; sankhatalakkhaṇāvabodhato—udayabbayavanto hi sankhatā—te ca paṭiccasamuppannā ti. *Paccayato* c' assa udayadassanena ekattanayo pākaṭo hoti; hetuphalasambandhena santānassa anupacchedāvabodhato. Atha suṭṭhutam uchedadiṭṭhim pajahati. *Khaṇato* udayadassanena nānattanayo pākaṭo hoti, navanavānam uppādāvabodhato. Atha suṭṭhutam sassatadiṭṭhim pajahati. *Paccayato* c' assa udayabbayadassanena avyāpāranayo pākaṭo hoti, dhammānam avasavattibhāvāvabodhato. Atha suṭṭhutam attadiṭṭhim pajahati. *Paccayato* pana udayadassanena evam dhammatānayo pākaṭo hoti, paccayānurūpena phalassa uppādāvabodhato. Atha suṭṭhutam akiriyadiṭṭhim pajahati. *Paccayato* c' assa udayadassanena anattalakkhaṇam pākaṭam hoti, dhammānam nirīhakattapaccayapaṭibandhavuttitāvabodhato. *Khaṇato* udayabbayadassanena aniccalakkhaṇam pākaṭam hoti, hutvā abhāvāvabodhato pubbantāparantavivēkāvabodhato ca. Dukkhalakkhaṇam pi pākaṭam hoti, udayabbayehi patipīlanāvabodhato. Sabhāvalakkhaṇam pi pākaṭam hoti, udayabbayaparicchinnavabodhato. Sabhāvalakkhaṇe sankhatalakkhaṇassa tāvakālikattam pi pākaṭam hoti, udayakkhaṇe vayassa, vayakkhaṇe ca udayassa abhāvāvabodhato ti. Tass' evam pākaṭibhūtasaccasamuppādanayalakkhaṇabhedassa: evam kira nām' ime dhammā anuppannapubbā uppajjanti, uppannā nirujjhanti ti niccanavā

¹ Sh °pādena. ² Sh tattha. ³ M. ii, 32; S. ii, 28, etc.

va hutvā sankhārā utṭhahanti.¹ Na kevalañ ca niccanavā, suriyuggamane ussāvabindu² viya, udakabubbulo³ viya, udae daṇḍarāji viya,⁴ āragge sāsapo viya,⁵ vijjuppādo viya ca parittatṭhāyino. Māyā⁶-marici⁷-supinanta-alātacakka-gandhabbanagara-phena⁸-kadali⁹-ādayo viya assārā nissārā cā ti pi upatṭhahanti. Ettāvatā 'nena vayadhammam eva upajjati, uppannañ ca vayaṃ upeti ti iminā ākārena samapaññāya lakkhaṇāni paṭivijjhivā tṭhitam udayabbayānupassanaṃ nāma¹⁰ taruṇavipassanā ñāṇaṃ adhigataṃ hoti, yassa adhi-gamā āraddhavipassako ti sankhaṃ gacchati.

[Vipassanūpakkeṣā]

Ath' assa imāya taruṇavipassanāya āraddhavipassakassa dasa vipassanūpakkeṣā upajjanti. Vipassanūpakkeṣā hi paṭivedhappattassa ariyasāvakassa c' eva vipaṭipannakassa ca nikkhattakammaṭṭhānassa kusītapuggalassa n' upajjanti; sammāpaṭipannakassa pana yuttapayuttassa āraddhavipassakassa kulaputtassa upajjanti yeva. Katame pana te dasa upakkeṣā ti ?

Obhāso, ñāṇaṃ, pīti, passaddhi, sukhaṃ, adhimokkho, paggaho, upatṭhānaṃ, upekkhā, nikanti ti. Vuttaṃ h' etam:—*kathaṃ dhammuddhaccaviggahitamānasaṃ hoti ? Aniccato manasikaroto : obhāso upajjati ; obhāso dhammā ti obhāsaṃ āvajjati, tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso aniccato upatṭhānaṃ yathābhūtaṃ nappajānāti ; dukkhato . . . anattato upatṭhānaṃ yathābhūtaṃ nappajānāti. Tathā aniccato manasikaroto : ñāṇaṃ upajjati, . . . pīti . . . passaddhi . . . sukhaṃ . . . adhimokkho . . . paggaho . . . upatṭhānaṃ . . . upekkhā . . . nikanti upajjati ; nikanti dhammo ti nikanti āvajjati. Tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso aniccato upatṭhānaṃ yathā-*

¹ S^b upatṭhahanti. ² A. iv, 137; Jāt. iv, 122.

³ B^{hm} °pupphulo. S. iii, 141; A. iv, 137; Dh. ver. 170.

⁴ A. iv, 137. ⁵ Sn. ver. 625; Dh. ver. 407.

⁶ S. iii, 141 f. ⁷ Sn. ver. 807.

⁸ Dh. ver. 46. ⁹ S. i, 154; ii, 241; A. ii, 73.

¹⁰ B^m inserts paṭhamam.

bhūtaṃ nappajānāti; . . . dukkhato . . . anattato upatthānaṃ yathābhūtaṃ nappajānāti ti.¹

Tattha *obhāso* ti vipassanobhāso. Tasmim uppanne yogāvacaro: na vata me ito pubbe evarūpo obhāso uppannapubbo! Addhā maggappatto 'smi! Phalapatto 'smi ti amaggam eva maggo ti aphalam eva ca phalan ti gaṇhāti. Tassa amaggam maggo ti aphalam phalan ti gaṇhato vipassanāvīthi ukkantā nāma hoti. So attano mūlakammaṭṭhānaṃ vissajjetvā obhāsam eva assādentō nisidati. So kho pan' āyaṃ obhāso kassaci bhikkhuno pallankaṭṭhānamattam eva obhāsento uppajjati, kassaci anto gabbhaṃ, kassaci bahi gabbhaṃ pi, kassaci sakalavihāraṃ, gāvutaṃ, addhayajanaṃ, yojanaṃ, dviyojanaṃ, tiyojanaṃ . . . pe . . . kassaci pathavītalato yāva Akaniṭṭhabrahmalokā ekālokaṃ kurumāno; Bhagavato pana dasa sahasasilokadhātum obhāsento udapādi. Evam eva attatāya c' assa idaṃ vatthu:—Cittalapabbate kira dvikuḍḍagehassa² anto dve therā nisidiṃsu. Taṃ divasañ ca Kālapakkhuposatho hoti, meghapaṭalacchannā disā, ratti-bhāge caturangasamannāgataṃ tamaṃ pavattati. Ath' eko therō āha:—bhante, mayhaṃ idāni cetiyangaṇamhi sihāsane pañcavaṇṇāni kusumāni paññāyanti ti. Taṃ itaro āha: anacchariyaṃ, āvuso, kathesi. Mayhaṃ pan' etarahi mahāsamuddamhi yojanaṭṭhāne macchakacchapā paññāyanti ti. Ayaṃ pana vipassanūpakkilesō yebhuyyena samathavipassanālābhino uppajjati. So samāpattivikkhambhitānaṃ kilesānaṃ asamudācārato arahā: ahan ti cittaṃ uppādeti, Uccavālikavāsī³ Mahānāgatthero viya Hankanakavāsī Mahādatatthero viya Cittalapabbate Nikapennakapadadhānagharavāsī⁴ Cūlasumanatthero viya ca.

Tatridaṃ ekavatthu paridīpanaṃ:—Tālanakaravāsī⁵ Dhammadinnatthero kira nāma eko pabhinnapaṭisambhido mahākhināsavo mahato bhikkhusanghassa ovādadāyako ahoṣi. So ekadivasam attano divāṭṭhāne nisiditvā: kiṃ nu kho amhākaṃ ācariyassa Uccavālikavāsī³ Mahānāgattherassa

¹ *Pts.* ii, 100 f. ² B^{hm} °kuṭṭa°. ³ B^{hm} Uccavālikavāsī.

⁴ B^{hm} Ninkāravaṇṇakapadadhāna°; S^b Nikapennakapadh°.

⁵ B^{hm} Vāla°.

samaṇabhāvakiccaṃ matthakapattaṃ, no ti? āvajjanto, puthujjanabhāvam ev' assa disvā: mayi agacchante puthujjanakālakiriyam eva karissatī ti ca ñatvā iddhiyā vehāsaṃ uppatitvā divātthāne nisinnassa therassa samīpe orohitvā vanditvā vattaṃ dassetvā ekamantaṃ nisīdi. Kiṃ, āvuso Dhammadinna, akāle āgato sī ti ca vutte: pañhaṃ, bhante, pucchitum āgato 'smī ti āha. Tato: pucch', āvuso, jānamānā kathayissāmā ti vutte pañhā sahaṃsaṃ pucchi. Thero pucchitapucchitaṃ asajjamāno va kathesi. Tato: atitikkhaṃ vo, bhante, ñāṇaṃ! Kadā tumhe pi ayaṃ dhammo adhigato ti? vutte: ito saṭṭhivassakāle, āvuso ti āha. Samādhim, bhante, vaḷañjethā ti: nayidaṃ, āvuso, bhāriyan ti: tena hi, bhante, ekaṃ hatthim māpethā ti. Thero sabbasetam hatthim māpesi. Idāni, bhante, yathā ayaṃ hatthi añcitakaṇṇo pasāritananguttho soṇḍaṃ mukhe pakkhipitvā bheravaṃ koṇḍānaṃ karonto tumhākaṃ abhimukho āgacchati, tathā nam karoṭhā ti. Thero tathā katvā vegena āgacchato hatthissa bheravaṃ ākāraṃ disvā utthāya palāyitum āraddho. Tam enaṃ khīṇāsavatthero hatthaṃ pasāretvā cīvarakaṇṇe gahe-tvā: bhante, khīṇāsavassa sārappaṃ nāma hoti ti āha. So tanhi kāle attano puthujjanabhāvaṃ ñatvā: avassayo me, āvuso Dhammadinna, hoti ti vatvā pādamūle ukkuṭikaṃ nisīdi. Bhante, tumhākaṃ avassayo bhavissām' icc' ev' āhaṃ āgato, mā cintayitthā ti kammatthānaṃ kathesi. Thero kammatthānaṃ gahetvā cankaṃ āruya tatiye padavāre aggaphalaṃ arahattaṃ pāpuṇi. Thero kira dosa-carito ahoṣi. Evarūpā bhikkhū obhāse kampanti.

Āñāṇaṃ ti vipassanāñāṇaṃ. Tassa kira rūpārūpadhamme tulayantassa tīrayantassa¹ vissatthā Indavajiram iva avihatavegaṃ tikkhīnaṃ sūraṃ ativisaḍaṃ ñāṇaṃ uppajjati.

Pīti ti vipassanāpīti. Tassa kira tasmim samaye khud-dakā pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pīti ti ayaṃ pañcavidhā pīti sakalasarīraṃ pūrayamānā uppajjati.²

Passaddhī ti vipassanāpassaddhi. Tassa kira tasmim samaye rattitthāne vā divātthāne vā nisinnassa kāyacittānaṃ

¹ Bhm tīrentassa.

² Above, p. 143 f.; Asl. p. 115 f.

neva daratho, na gāraṇaṃ, na kakkhaḷatā, na akammaññatā, na gelaṇṇaṃ, na vankatā hoti; atha kho pan' assa kāyacittāni passaddhāni, lahūni, mudūni, kammaññāni, suvisadāni, uju-kāni yeva honti. So imehi passaddhādīhi anuggahitakāya-citto tasmim samaye amānusiṃ nāma ratim anubhavati, taṃ sandhāya vuttaṃ:—

Suññāgāraṃ pavitṭhassa santacittassa bhikkhuno,
amānusi ratī hoti sammā dhammaṃ vipassato,

Yato yato sammasati khandhānaṃ udayabbayaṃ,
labhati pīti-pamojjaṃ amatan taṃ vijānatan ti.¹

Evam assa imaṃ amānusiṃ ratim sādhayamānā lahutādisampayuttā passaddhi uppajjati.

Sukhaṃ ti vipassanāsukhaṃ. Tassa kira tasmim samaye sakalasarīraṃ abhisandayamānaṃ² atipaṇūtaṃ sukhaṃ uppajjati.

Adhimokkha ti saddhā, vipassanāsampayuttā yeva hi 'ssa cittacetasikānaṃ atisaṃyapāsādhātā balavatī saddhā uppajjati.

Paggaho ti viriyaṃ, vipassanāsampayuttā yeva hi 'ssa asithilaṃ anaccāradham supaggahitaṃ viriyaṃ uppajjati.

Upatthānaṃ ti sati, vipassanāsampayuttā yeva hi 'ssa supatṭhitā supatitṭhitā nikhātā acalā pabbatarājasadisā sati uppajjati. So yaṃ yaṃ ñāṇaṃ āvajjati samannāharati manasikaroti paccavekkhati, taṃ taṃ tṭhānaṃ assa okkanditvā pakkhanditvā dibbacakkhuno paraloko viya satiyā upatṭhāti.

Upekkhā ti vipassanūpekkhā c' eva āvajjanūpekkhā ca. Tasmiṃ hi 'ssa samaye sabbasankhāresu majjhatabhūtā vipassanūpekkhā pi balavatī uppajjati. Manodvāre āvajjanūpekkhā pi; sā hi 'ssa taṃ taṃ tṭhānaṃ āvajjantassa vi-satṭha Indavajiraṃ iva pattapuṭe pakkhattatattanārāco³ viya sūrā tikhīṇā hutvā vahati.

Nikanti ti vipassanānikanti. Evaṃ okāsādi-paṭimaṇḍitāya hi 'ssa vipassanāya ālayaṃ kurumānā sukhumā santākārā nikanti uppajjati. Yā nikanti kilesa ti pariggahetum pi

¹ *Dhp.* ver. 373, 374.

² Cf. *D* i, 73 f.

³ Bhūm pakkhandatattanārāccadhiya.

na sakkā hoti. Yathā ca okāse, evaṃ etesu pi aññatarasmim uppanne yogāvacaro: na vata me ito pubbe evarūpaṃ ñāpaṃ uppannapubbam . . . evarūpā pīti . . . passaddhi, sukhaṃ, adhimokkho, paggaḥo, upaṭṭhānaṃ, upekkhā, nikanti uppannapubbā! Addhā maggappatto 'smi! phalappatto 'smīti amaggam eva maggo ti, aphalam eva ca phalan ti gaṇhāti. Tassa amaggam maggo ti, aphalam phalan ti gaṇhato vipassanāvīthi ukkantā nāma hoti. So attano mūlakammaṭṭhānaṃ vissajjetvā nikantim eva assādentō nisīdati ti.

Ettha ca obhāsādayo upakkilesavatthutāya upakkilesā ti vuttā, na akusalattā. Nikanti pana upakkilesō c' eva upakkilesavatthu ca. Vatthuvasen' eva c' ete dasa; gāhavasena pana samatimsa honti. Kathaṃ? Mama obhāso uppanno! ti gaṇhato hi diṭṭhigāho hoti. Manāpo vata obhāso uppanno! ti gaṇhato mānagāho, obhāsaṃ assādayato taṇhāgāho, iti obhāse diṭṭhimānataṇhāvasena tayo gāhā. Tathā sesesu pi ti evaṃ gāhavasena samatimsa upakkilesā honti. Tesam vasena akusalo avyatto yogāvacaro obhāsādisu kampati vikkhipati, obhāsādisu ekekaṃ: *etaṃ mama, eso 'ham asmi, eso me attā* ti samanupassati. Ten' āhu Porāṇā:—

Obhāse ceva ñāṇe ca pītiyā ca vikampati,
passaddhiyā sukhe ceva yehi cittaṃ pavedhati.

Adhimokkhe ca paggāhe upaṭṭhāne ca kampati
upekkhāvajjanāya ca upekkhāya nikantiyā ti.

Kusalo pana paṇḍito vyatto buddhisampanno yogāvacaro obhāsādisu uppannesu: ayaṃ kho me obhāso uppanno! So kho pan' āyaṃ anicco sankhato paṭiccasamuppanno, khayadhammo vayadhammo virāgadhammo nirodhadhammo ti iti vā taṃ paññāya paricchindati upaparikkhati, atha vā pan' assa evaṃ hoti: sace obhāso attā bhavēyya, attā ti gahetuṃ vaṭṭēyya. Anattā ca pan' āyaṃ attā ti gahito, tasmā so avasavattanaṭṭhena anattā, hutvā abhāvaṭṭhena anicco, uppādavayapaṭipīlanaṭṭhena dukkho ti sabbam arūpasattake vuttanayena¹ vitthāretabbaṃ. Yathā ca obhāse, evaṃ sesesu pi. So evaṃ upaparikkhitvā obhāsaṃ: *n' etaṃ mama, n' eso 'ham asmi, na me so attā* ti samanupassati . . .

¹ Above, p. 628, from l. 10.

ñāṇaṃ . . . pe . . . nikantiṃ: *n' etaṃ mama, n' eso 'haṃ asmi, na me so attā* ti samanupassati. Evaṃ samanupassanto obhāsādisu na kampati na vedhati. Ten' āhu Porāṇā:—

Imāni dasa ṭhānāni paññā yassa paricītā,

Dhammuddhaccakusalo hoti na ca vikkhepaṃ gacchatī ti.

So evaṃ vikkhepaṃ agacchanto taṃ samatiṃsavidhaṃ upakkilesajaṭaṃ vijatetvā: obhāsādayo dhammā na maggo, upakkilesavimuttaṃ pana vīthipaṭipannaṃ vipassanāñāṇaṃ maggo ti maggañ ca amaggañ ca vavatthapeti. Tass' evaṃ ayaṃ maggo, ayaṃ na maggo ti maggañ ca amaggañ ca ñatvā ṭhitaṃ ñāṇaṃ Maggāmaggañāṇadassanavisuddhī ti veditabbam.

[*Tiṇṇaṃ saccānaṃ vavatthānaṃ*]

Ettāvatā ca pana tena tiṇṇaṃ saccānaṃ vavatthānaṃ katam hoti. Kathaṃ? Diṭṭhivisuddhiyaṃ tāva nāma-rūpassa vavatthāpanena, *DUKKHASACCASSA* vavatthānaṃ katam; Kankhāvitaraṇavisuddhiyaṃ paccayapariggahaṇena *SAMUDAYASACCASSA* vavatthānaṃ, imissa Maggāmaggañāṇadassanavisuddhiyaṃ sammāmaggassa avadhāraṇena *MAGGA-SACCASSA* vavatthānaṃ katan ti. Evaṃ lokiyeṇ' eva tāva ñāṇena tiṇṇaṃ saccānaṃ vavatthānaṃ katam hoti.

Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge paññā-bhāvanādhikāre Maggāmaggañāṇadassanavisuddhiniddeso nāma vīsatiṃ paricchedo.

EKAVĪSATIMO PARICCHEDO

Aṭṭhannaṃ pana ñāṇānaṃ vasena sikhāppattā vipassanā
 navamañ ca saccānulomikañāṇan ti ayam paṭipadāñāṇadas-
 sanavisuddhi nāma. Aṭṭhannaṃ ti c' ettha upakkilesavimut-
 tam vithipatipannaṃ vipassanāsankhātam

- (1) udayabbayānupassanāññāṇaṃ,
(2) bhaṅgānupassanāññāṇaṃ,
(3) bhayaṭupaṭṭhānaññāṇaṃ,
(4) ādinavānupassanāññāṇaṃ,
(5) nibbidānupassanāññāṇaṃ,
(6) muccitukamyatāññāṇaṃ,
(7) paṭisaṅkhānupassanāññāṇaṃ
(8) saṅkhārupekkhāññāṇaṃ ti

imāni atṭha ñāṇāni veditabbāni. Nāvamaṃ saccānulomi-
kañāpan ti anulomass' etaṃ adhivacanaṃ; tasmā taṃ
sampādetukāmena upakkilesavimuttaṃ udayabbayañāṇaṃ
ādim katvā etesu ñānesu yogo karaṇīyo.

[(1) *Udayabbayānupassanāññānam*]

Puna udayabbayañāṇe yogo kim atthiyo ti ce? Lakkhaṇasallakkhaṇattho; udayabbayañāṇaṃ hi heṭṭhā dasahi upakkilesehi¹ upakkiliṭṭhaṃ hutvā yāthāvasarasato tilakkhaṇaṃ sallakkhaṇetum nāsakkhi,² upakkilesavimuttaṃ pana sakkoti; tasmā lakkhaṇasallakkhaṇattham ettha puna yogo karaṇiyo.

¹ *Above*, p. 633 f.

² Sh na sakkoti.

Lakkhaṇāni pana kissa amanasikārā, kena paṭicchannattā na upaṭṭhahanti? Aniccalakkhaṇaṃ tāva udayabbayānaṃ amanasikārā, santatiyā paṭicchannattā na upaṭṭhāti. Iḷukhalakkhaṇaṃ abhinhasampatipīlanassa¹ amanasikārā, iriyāpathehi paṭicchannattā na upaṭṭhāti. Anattalakkhaṇaṃ nānādhātuvinibbhogassa amanasikārā, ghanena paṭicchannattā na upaṭṭhāti. Udayabbayaṃ pana pariggahetvā santatiyā vikopitāya aniccalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Abhinhasampatipīlanaṃ¹ manasikatvā iriyāpathe ugghāṭite dukkhalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāvasarasato upaṭṭhāti.

Ettha ca: aniccaṃ aniccalakkhaṇaṃ, dukkhaṃ dukkhalakkhaṇaṃ, anattā anattalakkhaṇaṃ ti ayaṃ vibhāgo veditaḃbo.

Tattha aniccaṃ ti khandhapaṇcakaṃ. Kasmā? Uppādayaṇṇathattabhāva, hutvā abhāvato vā. Uppādayaṇṇathattaṃ aniccalakkhaṇaṃ, hutvā abhāvasankhāto vā ākāravikāro.

Yad aniccaṃ taṃ dukkhaṃ ti² vacanato pana tad-eva khandhapaṇcakaṃ dukkhaṃ. Kasmā? Abhinhapatipīlanā.³ Abhinhapatipīlanākāro dukkhalakkhaṇaṃ.

Yaṃ dukkhaṃ tad anattā ti⁴ pana vacanato tad-eva khandhapaṇcakaṃ anattā. Kasmā? Avasavattanato. Avasavattanākāro anattalakkhaṇaṃ.

Tayidaṃ sabbam pi ayaṃ yogāvacaro upakkilesavinimuttena vīthipaṭipannaṃ vipassanā sankhātena udayabbayānupassanāñāṇena yāthāvasarasato sallakkheti.

[(2) *Bhaṅgānupassanañāṇaṃ*]

Tass' evaṃ sallakkhetvā punappunaṃ aniccaṃ dukkhaṃ anattā ti rūpārūpadhamme tulayato tīrayato taṃ ñāṇaṃ tikkhaṃ hutvā vahaṭi, sankhārā lahuṃ upaṭṭhahanti. Nāṇe tikkhe vahaṇte sankhāresu lahuṃ upaṭṭhahantesu, uppādaṃ vā ṭhitim vā pavattaṃ vā nimittaṃ vā na sampāpunāti; khayavayabhedanirodhe yeva sati santiṭṭhati. Tass'

¹ B^{um} °sampaṭi°.

³ B^{hm} °paṭi°.

² S. iv, 1, etc.

⁴ S., *ibid.*, etc.

evaṃ uppajjitvā: evaṃ nāma sankhāragataṃ nirujjhati ti passato ekasmiṃ t̥hāne bhaṅgānupassanaṃ nāma vipassanāññāṇaṃ uppajjati. Yaṃ sandhāya vuttaṃ: *kathaṃ ārammaṇapaṭisankhā bhaṅgānupassane paññā vipassane ñāṇaṃ? Rūpārammaṇatā cittaṃ uppajjitvā bhijjati; taṃ ārammaṇapaṭisankhā tassa cittaṃ bhaṅgaṃ anupassati. Anupassati ti kathaṃ anupassati? Aniccato anupassati, no niccato. Dukkato anupassati, no sukhato. Anattato anupassati, no anattato. Nibbindati, no nandati. Virajjati no rajjati. Nirodheti, no samudeti. Paṭinissajjati, no ādiyati. Aniccato anupassanto niccasaññāṇaṃ pajahati. Dukkato anupassanto sukhasaññāṇaṃ . . . anattato anupassanto attasaññāṇaṃ . . . nibbindanto nandiṃ . . . virajjanto rāgaṃ . . . nirodhento samudayaṃ . . . paṭinissajjanto ādānaṃ pajahati. Vedanārammaṇatā, . . . saññārammaṇatā . . . sankhārārammaṇatā, viññānārammaṇatā, cakkhārammaṇatā . . . pe . . . jarāmaraṇārammaṇatā cittaṃ uppajjitvā bhijjati . . . pe . . . paṭinissajjanto ādānaṃ pajahati.*

*Vatthusankamaṇā ceva paññāya ca vivattaṇā,
āvaṇṇā baluṇ ceva paṭisankhā vipassanā.*

*Ārammaṇ'¹-anvayena ubho ekavavatthanaṃ
nīrodhe adhimuttatā vayatikkhaṇavipassanā.*

*Ārammaṇaṇ ca paṭisankhā bhaṅgaṇ ca anupassati,
suññato ca upatthānaṃ adhipaññāvipassanā.*

*Kusalo tīsu anupassanāsu catasso ca vipassanāsu,
tayo upatthāne kusalatā nānāditthīsu na kampaṭi ti.*

*Taṃ ñātatt̥hena ñāṇaṃ, pajānatt̥hena paññā, tena vuccati
ārammaṇapaṭisankhā bhaṅgānupassane paññā vipassane ñāṇaṇ ti.²*

Tattha ārammaṇapaṭisankhā ti yaṃ kiñci ārammaṇaṃ paṭisankhāya jānitvā, khayato veyato disvā ti attho.

Bhaṅgānupassane paññā ti tassa ārammaṇaṃ khayato veyato paṭisankhāya uppannassa ñāṇassa bhaṅgaṃ anupassane yā paññā, idaṃ vipassane ñāṇaṇ ti vuttaṃ.

¹ P.T.S. ed. ārammaṇā; vv. ll. °ṇaṃ. B^{hm} ārammaṇa anva°.

² Pts. i, 57 f.

Taṃ *kathaṃ* hotī ti ayaṃ tāva kathetukamyatā pucchāya attho. Tato *yathā* taṃ hoti, taṃ dassetuṃ *rūpārammanatā* ti ādi vuttam.

Tattha *rūpārammanatā cittaṃ uppañjivā bhijjati* ti rūpārammaṇaṃ cittaṃ upañjivā bhijjati. Atha vā rūpārammaṇabhāve cittaṃ uppañjivā bhijjati ti attho.

Taṃ ārammaṇaṃ paṭisankhā ti taṃ rūpārammaṇaṃ paṭisankhāya jānitvā khayato vayato disvā ti attho.

Tassa cittaṃ bhaṅgaṃ anupassati ti yena cittaṇa taṃ rūpārammaṇaṃ khayato vayato diṭṭhaṃ, tassa cittaṇa aparena cittaṇa bhaṅgaṃ anupassati ti attho. Ten' āhu Porāṇā:—*ñātaṇ ca ñāṇaṇ ca ubho pi vipassati* ti.

Ettha ca *anupassati* ti anu-anupassati; anekehi ākārehi punappunaṃ passati ti attho. Ten' āha:—*anupassati ti kathaṃ anupassati? Aniccato anupassati* ti ādi. Tattha yasmā bhango nāma aniccatāya paramā koṭi, tasmā so bhaṅgānupassako yogāvacaro sabbam sankhāragataṃ *aniccato anupassati, no niccato*.

Tato aniccassa dukkhattā dukkhassa anattattā tad eva *dukkhato anupassati, no sukhato, anattato anupassati, no attato*.

Yasmā pana yaṃ aniccaṃ dukkham anattā, na taṃ abhinanditabbam. Yaṇ ca anabhinanditabbam, na tattha rajjitabbam; tasmā etasmiṃ bhaṅgānupassanānusārena aniccaṃ dukkham anattā ti diṭṭhe sankhāragate *nibbindati, no nandati, virajjati no rajjati*.

So evaṃ arajjanto lokiken' eva tāva ñāṇena rāgaṃ *nirodheti, no samudeti*; samudayaṃ na karoti ti attho. Atha vā so evaṃ viratto yathā diṭṭhaṃ sankhāragataṃ, tathā adiṭṭhaṃ pi anvaye ñāṇavasena¹ *nirodheti, no samudeti, nirodhato va manasikaroti*. Nirodham eva² *passati, no samudayan* ti attho.

So evaṃ paṭipanno *paṭinissajjati*,³ *no ādiyati*: kim vuttem hoti? Ayaṃ pi aniccādi anupassanā tad-angavasena sad-dhiṃ khandhābhisankhārehi kilesānaṃ pariccajanato sankhatadosadassanena ca tabbiparīte Nibbāne ca tanninnatāya

¹ B^{hm} anvayañāṇa°.

² B^{hm} ev' assa.

³ S^h °sajati

pakkhandhanato pariccāgapāṭinissaggo ceva pakkhandhana-
pāṭinissaggo cā ti vuccati. Tasmā tāya samannāgato bhik-
khu yathāvuttena nayena kilese va pariccajati, Nibbāne ca
pakkhandhati, nā pi nibbattanavasena kilese ādiyati, na
adosadassitāvasena sankhatārammaṇaṃ; tena vuccati *paṭi-*
nissajjati no ādiyati ti.

Idāni 'ssa tehi ñāṇehi yesaṃ dhammānaṃ pahānaṃ hoti,
tam dassetuṃ *aniccato anupassanto niccasaññāṇaṃ pajahatī* ti
ādi vuttaṃ.

Tattha *nandin* ti sappītikaṃ taṇhaṃ.

Sesaṃ vuttanayam eva.

Gāthāsu pana: *vatthusankamanā* ti rūpassa bhaṅgaṃ disvā,
puna yena cittena bhango diṭṭho, tassā pi bhaṅgadassana-
vasena purimavatthuto aññavatthu sankamanā.

Paññāya ca vivattaṇā ti udayaṃ pahāya vaye santiṭṭhanā.

Āvajjanā balañ cevā ti rūpassa bhaṅgaṃ disvā puna bhaṅ-
gārammaṇassa cittassa bhaṅgadassanattaṃ anantaram eva
āvajjanasamatthata.

Paṭisankhāvipassanā ti esā ārammaṇapaṭisankhā bhaṅgā-
nupassanā nāma.

Arammaṇ' anvayena ubho ekavavatthanā ti paccakkhato
diṭṭhassa ārammaṇassa anvayena anugamanena yathā idaṃ.
Tathā atīte pi sankhāragataṃ bhijjittha, anāgate pi bhijjissatī
ti evaṃ ubhinnaṃ ekasabhāven' eva vavatthāpanan ti attho.
Vuttaṃ pi c' etaṃ Porāṇehi:—

Samvijjamānaṃhi visuddhadassano tad anvayaṃ neti
atītanāgate.

sabbe pi sankhāragatā palokino, ussāvaṇḍu suriye va
uggate ti.

Nirodhe adhimuttatā ti evaṃ ubhinnaṃ bhaṅgavasena eka-
vavatthānaṃ katvā tasmim yeva bhaṅgasankhāte nirodhe
adhimuttatā taggarutā tanninnatā tapponatā tappabbhāratā
ti attho.

Vayalakkhaṇavipassanā ti esā vayalakkhaṇavipassanā nā-
mā ti vuttaṃ hoti.

Arammaṇaṃ ca paṭisankhā ti purimañ ca rūpādi-āramma-
ṇaṃ jānitvā, *bhaṅgañ ca anupassati* ti tass' ārammaṇassa bhaṅ-
gaṃ disvā tad-ārammaṇassa cittassa bhaṅgaṃ anupassati.

Suññato ca upatthānan ti tass' evaṃ bhaṅgaṃ anupassato sankhārā va bhijjanti; tesam bhedo maraṇaṃ; na añño koci atthi ti suññato upatthānaṃ ijjhati. Ten' āhu Porāṇā:—

Khandhā nirujjhanti na c' atthi añño;
khandhānaṃ bhedo maraṇanti vuccati,
tesam khayam passati appamatto,
maṇim va vijjhaṃ vajirena yoniso ti.

Adhipañña vipassanā ti yā ca ārammaṇapaṭisankhāyā ca bhaṅgānupassanāyaṇ ca suññatc upatthānaṃ, ayaṃ adhipañña vipassanā nāmā ti vuttaṃ hoti.

Kusalo tisu anupassanāsū ti aniccānupassanādisu tisu cheko bhikkhu.

Catasso ca vipassanāsū ti nibbidādisu ca catusu vipassanāsū.

Tayo upatthāne kusalatā ti khayato vayato bhayato suññato ti imasmiṇ ca tividhe upatthāne kusalatāya.

Nānāditthīsu na kampaṭi ti sassataditthi ādisu nānappākārāsu ditthīsu na vedhati.

So evaṃ avedhamāno: aniruddham eva nirujjhati abhinnaṃ eva bhijjati ti pavattamanasikāro, dubbalabhājanassa viya bhijjamānassa, sukhumarajass' eva vippakiriyamānassa tilānaṃ viya bhajjiyamānānaṃ, sabbasankhārānaṃ uppādaṭṭhiti pavattanimittam vissajjitvā bhedaṃ eva passati. So yathā nāma cakkhumā puriso, pokkharanīre vā naditīre vā ṭhito, thullaphusitake deve vassante udakapiṭṭhe mahantamahan-tāni udakabubbulakāni uppajjitvā uppajjitvā sīghaṃ sīghaṃ bhijjamānāni passeyya, evaṃ eva sabbe sankhārā bhijjanti bhijjanti ti passati. Evarūpaṃ hi yogāvacaraṃ sandhāya vuttaṃ Bhagavatā:—

*Yathā bubbulakam passe yathā passe marīcikam,
evaṃ lokam avekkhantaṃ maccurājā na passaṭi* ti.¹

Tass' evaṃ sabbe sankhārā bhijjanti bhijjanti ti abhinnaṃ passato atth' ānisamsaparivāraṃ bhaṅgānupassanāñānaṃ balappattaṃ hoti. Tatr' ime atth' ānisamsā:—

bhavaditthippahānaṃ,	ussukkappahānaṃ,
jīvitānikanti-pariccāgo,	vigatabhayatā,
sadā yuttapayuttatā,	khanti-soraccapaṭilābho,
visuddhājīvitā,	arati-ratisahanatā ti.

Ten' āhu Porāṇā:—

Imāni aṭṭhaggaṇamuttamāni disvā tahiṃ sammāsati¹
punappunam,
ādittacelassirasūpamo muni² bhaṅgānupassī amatassa
pattiyā ti.

Bhaṅgānupassanāñāṇaṃ nitthitam.

[(3) *Bhayatupatthānañāṇaṃ*]

Tass' evaṃ sabbasankhārānaṃ khayavayabhedanirodhā-
rammaṇaṃ bhaṅgānupassanaṃ āsevantaṃ bhāventassa ba-
hulikarontassa sabbabhava-yoni-gati-ṭṭhiti-sattāvāsesu pabhe-
dakā sankhārā sukhena jīvitukāmassa bhīrukapurisassa siha-
vyaggha-dīpi-acchata-raccha-yakkha-rakkhasa-caṇḍaḥḍa-
caṇḍakukkura-pabbhinna-madacandahatthi-ghora-āsivisa-asani-
vicakka-susāna-raṇabhūmi-jalita-angārakāsu ādayo viya ma-
hābhayaṃ hutvā upaṭṭhahanti. Tassa: atītā sankhārā nirud-
dhā, paccuppannā nirujjhanti, anāgate nibbattanakasaṅ-
khārā pi evaṃ eva nirujjhissanti ti passato etasmiṃ tṭhāne bha-
yatupaṭṭhānañāṇaṃ nāma uppajjati.

Tatr' āyaṃ upamā:—ekissā kira itthiyā tayo puttā rāja-
parādhītā. Tesam rājā sīsacchedaṃ āṇāpesi. Sā puttehi
saddhiṃ āghātanaṃ agamāsi. Ath' assā jeṭṭhaputtassa
sīsaṃ chinditvā majjhimassa chinditum ārabhiṃsu. Sā
jeṭṭhassa sīsaṃ chinnaṃ majjhimassa ca chijjamānaṃ disvā
kaniṭṭhamhi ālayaṃ vissajji: ayam pi etesaṃ yeva sadiso
bhavissati ti. Tattha tassā itthiyā jeṭṭhaputtassa chinna-sī-
sadassanaṃ viya yogino atītasankhārānaṃ nirodhadassanaṃ;
majjhimassa chijjamāna-sīsadassanaṃ viya paccuppannānaṃ
nirodhadassanaṃ; ayam pi etesaṃ yeva sadiso bhavissati
ti kaniṭṭhaputtamhi ālayavissajjanaṃ viya anāgate pi nib-
battanakasaṅkhārā bhijjissanti ti anāgatānaṃ nirodhadassanaṃ.
Tass' evaṃ passato etasmiṃ tṭhāne uppajjati bha-
yatupaṭṭhānañāṇaṃ.

Aparā pi upamā:—ekā kira pūtipajā itthī dasa dārake

¹ Bhm sammāsate.

² S. v, 440; A. ii, 93, and in eight other passages.

vijāyi. Tesu nava matā, eko hatthagato marati, aparo kucchiyaṃ. Sā nava dārake mate dasamañ ca miyyamānaṃ disvā kucchigate ālayaṃ vissajji: ayam pi etesaṃ yeva sadiso bhavissatī ti. Tattha tassā itthiyā navannaṃ dārakānaṃ maraṇānussaraṇaṃ viya yogino atītasankhārānaṃ nirodhadassanaṃ; hatthagatassa miyyamānabhāvadassanaṃ viya yogino paccuppannānaṃ nirodhadassanaṃ; kucchigate ālayavissajjanaṃ viya anāgatānaṃ nirodhadassanaṃ. Tass' evaṃ passato etasmim khane uppajjati bhayatupaṭṭhānañānaṃ.

Bhayatupaṭṭhānañānaṃ pana bhāyati, na bhāyati ti? Na bhāyati. Taṃ hi: atītā sankhārā niruddhā, paccuppannāni nirujjhanti, anāgatā nirujjhissanti ti tīraṇamattam eva hoti; tasmā yathā nāma cakkhumā puriso nagaradvāre tisso angārakāsuyo olokayamāno sayam na bhāyati; kevalaṃ hi 'ssa: ye ye ettha nipatissanti, sabbe anappakaṃ dukkhaṃ anubhavissanti ti tīraṇamattam eva hoti. Yathā vā pana cakkhumā puriso: khadiraśūlaṃ ayosūlaṃ suvaṇṇasūlaṃ ti paṭipāṭiyā ṭhapitaṃ sūlattayaṃ olokayamāno sayam na bhāyati; kevalaṃ hi 'ssa: ye ye imesu sūlesu nipatissanti, sabbe anappakaṃ dukkhaṃ anubhavissanti ti tīraṇamattam eva hoti, evam eva bhayatupaṭṭhānañānaṃ sayam na bhāyati, kevalaṃ hi 'ssa: angārakāsuttayasadisese sūlattayasadisese ca tisu bhavesu atītā sankhārā niruddhā, paccuppannā nirujjhanti, anāgatā nirujjhissanti ti tīraṇamattam eva hoti. Yasmā pan' assa kevalaṃ sabbabhava-yoni-gati-ṭhiti-nivāsagatā sankhārā vyasanāpannā sappatibhayā hutvā bhayato upaṭṭhahanti, tasmā bhayatupaṭṭhānaṃ ti vucati.

Evam bhayato upaṭṭhāne pan' assa ayam Pāli:—*aniccato manasikaroto kiṃ bhayato upaṭṭhātī? Dukkhatō . . . anattato manasikaroto kiṃ bhayato upaṭṭhātī ti?*¹ *Aniccato manasikaroto nimittaṃ bhayato upaṭṭhātī. Dukkhatō manasikaroto pavattaṃ bhayato upaṭṭhātī. Anattato manasikaroto nimittaṃ ca pavattaṃ ca bhayato upaṭṭhātī ti.*²

Tattha *nimittaṃ* ti sankhāranimittaṃ. Atītānāgatapaccuppannānaṃ sankhārānaṃ ev' etaṃ adhivacanaṃ; aniccato

¹ P.T.S. ed. omits ti.

² Pts. ii, 63.

manasikaronto hi sankhārānaṃ maraṇaṃ eva passati; ten' assa nimittam bhayato upatṭhāti.

Pavattan ti rūpārūpabhavapavatti; dukkhato manasikaronto hi sukhassammatāya pavattiyā abhiñhapatipīlanabhāvaṃ eva passati, ten' assa pavattam bhayato upatṭhāti. Anattato manasikaronto pana ubhayam p' etaṃ suññagāmaṃ viya,¹ marīci-gandhabbanagarādini viya ca rittam tuccham suññam assāmikam aparīṇāyakaṃ passati; ten' assa nimittaṇ ca pavattaṇ ca ubhayam bhayato upatṭhāti ti.

Bhayatupatṭhānañāṇaṃ nitṭhitam.

[(4) *Ādinavānupassanāñāṇaṃ*]

Tassa taṃ bhayatupatṭhānañāṇaṃ āsevantassa bhāventassa bahulikarontassa sabbabhava-yoni-gati-ṭhiti-sattāvāsesu neva tānaṃ, na leṇaṃ, na gati, na paṭisaraṇaṃ paññāyati; sabbabhava-yoni-gati-ṭhiti-nivāsagatesu sankhāresu ekasankhāre pi patthanā vā parāmaso vā na hoti. Tayo bhavā vītaccikangārapuṇṇa-angārakāsuyo viya; cattāro mahābhūtā ghoravisāsivisā viya,¹ pañcakkhandhā ukkhittāsikavadhakā viya, cha ajjhattikāyatanāni suññagāmo viya, cha bāhirāyatanāni gāmaghātacorā viya, satta viññāṇatṭhitiyo nava ca sattāvāsā ekādasahi aggihi ādittā sampajjalitā sajotibhūtā viya ca, sabbe sankhārā gaṇḍabhūtā rogabhūtā sallabhūtā aghabhūtā ābādhabhūtā viya ca nirassādā nirasā mahā-ādinavarāsibhūtā hutvā upatṭhahanti. Kathaṃ? Sukhena jīvitukāmassa bhīrukāpurisassa ramaṇīyākārasaṇṭhitam pi savālakaṃ iva vanagahanaṃ, sasaddulā viya guhā, sagāharakkhasaṃ viya udakaṃ, samussitakhaggā viya paccatthikā, savisaṃ viya bhojanaṃ, sacoro viya maggo, ādittam iva angāraṃ, uyyutasenā viya raṇabhūmi. Yathā hi so puriso etāni savālakanagahanādiṇi āgamma bhīto samviggo, lomahaṭṭhajāto samantato ādinavaṃ eva passati, evam ev' āyaṃ yogāvacaro bhaṅgānupassanāvasena sabbasankhāresu bhayato upatṭhittesu samanto nirasam nirassādaṃ ādinavaṃ eva passati. Tass' evaṃ passato ādinavañāṇaṃ nāma uppannaṃ hoti, yaṃ sandhāya idaṃ vuttam:—*Kathaṃ bhayatupatṭhāne paññā ādinave ñāṇaṃ?*

Uppādo bhayan ti bhayatupatthāne paññā ādīnave ñāṇaṃ ; pavattaṃ bhayan ti . . . nimittaṃ bhayan ti . . . āyūhanā bhayan ti . . . paṭisandhi bhayan ti . . . gati bhayan ti . . . nibbatti bhayan ti . . . uppatti bhayan ti . . . jāti bhayan ti . . . jarā bhayan ti . . . vyādhi bhayan ti . . . maraṇaṃ bhayan ti . . . soko bhayan ti . . . paridevo bhayan ti . . . upāyāso bhayan ti bhayatupatthāne paññā ādīnave ñāṇaṃ.

Anuppādo khemaṇ ti santipade ñāṇaṃ ; appavattaṃ . . . pe . . . anupāyāso khemaṇ ti santipade ñāṇaṃ.

Uppādo¹ bhayaṃ, anuppādo khemaṇ ti santipade ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso bhayaṃ, anupāyāso khemaṇ ti santipade ñāṇaṃ.

Uppādo dukkhaṃ ti bhayatupatthāne paññā ādīnave ñāṇaṃ pavattaṃ . . . pe . . . upāyāso dukkhaṇ ti bhayatupatthāne paññā ādīnave ñāṇaṃ.

Anuppādo sukhaṇ ti santipade ñāṇaṃ ; appavattaṃ . . . pe . . . anupāyāso sukhaṇ ti santipade ñāṇaṃ.

Uppādo dukkhaṃ anuppādo sukhaṇ ti santipade ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso dukkhaṃ anupāyāso sukhaṇ ti santipade ñāṇaṃ.

Uppādo sāmisaṇ ti bhayatupatthāne paññā ādīnave ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso sāmisaṇ ti bhayatupatthāne paññā ādīnave ñāṇaṃ.

Anuppādo nirāmisaṇ ti santipade ñāṇaṃ ; appavattaṃ . . . pe . . . anupāyāso nirāmisaṇ ti santipade ñāṇaṃ.

Uppādo sāmisaṃ anuppādo nirāmisaṇ ti santipade ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso sāmisaṃ anupāyāso nirāmisaṇ ti santipade ñāṇaṃ.

Uppādo sankhārā ti bhayatupatthāne paññā ādīnave ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso sankhārā ti bhayatupatthāne paññā ādīnave ñāṇaṃ.

Anuppādo nibbānaṇ ti santipade ñāṇaṃ, appavattaṃ . . . pe . . . anupāyāso nibbānaṇ ti santipade ñāṇaṃ.

Uppādo sankhārā anuppādo nibbānaṇ ti santipade ñāṇaṃ ; pavattaṃ . . . pe . . . upāyāso sankhārā anupāyāso nibbānaṇ ti santipade ñāṇaṃ.

¹ S^h omits *Uppādo . . . to ñāṇaṃ (seven words).*

*Uppādañ ca pavattañ ca nimittaṃ dukkhaṃ ti passati,
āyūhaṇaṃ paṭisandhiṃ ñāṇaṃ ādinave idaṃ.*

*Anuppādaṃ appavattaṃ animittaṃ sukhaṃ ti ca,
anāyūhaṇaṃ appaṭisandhiṃ ñāṇaṃ santipade idaṃ.*

*Ādinave ñāṇaṃ pañca thānesu jāyati,
pañca thāne santipade dasa ñāṇe pajānāti,
dvinnāṃ ñāṇānaṃ kusalatā nānādiṭṭhīsu na kampatī ti.*

*Taṃ nūtatthēna ñāṇaṃ, pajānanatthēna paññā ; tena vuccati
bhayatuṭṭhāne paññā ādinave ñāṇaṃ ti.¹*

Tattha uppādo ti purimakammaṃ paccayā idha uppatti.

*Pavattaṃ ti tathā uppannaṃ pavattati. Nimittaṃ ti saḥ-
bam pi sankhāraṇimittaṃ.*

Āyūhaṇā ti āyatimaṃ paṭisandhihetubhūtaṃ kammaṃ.

Paṭisandhiṃ ti āyatimaṃ uppatti.

Gatī ti yāya gatiyā sā paṭisandhi hoti.

Nibbatti ti khandhānaṃ nibbattaṃ.

*Uppattiṃ ti samāpannaṃ vā uppannaṃ vā ti evaṃ vuttā
vipākappavatti.*

*Jātiṃ ti jarādīnaṃ paccayabhūtā bhavapaccayā jāti. Jarā-
maraṇādayo pākaṭā eva.*

*Ettha ca uppādādayo pañc' eva ādinavañāṇassa vatthu-
vasena vuttā. Sesā tesāṃ vevacanavasena. Nibbatti jātiṃ ti
idaṃ hi dvayaṃ uppādassa c' eva paṭisandhiyā ca vevacanāṃ.
Gatiṃ uppattiṃ ti idaṃ dvayaṃ pavattassa. Jarādayo nimit-
tassā ti. Ten' āha :—*

*Uppādañ ca pavattañ ca nimittaṃ dukkhaṃ ti passati,
āyūhaṇaṃ paṭisandhiṃ ñāṇaṃ ādinave idaṃ ti ca,
• ādinave ñāṇaṃ pañca thānesu jāyati ti ca.*

*Anuppādo khemaṃ ti santipade ñāṇaṃ ti ādi pana ādina-
vañāṇassa paṭipakkhañāṇadassanattamaṃ vuttaṃ. Bhayatu-
ṭṭhānena vā ādinavaṃ disvā ubbiggahadayānaṃ abhayaṃ
pi atthi khemaṃ nirādīnavaṃ ti assāsajananattamaṃ pi etaṃ
vuttaṃ. Yasmā vā paṇ' assa uppādādayo bhayato suppatiṭ-
ṭhitā honti, tassa tappaṭipakkhaninnaṃ cittaṃ hoti; tasmā*

bhayatupaṭṭhānavasena siddhassa ādinavañāṇassa ānisaṃsadassanattham p' etam vuttan ti veditabbam.

Ettha ca yaṃ bhayaṃ taṃ yasmā niyamato dukkhaṃ, yañ ca dukkhaṃ, taṃ vaṭṭāmisā-lokāmisā-kilesāmisehi avip-pamuttattā sāmisaṃ eva, yañ ca sāmisaṃ, taṃ sankhāra-mattam eva; tasmā *uppādo dukkhan ti bhayatupaṭṭhāne paññā ādinave ñāṇan* ti ādi vuttam. Evaṃ sante pi bhayākāreṇa dukkhākāreṇa sāmisa-kāreṇā ti evaṃ ākāranānattato pavatti-vasen' ettha nānattam veditabbam.

Dasa ñāṇe pajānāti ti ādinavañāṇam pajānanto uppādādivatthukāni pañca, anuppādādivatthukāni pañcā ti dasa ñāṇāni pajānāti paṭivijjhati sacchikaroti.

Dvinnaṃ ñāṇaṃ kusalatā ti ādinavañāṇassa ceva santi-padañāṇassa cā ti imesaṃ dvinnaṃ kusalatāya.

Ñāṇādītṭhīsu na kampaṭi ti paramadītṭhadhammanibbānādivasena pavattāsu dītṭhīsu na vedhati.

Sesam ettha uttānam evā ti.

Ādinavānupassanā ñāṇaṃ nitṭhitam.

[(5) *Nibbidānupassanāñāṇaṃ*]

So evaṃ sabbasankhāre ādinavato passanto sabbabhava-yoni-gati-viññāṇaṭṭhiti-sattāvāsagate sabhedake sankhāragate nibbindati ukkaṇṭhati n' ābhiramati. Seyyathāpi nāma cittakūṭapabbatapādābhirato suvaṇṇarājahaṃso asucimhi caṇḍālagāmadvāra-āvāṭe n' ābhiramati, sattasu mahāsa-resu yeva abhiramati, evam eva ayam pi yogī rājahaṃso supari-dītṭhādinave sabhedake sankhāragate n' ābhiramati, bhāva-nārāmatāya pana bhāvanāratiyā samannāgatattā sattasu anupassanāsu yeva ramati. Yathā ca suvaṇṇapañjare pak-khitto siho migarājā n' ābhiramati, tiyojanasahassavittṭhate pana Himavante yeva ramati, evam ayam yogī siho tividhe sugatibhave pi n' ābhiramati, tisu pana anupassanāsu yeva ramati. Yathā ca sabbaseto sattappatiṭṭho iddhimā vehā-sangamo chaddanto nāgarājā nagaramajjhe n' ābhiramati, Himavati Chaddantadahagahane¹ yeva abhiramati, evam

¹ Cf. *Jāt.* v, 37.

ayaṃ yogī varavāraṇo sabbasmim pi sankhāragate n' ābhira-mati, *anuppādo khemaṇ* ti ādinā nayena diṭṭhe santipade yeva abhira-mati, tanninna-tappaṇa-tappabbhāramānaso hoti ti.

Nibbidānupassanā ñānaṃ nitṭhitaṃ.

[(6) *Muñcitukamyatāñānaṃ*]

Taṃ pan' etaṃ purimena ñāṇadvayena atthato ekaṃ; ten' āhu Porāṇā:—bhayatupatṭhānaṃ ekaṃ eva tīṇi nāmaṇi labhati. Sabbasankhāre bhayato addasā ti *bhayatupatṭhānaṃ* nāma jātaṃ; tesu yeva sankhāresu ādinavaṃ uppādesi ti *ādināvānupassanā* nāma jātaṃ; tesu yeva sankhāresu nibbindamānaṃ uppannaṃ ti *nibbindānupassanā* nāma jātaṃ ti. Pāliyaṃ pi vuttaṃ:—*yā ca bhayatupatṭhāne paññā, yaṇ ca ādinave ñānaṃ, yā ca nibbidā, ime dhammā ekatṭhā, vyañjanam eva nānaṃ* ti.¹ Iminā pana nibbidāñāṇena imassa kulaput-tassa nibbindantassa ukkaṇṭhantassa anabhiramantassa sab-babhava-yoni-gati-viññāṇatṭhiti-sattāvāsagatesu sabhedake-su sankhāresu ekasankhāre pi cittaṃ na sajjati, na laggati, na bajjhati, sabbasmā sankhāragatā muñcitukāmaṃ nissaritu-kāmaṃ hoti.

Yathā kim? Yathā nāma jālabbhantaragato maccho, sappamukhagato maṇḍūko, pañjarapakkhitto vanakukkuṭo, dalhapāsavasagato migo, ahituṇḍikahatthagato sappo, mahā-pankapakkhanto kuñjaro, supaṇṇamukhagato nāgarājā, Rā-humukhappaviṭṭho cando, sapattaparivārito puriso ti evaṃ ādayo tato tato muñcitukāmā nissaritukāmā va honti, evaṃ tassa yogino cittaṃ sabbasmā sankhāragatā muñcitukāmaṃ nissaritukāmaṃ hoti. Ath' assa evaṃ sabbasankhāresu viga-tālayassa sabbasmā sankhāragatā muñcitukāmassa uppajjati muñcitukamyatā ñānaṃ ti.

Muñcitukamyatāñānaṃ nitṭhitaṃ.

[(7) *Patīsaṅkhānupassanāñānaṃ*]

So evaṃ sabbabhava-yoni-gati-ṭhiti-nivāsagatehi sabheda-kehi sankhārehi muñcitukāmo sabbasmā sankhāragatā muñ-

citum, puna te yeva sankhāre paṭisankhānupassanā ñāṇena tilakkhaṇaṃ āropetvā pariggaṇhāti. So: sabbasankhāre aniccan ti kato, tāvakālikato, uppādavayapapariicchinnato, palokato, cūlato, pabhangato, adhuvato, vipariṇāmadhammato, asāra-kato, vibhavato, sankhatato, maraṇadhammato ti ādīhi kāraṇehi ANICCĀ ti passati. Abhiṇhapatiṭṭhanato, dukkhamato, dukkhavatthuto, rogato, gaṇḍato, sallato, aghato, ābādhato, itito, upaddavato, bhayato, upasaggato, atāṇato, aḷenato, asaraṇato, ādinavato, aghamūlato, vadhakato, sāsavato, mārāmisato, jātidhammato, jarādhammato, vyādhidhammato, sokadhammato, paridevadhammato, upāyāsadhammato, sankilesikadhammato ti ādīhi kāraṇehi DUKKHĀ ti passati. Ajaññato, duggandhato, jegucchato, paṭikūlato, amaṇḍanārahato, virūpato, vigacchato ti ādīhi kāraṇehi dukkhalakkhaṇassa parivārabhūtatō ASUBHATO passati. Parato, rittato, tucchato, suññato, assāmikato, anissarato, avasavattito ti ādīhi kāraṇehi ANATTATO passati. Evaṃ hi passatā tena¹ tilakkhaṇaṃ āropetvā sankhārā pariggaḥitā nāma honti.

Kasmā pan' āyam ete evaṃ pariggaṇhātī ti ? Muñcanassa upāyasampādanattham. Tat' āyam upamā:—eko kira puriso: macche gahessāmī ti macchakhipaṃ gahetvā udake osāpesi. So khipamukhena hattham otāretvā anto udake sappam gīvāya gahetvā: maccho me gahito ti attamano ahoṣi. So: mahā vata mayā maccho laddho ti ! ukkhipitvā passanto: sovatthikattayadassanena sappo ti sañjānitvā bhīto ādinavaṃ disvā gahaṇe nibbindo muñcitukāmo hutvā muñcanassa upāyam karonto aggananguṭṭhato paṭṭhāya hattham nibbedhetvā bāham ukkhipitvā upariṣṣe dve tayo vāre āvijjhītvā sappam dubbalaṃ katvā: gaccha ! duṭṭhasappā ti nissajjitvā vegena talākapālīm āruya: mahantassa vata bho sappassa mukhato mutto 'smī ti ! āgatamaggam olokayamāno eṭṭhāsi.

Tattha tassa purisassa: maccho ti sappam gīvāyagahetvā tuṭṭhakālo viya imassā pi yogino ādito va attabhāvaṃ paṭilabhitvā tuṭṭhakālo. Tassa khipamukhato sīsam nīharitvā sovatthikattayadassanaṃ viya imassa ghanavinibbhogaṃ

¹ Sb B^{hm} passatānena.

katvā sankhāresu tilakkhaṇadassanaṃ. Tassa bhītakālo viya imassa bhayatupaṭṭhānañāṇaṃ. Tato ādinavadassanaṃ viya ādinavānupassanāñāṇaṃ. Gahaṇe nibbindanaṃ viya nibbidānupassanāñāṇaṃ. Sappamaṃ muñcitukāmatā viya muñcitukamyatā ñāṇaṃ. Muñcanassa upāyakaraṇaṃ viya paṭisankhānupassanāñāṇena sankhāresu tilakkhaṇāropanaṃ. Yathā hi so puriso sappamaṃ āvijjhivā dubbalaṃ katvā nivattetvā dāmsitum asamaṭṭhabhāvaṃ pāpetvā sumuttaṃ muñcati, evaṃ ayaṃ yogāvacaro tilakkhaṇāropanena sankhāre āvijjhivā dubbale katvā puna niccasukha-subha-attākārena upaṭṭhātum asamaṭṭhatam pāpetvā sumuttaṃ muñcati. Tena vuttam: muñcanassa upāyasampādanattham evaṃ pariggaṇhāti ti.

Ettavatā 'ssa uppannaṃ hoti paṭisankhāñāṇaṃ, yaṃ sandhāya vuttam:—*aniccato manasikaroto kiṃ paṭisankhāñāṇaṃ uppajjati? Dukkhaṃ . . . anattato manasikaroto kiṃ paṭisankhāñāṇaṃ uppajjati? Aniccato manasikaroto nimittaṃ paṭisankhāñāṇaṃ uppajjati. Dukkhaṃ manasikaroto pavattaṃ paṭisankhāñāṇaṃ uppajjati. Anattato manasikaroto nimittaṃ ca pavattaṃ ca paṭisankhāñāṇaṃ uppajjati ti.*¹

Ettha ca: *nimittaṃ paṭisankhā* ti sankhāranimittaṃ adhuvam tāvakālikan ti aniccalakkhaṇavasena jānitvā. Kāmañ ca pana paṭhamam jānitvā pacchā ñāṇaṃ uppajjati; vohāra-vasena pana manañ ca paṭicca dhamme ca uppajjati manoviññāṇan ti ādini viya evaṃ vuccati. Ekattanayena vā purimañ ca pacchimañ ca ekaṃ katvā evaṃ vuttan ti vedittabbaṃ. Iminā nayena itarasmim pi padadvaye attho vedittabbo ti.

• *Paṭisankhānupassanāñāṇaṃ nitthitam.*

[(8) *Suññatānupassanāñāṇaṃ*]

So evaṃ paṭisankhānupassanāñāṇena *sabbe sankhārā suññā* ti² pariggahetvā puna: *suññaṃ idaṃ attena vā attaniyena vā* ti³ dvikoṭikaṃ suññataṃ pariggaṇhāti. So evaṃ neva attānaṃ na paraṃ kiñci attano parikkhārabhāve ṭhitam disvā, puna: n' āhaṃ kvaṇi kassaci kiñcana tasmim, na ca mama

¹ *Pts.* ii, 63.

² Cf. *S.* iii, 167.

³ *S.* iv, 54.

kvacani kismiñci kiñcanat' atthi ti yā ettha catukoṭīkā suññatā kathitā, tam pariggaṇhāti.

Katham? Ayaṃ hi: n' āhaṃ kvacani ti kvaci attānaṃ na passati. Kassaci kiñcana tasmiṃ ti attano attānaṃ kassaci parassa kiñcanabhāve upanetabbaṃ na passati; bhātittḥāne bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ, parikkhāraṭṭhāne vā parikkhāraṃ maññitvā upanetabbaṃ na passati ti attho. Na ca mama kvacani ti ettha, mama-saddaṃ tāva ṭhapetvā, na ca kvacani parassa ca attānaṃ kvaci passati ti ayaṃ attho. Idāni mama-saddaṃ āharitvā mama kismiñci kiñcanat' atthi ti, so parassa attā mama kismiñci kiñcanabhāve atthi ti na passati ti attano bhātittḥāne vā bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ, parikkhāraṭṭhāne vā parikkhāraṃ ti kismiñci ṭhāne parassa attānaṃ iminā kiñcanabhāvena upanetabbaṃ na passati ti attho. Evam ayaṃ, yasmā neva katthaci attānaṃ passati, na tam parassa kiñcanabhāve upanetabbaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passati, tasmā 'nena catukoṭīkā suññatā pariggaṇhitā hoti ti.

Evam catukoṭīkaṃ suññataṃ pariggahetvā puna chah' ākārehi suññataṃ pariggaṇhāti. Katham? Cakkhu suññaṃ attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. . . . Mano suñña . . . rūpā suññā . . . dhammā suññā . . . cakkhuviññāṇaṃ . . . mano . . . viññāṇaṃ . . . cakkhusamphasso ti evaṃ yāva jarāmaraṇā nayo netabbaṃ.

Evam chah' ākārehi suññataṃ pariggahetvā, puna atṭṭhah' ākārehi pariggaṇhāti. Seyyathidaṃ:—*rūpaṃ asāraṃ nissāraṃ sār' āpagataṃ niccasārasārena vā dhuvasārasārena vā sukhāsārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā; vedanā . . . saññā . . . sankhārā . . . viññāṇaṃ cakkhu . . . jarāmaraṇaṃ asāraṃ nissāraṃ, sārāpagataṃ, niccasārasārena vā, dhuvasārasārena vā, sukhāsārasārena vā, attasārasārena vā, niccena vā, dhuvena vā, sassatena vā, avipariṇāmadhammena vā. Yathā nalo asāro nissāro sārāpagato, yathā eraṇḍo, yathā udumbaro, yathā setavaccho, yathā pālībhaddako, yathā pheṇupīṇḍo, yathā udakabubbulaṃ, yathā marīci, yathā kadalikkhana-*

*dho, yathā māyā asārā nissārā sārāpagatā, evam evarūpaṃ . . . pe . . .*¹ *jarāmarāṇaṃ asāraṃ nissāraṃ sārāpagataṃ nīccasārasārena vā . . . pe . . . avipariṇāmadhammena vā ti.*

So evaṃ aṭṭhaḥ' ākārehi suññataṃ pariggahetvā puna dasaḥ' ākārehi pariggaṇhāti. Kathaṃ? *Rūpaṃ rittato passati, tucchato, suññato, anattato, anissariyato, akāmakāriyato, alabbhanīyato, avasavattakato, parato, vivittato passati; vedanaṃ . . . pe . . . viññāṇaṃ rittato . . . pe . . . vivittato passati ti*² *evaṃ dasaḥ' ākārehi suññataṃ pariggahetvā puna dvādasah' ākārehi pariggaṇhāti. Seyyathīdaṃ: rūpaṃ na satto, na jīvo, na naro, na māṇavo, na itthī, na puriso, na attā, na attanīyaṃ, n' āhaṃ, na mama, na aññassa, na kassaci; vedanā . . . pe . . . viññāṇaṃ . . . na kassaci ti.*³

Evaṃ dvādasah' ākārehi suññataṃ pariggahetvā puna tīraṇapariññāvasena dvācattālīsāya ākārehi suññataṃ pariggaṇhāti: *rūpaṃ aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato, parato, palokato, itilo, upaddavato, bhayato, upasaggato, calato, pabhanguto,*⁴ *addhuvato, atānato, alenato, asaraṇato, asaraṇībhūtaṭo,*⁵ *rittato, tucchato, suññato, anattato, anassādato,*⁵ *ādinavato, vipariṇāmadhammato, asārakato, aghamūlato, vadhakato, vibhavato, sāsavato, sankhatato, Mārāmisato, jātidhammato, jarādhhammato, vyādhidhammato, maraṇadhammato, sokaparidevadukkhadomanassa-upāyāsadhammato, samudayato, atthangamato, nissaraṇato passati;*⁶ *vedanaṃ . . . pe . . . viññāṇaṃ aniccato . . . pe . . . nissaraṇato passati. Vuttam pi c' etaṃ:—rūpaṃ aniccato . . . pe . . . nissaraṇato passanto suññato lokam avekkhati.*⁷ *Vedanaṃ . . . pe . . . viññāṇaṃ aniccato . . . pe . . . nissaraṇato passanto suññato lokam avekkhati.*

¹ *Cullaniddesa*, 278 f.

² *Ibid.* 279.

³ *Ibid.* 280, with a few discrepant readings.

⁴ P.T.S. ed. of *Pts.* ii, 238: pabhangato.

⁵ *Loc. cit.* omits.

⁶ Cf. *ibid.* 127. For the last three *Pts.* *loc. cit.* reads sankilesikadhammato.

⁷ *Ibid.* 278 f.

*Suññato lokam avekkhassu, Mogharāja, sadā sato,
attānudittim ūhacca evam maccutaro siyā,
evam lokam avekkhantam maccurājā na passatī ti.*¹

[*Vimokkhakathā*]

Evam suññato disvā tilakkhaṇam āropetvā sankhāre pariggaṇhanto bhayaṇ ca nandiṇ ca vipphāya sankhāresu udāsino hoti, majjhatto: ahan ti vā maman ti vā na gaṇhāti, viṣaṭṭhabbhariyo viya puriso. Yathā nāma purisassa bhariyā bhavēyya itthā kantā manāpā, so tayā vinā muhuttam pi adhiyāsetum na sakkuēyya, ativiya nam mamāyēyya; so tam itthim aññena purisena saddhim thitam vā nisinnam vā kathentiṃ vā kasantiṃ vā disvā kupito assa, anattamano, adhimattam domanassam paṭisaṃvedēyya; so aparena samayena tassā itthiyā dosam disvā muñcitukāmo hutvā tam viṣajjēyya, na nam mamā ti² gaṇheyya; tato paṭṭhāya tam yena kenaci saddhim yaṃ kiñci kurumānam disvā pi neva kuppeyya na domanassam āpajjēyya, aññadattu udāsino bhavēyya majjhatto, evam ev' āyam sabbasankhārehi muñcitukāmo hutvā paṭisaṃkhānupassanāya sankhāre pariggaṇhanto: aham, mamā ti gaheṭabbam adisvā, bhayaṇ ca nandiṇ ca vipphāya, sabbasankhāresu udāsino hoti majjhatto. Tassa evam jānato evam passato tisu bhavesu, catūsu yonisū, pañcasu gatisu, sattasu viññāṇaṭṭhitisu, navasu sattāvāsesu cittam paṭilīyati³ paṭikūṭati³ paṭivaṭṭati³ na sampasāriyati; upekkhā vā pāṭikulyatā³ vā saṇṭhāti. Seyyathāpi nāma padumapalāse isakapoṇe udakaphusitāni paṭilīyanti paṭikūṭanti paṭivaṭṭanti na sampasāriyanti, evam eva—seyyathāpi nāma kukkuṭapattam vā nahārudaddulam vā aggimhi pakkhittam paṭilīyati paṭikūṭati paṭivaṭṭati na sampasāriyati—evam eva tassa tisu bhavesu cittam . . . pe . . . upekkhā vā pāṭikulyatā vā saṇṭhāti. Icc' assa sankhārupekkhānānam nāma uppannam hoti.

Tam pan' etam sace santipadam Nibbānam santato passati, sabbam sankhārappavattam viṣajjetvā Nibbānam eva pakkhanti. No ce Nibbānam santato passati, punappunam

¹ Sn. ver. 1119.

² S^h maman ti.

³ S^h pati°.

sankhārārammaṇam eva hutvā pavattati sāmuddikānaṃ disākāko viya.¹ Sāmuddikā kira vāṇijakā nāvaṃ ārohaṇtā disākākaṃ nāma gaṇhanti. Te yadā nāvā vātakkhittā videsaṃ pakkhandati, tīraṃ na paññāyati, tadā disākākaṃ vissajjenti. So kūpakayaṭṭhito ākāsaṃ langhitvā sabbādisā ca vidisā ca anugantvā, sace tīraṃ passati tad-abhimukho va gacchati; no ce passati, punappuna āgantvā kūpakayaṭṭhiṃ yeva allīyati. Evam eva sace sankhārupekkhāṇaṃ santipadaṃ Nibbānaṃ santato passati, sabbam sankhārapavattaṃ vissajjetvā Nibbānaṃ eva pakkhandati; no ce passati punappuna sankhārārammaṇam eva hutvā pavattati.

Tad-idam suppagge piṭṭhaṃ vaṭṭayamānaṃ viya, nippaṭṭitakappāsaṃ vihaṭamānaṃ viya, nānappakarato sankhāre pariggahetvā bhayaṇ ca nandiṇ ca pahāya sankhāra-vicinane majjhattaṃ hutvā tividhānupassanāvasena tiṭṭhati. Evaṃ tiṭṭhamānaṃ tividhāvimokkhamukhabhāvaṃ āpajjivtvā satta-ariyapuggalavibhāgāya paccayo hoti. Tatr' idam tividhānupassanāvasena pavattanato tiṇṇaṃ indriyānaṃ adhipateyyavasena tividhāvimokkhamukhabhāvaṃ āpajjati nāma. Tisso hi anupassanā tīni vimokkhamukhāni ti vucanti. Yath' āha:—*tīni kho paṇ' imāni vimokkhamukhāni lokaniyyānāya saṃvattanti. Sabbasankhāre paricchedaparivaṭumato samanupassanatāya animittāyā ca dhātuyā cittasampakkhandanatāya, sabbasankhāresu mano-samuttejanatāya appaṇihitāya ca dhātuyā cittasampakkhandanatāya, sabbadhamme parato samanupassanatāya suññatāya ca dhātuyā cittasampakkhandanatāya. Imāni tīni vimokkhamukhāni lokaniyyānāya saṃvattanti ti.*²

Tattha *paricchedaparivaṭumato* ti udayabbayavasena paricchedato ceva parivaṭumato ca. Aniccānupassanaṃ hi udayato pubbe sankhārā n' atthi ti paricchinditvā tesam gatiṃ samanvesamānaṃ: vayato paraṃ na gacchanti, etth' eva antaradhāyanti ti parivaṭumato samanupassati.

Mano-samuttejanatāyā ti cittasamvejanatāya. Dukkhanupassanena hi sankhāresu cittaṃ saṃvejeti.

¹ Cf. *D.* i, 222; *A.* iii, 368; *Jāt.* iii, 267.

² *Pts.* ii, 48.

Parato samanupassanatāyā ti n' āham, na mamā ti evaṃ anattato samanupassanatāya.

Iti imāni tīṇi padāni aniccānupassanādīnaṃ vasena vuttāni ti veditabbāni. Ten' eva tad-anantare pañhāvissajjane vuttam: *aniccato manasikaroto khayato sankhārā upatthahanti. Dukkhatō manasikaroto bhayato sankhārā upatthahanti. Anattato manasikaroto suññato sankhārā upatthahanti ti.*¹

Katame pana te vimokkhā yesaṃ imāni anupassanāni mukhāni ti? ANIMITTO, APPAÑIHITO, SUÑÑATO ti ete tayo. Vuttam h' etam:—aniccato manasikaronto adhimokkhabahulo animittam vimokkham paṭilabhati. Dukkhatō manasikaronto passaddhi bahulo appaṇihitam vimokkham paṭilabhati. Anattato manasikaronto vedabahulo suññatavimokkham paṭilabhati ti.² Ettha ca *animitto vimokkho* ti animittākārena Nibbānaṃ ārammaṇam katvā pavatto ariyamaggo. So hi animittāya dhātuyā uppannattā animitto, kilesehi ca vimuttattā vimokkho. Eten' eva nayena appaṇihitākārena Nibbānaṃ ārammaṇam katvā pavatto appaṇihito; suññatākārena Nibbānaṃ ārammaṇam katvā pavatto suññato ti veditabbo.

Yam pana Abhidhamme: *yasmim samaye lokuttaram jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmīyā pattiyaṃ vivicc' eva kāmehi paṭhamam jhānaṃ upasampajja viharati appaṇihitam suññatan ti*³ evaṃ vimokkhadvayam eva vuttam. Tam nippariyāyato vipassanā-gamanam sandhāya; vipassanāñāṇam hi, kiñcāpi Paṭisambhidāmagge: *aniccānupassanaṃ ñānaṃ niccato abhinivesam muñcatī ti suññato vimokkho; dukkhānupassanāñānaṃ sukhato abhinivesā, anattānupassanāñānaṃ attato abhinivesam muñcatī ti suññato vimokkho* ti⁴ evaṃ abhinivesam muñcāvasena suññato vimokkho ti ca: *aniccānupassanāñānaṃ niccato nimittam*⁵ *muñcatī ti animitto vimokkho; dukkhānupassanaṃ ñānaṃ sukhato nimittam . . . anattānupassanaṃ ñānaṃ attato nimittam muñcatī ti nimitto vimokkho* ti⁶ evaṃ nimitta-

¹ *Pts.* ii, 48.

² *Ibid.* p. 58.

³ *Dhs.* § 510.

⁴ *Pts.* ii, 67. P.T.S. ed. reads *abhinivesā and muccatī ti.*

⁵ P.T.S. ed. *nimittā, and below.*

⁶ *Ibid.* p. 68

muñcanavasena animitto vimokkho ti ca, *aniccānupassanā-ñāṇaṃ niccato paṇidhiyā*¹ *muñcatī ti appaṇihito vimokkho, dukkhānupassanāñāṇaṃ sukhato paṇidhiyā . . . anattānupassanāñāṇaṃ attato paṇidhiyā muñcatī ti appaṇihito vimokkho ti*² evaṃ paṇidhimuñcanavasena appaṇihito vimokkho ti ca vuttaṃ. Tathā pi taṃ sankhāranimittassa avijahanato na nippariyāyena animittaṃ, nippariyāyena pana suññatañ ceva appaṇihitañ ca. Tassa ca āgamanavasena ariyamaggakkhaṇe vimokkho uddhaṭo; tasmā appaṇihitaṃ suññatan ti vimokkhadvayam eva vuttan ti veditabbaṃ.

Ayaṃ tāv' ettha vimokkhakathā.

[*Sankhārupekkhāñāṇaṃ*]

Yaṃ pana vuttaṃ: satta ariyapuggalavibhāgāya paccayo hoti ti,² tattha (1) saddhānusārī, (2) saddhāvimutto, (3) kāya-sakkhī, (4) ubhato bhāgavimutto, (5) dhammānusārī (6) diṭṭhappatto, (7) paññāvimutto ti³ ime tāva satta ariyapuggalā. Tesam vibhāgāya idaṃ sankhārupekkhāñāṇaṃ paccayo hoti.

(1, 2) Yo hi aniccato manasikaronto adhimokkhabahulo saddhindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe *saddhānusārī* hoti; sesesu sattasu *thānesu saddhāvimutto*. (3) Yo pana dukkhato manasikaronto passaddhibahulo samādhindriyaṃ paṭilabhati, so sabbattha *kāyasakkhī* nāma hoti. (4) Arūpajjhānaṃ pana patvā aggaphalappatto *ubhato bhāgavimutto* nāma hoti. (5) Yo pana anattato manasikaronto vedabahulo paññindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe *dhammānusārī* hoti. (6, 7) Chasu *thānesu diṭṭhappatto*, aggaphale *paññāvimutto* ti.

Vuttaṃ h' etaṃ:—*aniccato manasikaronto saddhindriyaṃ adhimattaṃ hoti; saddhindriyassa adhimattattā sotāpattimaggaṃ paṭilabhati. Tena vuccati saddhānusārī* ti.⁴ Tathā anic-

¹ S^b B^{hm} paṇidhiṃ.

² *Loc. cit.* p. 68.

³ *M. i*, 477 f. and *A. i*, 73 f.; iv, 10 thus: 4, 7, 3, 6, 2, 5, 1; *A. i*, 118 and *Pts. ii*, 52 f. give 2, 3, 6. In *P.P.* 15 (§§ 30-6) the order is 4, 7, 3, 6, 2, 5, 1.

⁴ *Pts. ii*, 53.

cato manasikaroto saddhindriyaṃ adhimuttaṃ hoti, saddhindriyassa adhimattattā sotāpattiphalaṃ sacchikataṃ hoti; tena vuccati saddhāvimutto ti¹ ādi. Aparam pi vuttaṃ:—saddahanto vimutto ti saddhāvimutto. Phutthantaṃ sacchikato ti kāyasakkhī. Dittantaṃ patto ti dīṭṭhappatto. Saddahanto vimuccatī ti saddhāvimutto. Jhānaphassaṃ paṭhamam phusati pacchā nirodham Nibbānaṃ sacchikarotī ti kāyasakkhī. Dukkā sankhārā sukho nirodho ti nātaṃ hoti, dīṭṭhaṃ, viditaṃ, sacchikataṃ, phusitaṃ paññāyā ti dīṭṭhappatto ti.² Itaresu pana catusu saddham anusarati, saddhāya vā anusarati gacchatī ti saddhānusārī. Tathā paññāsankhātā dhammaṃ anusarati, dhammena vā anusarati ti dhammānusārī. Arūpajjhanena ceva ariyamaggena cā ti ubhato bhāgena vimutto ti ubhato bhāgavimutto. Pajānanto vimutto ti paññāvimutto ti evaṃ vacanatto veditabbo ti.

Sankhārupekkhā ñānaṃ.

[*Muñcitukamyatāñānaṃ*]

Taṃ pan' etaṃ purimena ñānadvayaena atthato ekaṃ. Ten' āhu Porāṇā:—idaṃ sankhārupekkhāñānaṃ ekaṃ eva tīni nāmāni labhati. Heṭṭhā muñcitukamyatāñānaṃ nāma jātaṃ; majjhe paṭisankhānupassanā ñānaṃ nāma; ante ca sikhāppattaṃ sankhārupekkhāñānaṃ nāma. Pāliyam pi vuttaṃ:—kathaṃ muñcitukamyatā paṭisankhāsantiṭṭhanā paññā sankhārupekkhāsu ñānaṃ? Uppādaṃ muñcitukamyatā sankhāsantiṭṭhanā paññā sankhārupekkhāsu ñānaṃ³ pavattaṃ . . . nimittaṃ . . . pe . . . upāyāsaṃ muñcitukamyatā paṭisankhāsantiṭṭhanā paññā sankhārupekkhāsu ñānaṃ. Uppādo dukkhan ti . . . pe . . . bkayan ti sāmisan ti . . . pe . . . uppādo sankhārā ti . . . pe . . . upāyāso sankhārā ti muñcitukamyatā paṭisankhā santiṭṭhanā paññā sankhārupekkhāsu ñānaṃ ti.⁴

Tattha muñcitukamyatā ca sā paṭisankhā ca santiṭṭhanā cā ti muñcitukamyatā paṭisankhāsantiṭṭhanā. Iti pubba-

¹ *Pts.* ii, 23. So *S^b* and *P.T.S.* ed. with *vr. ll.*: *S.K.* ñānaṃ. *S^h* *B^h* read ñānaṃ. *B^m* reads ñānaṃ hoti nātaṃ.

² *Ibid.* ii, 52. ³ *S^{bh}* omit preceding clause. ⁴ *Pts.* i, 60 f.

bhāge nibbidāñāṇena nibbindantassa upādāḍini pariccajitu-kāmatā muñcitukamyatā. Muñcanassa upāyakaraṇattham majjhe paṭisankhānaṃ paṭisankhā. Muñcivā avasāne aj-jhupekkhanaṃ santiṭṭhanā; yaṃ sandhāya: *uppādo sankhārā, te sankhāre ajjupekkhatī ti sankhārupekkhā* ti¹ ādi vuttaṃ. Evaṃ ekam ev' idaṃ ñāṇaṃ.

Api ca imāya pi Pāliya idaṃ evaṃ evā ti veditabbaṃ. Vuttaṃ h' etaṃ:—*yā ca muñcitukamyatā yā ca paṭisankhā-nupassanā yā ca sankhārupekkhā, ime dhammā ekatthā, vyañ-jaṇaṃ eva nānaṃ* ti.²

Evaṃ adhigatasankhārupekkhassa pana imassa kulaput-tassa vipassanā sikhāppattā vuṭṭhānagāminī hoti. Sikhāp-pattā vipassanā ti vā, vuṭṭhānagāminī ti³ vā sankhārupek-khādi-ñāṇattayass' eva etaṃ nāmaṃ. Sā hi sikhāṃ uttama-bhāvaṃ pattattā sikhāppattā. Vuṭṭhānaṃ gacchatī ti vuṭ-ṭhānagāminī.⁴ Vuṭṭhānaṃ vuccati bahiddhā-nimittabhūtaṃ abhinivīṭṭhavatthuto ceva ajjhataṇṇapavattato ca vuṭṭhahanato maggo; taṃ gacchatī ti vuṭṭhānagāminī, maggena saddhim ghaṭiyatī ti attho.

Tatr' āyaṃ abhinivesavūṭṭhānānaṃ avibhāvatthāya mātī-kā:—ajjhataṇṇaṃ abhinivisitvā ajjhataṇṇā vuṭṭhātī; ajjhataṇṇaṃ abhinivisitvā bahiddhā vuṭṭhātī; bahiddhā abhinivisitvā bahiddhā vuṭṭhātī; bahiddhā abhinivisitvā ajjhataṇṇā vuṭṭhātī; rūpe abhinivisitvā rūpā vuṭṭhātī; rūpe abhinivisitvā arūpā vuṭṭhātī; arūpe abhinivisitvā arūpā vuṭṭhātī; arūpe abhini-visitvā rūpā vuṭṭhātī; ekappahārena pañcahi khandhehi vuṭ-ṭhātī; aniccato abhinivisitvā aniccato vuṭṭhātī, aniccato abhi-nivisitvā dukkhato anattato vuṭṭhātī, dukkhato abhinivisi-tvā^{*} dukkhato aniccato anattato vuṭṭhātī, anattato abhinivi-sitvā anattato aniccato dukkhato vuṭṭhātī. Kathaṃ ?

Idh' ekacco ādito va ajjhataṇṇasankhāresu abhinivisati. Abhinivisitvā te passati. Yaṃ pana na suddha-ajjhata-dassanamatthen' eva maggavūṭṭhānaṃ hoti, bahiddhā pi datṭhabbaṃ eva, tasmā parassa khandhe pi anupādinna-sankhāre pi: aniccaṃ dukkhaṃ anattā ti passati. So kālena

¹ *Pts.* i, 61.

³ *S^{bh}* uṭṭha°.

² *Ibid.* ii, 64.

⁴ *So also S^{bh}.*

ajjhataṃ samasati, kālena bahiddhā. Tass' evaṃ sammasato ajjhataṃ sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Ayaṃ ajjhataṃ abhinivisitvā ajjhataṃ vuṭṭhāti nāma. Sace paṇ' assa bahiddhā sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, ayaṃ ajjhataṃ abhinivisitvā bahiddhā vuṭṭhāti nāma. Esa nayo bahiddhā abhinivisitvā bahiddhā ca ajjhataṃ ca vuṭṭhāne pi.

Aparo ādito va rūpe abhinivisati, abhinivisitvā bhūtarūpaṇ ca upādārūpaṇ ca rāsiṃ katvā passati. Yasmā pana na suddharūpadassana-maggen' eva vuṭṭhānaṃ hoti, arūpaṃ pi daṭṭhabbam eva, tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ sankhāre viññāṇaṇ ca idaṃ arūpaṇ ti arūpaṃ passati. So kālena rūpaṃ sammasati, kālena arūpaṃ. Tass' evaṃ sammasato rūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Ayaṃ rūpe abhinivisitvā rūpā vuṭṭhāti nāma. Sace paṇ' assa arūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, ayaṃ rūpe abhinivisitvā arūpā vuṭṭhāti nāma. Esa nayo arūpe abhinivisitvā arūpārūpā ca vuṭṭhāne pi. *Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṇ* ti¹ evaṃ abhinivisitvā evaṃ eva vuṭṭhānakāle pana ekappahārena pañcahi khandhehi vuṭṭhāti nāma.

Eko ādito va aniccato sankhāre sammasati. Yasmā pana na aniccato sammasanānāten' eva vuṭṭhānaṃ hoti, dukkhato pi anattato pi sammasitabbam eva, tasmā dukkhato pi anattato pi sammasati. Tass' evaṃ paṭipannassa aniccato sammasanakāle vuṭṭhānaṃ hoti. Ayaṃ aniccato abhinivisitvā aniccato vuṭṭhāti nāma. Sace paṇ' assa dukkhato anattato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā dukkhato anattato vuṭṭhāti nāma. Esa nayo dukkhato anattato abhinivisitvā sesavuṭṭhānesu pi.

Ettha ca yo pi aniccato abhinivittṭho, yo pi dukkhato, yo pi anattato, vuṭṭhānakāle ca aniccato vuṭṭhānaṃ hoti. Tayo pi janā adhimokkhabahulā honti, saddhindriyaṃ paṭilabanti, animittavimokkkena vimuccanti, paṭhamamaggakkhaṇe saddhānusārino honti, sattasu ṭhānesu saddhāvimuttā.

¹ *M.* iii, 280; *Vin.* i, 11, etc.

Sace pana dukkhato vuṭṭhānaṃ hoti, tayo pi janā passad-
dhibahulā honti samādhindriyaṃ paṭilabhanti, appaṇihita-
vimokkheṇa vimuccanti, sabbattha kāyasakkhino honti.
Yassa paṇ' ettha arūpajjhānaṃ pādaṃ, so aggaphale ubha-
to bhāgavimutto hoti. Atha nesam anattato vuṭṭhānaṃ hoti.
Tayo pi janā vedabahulā honti, paññindriyaṃ paṭilabhanti
suññatā-vimokkheṇa vimuccanti, paṭhamamaggakkhaṇe
dhammānusārino honti; chasu ṭhānesu diṭṭhappattā agga-
phale paññāvimuttā ti.

Idāni saddhiṃ purima-pacchimañāṇehi imissā vuṭṭhāna-
gāminiyā vipassanāya āvibhāvattham dvādasa upamā vedii
tabbā. Tāsam idam udānaṃ:—

Vaggulī kaṇhasappo ca gharaṃ go¹ yakkhi dārako,

khudam² pipāsam sītuṇham andhakāraṃ visena cā ti.

Imā ca upamā bhayatupaṭṭhānato pabhūti yattha katthac-
cāṇe ṭhatvā āharitum vaṭṭeyyum. Imasmim pana ṭhāne
āhariyamāṇāsu bhayatupaṭṭhānato yāva phalañāṇaṃ sabbam
pākaṭam hoti, tasmā idh' eva āharitabbā ti vuttā.

1. *Vaggulī* ti ekā kira vaggulī: ettha pupphaṃ vā phalaṃ
vā labhissāmī ti pañcasākhe madhukarukkhe nilīyitvā ekaṃ
sākhaṃ parāmasitvā na tattha kiñci pupphaṃ vā phalaṃ vā
gayhūpaṃ addasa. Yathā ca ekaṃ evaṃ dutiyaṃ, tatiyaṃ,
catutthaṃ, pañcamam pi sākhaṃ parāmasitvā n' āddasa.
Sā: aphalo vat' āyaṃ rukkho ! n' atth' ettha kiñci gayhūpa-
gaṇ ti tasmim rukkhe ālayaṃ vissajjetvā ujukāya sākāya
āruya viṭapantarena sīsaṃ nīharitvā uddham ulloketvā
ākāse uppatitvā aññasmim phalarukkhe nilīyati. Tattha
vaggulī viya yogāvacaro daṭṭhabbo; pañcasākho madhuka-
rukkho viya pañcupādānakkhandhā; tattha vagguliyā nili-
yaṇaṃ viya yogino khandhapañcake abhiniveso; tassā eke-
kaṃ sākhaṃ parāmasitvā kiñci gayhūpaṃ adisvā avasesa-
sākā parāmasanaṃ viya yogino rūpakkhandhaṃ samma-
sitvā tattha kiñci gayhūpaṃ adisvā avasesakkhandhasa-
masanaṃ; tassā: aphalo vat' āyaṃ rukkho ti rukkhe ālaya-
vissajjanaṃ viya yogino pañcasu pi khandhesu aniccalak-

¹ B^m goṇo.

² B^{hm} khuddam.

khaṇādidassanavasena nibbindantassa muñcitukamyatādi-
ñānattayaṃ; tassā ujukāya sākāya upari ārohanam viya
yogino anulomam; sīsam nīharitvā uddham ullokanam viya
gotrabhuññam; ākāse uppattanam viya maggaññam; aññas-
sim phalarukkhe nilīyanam viya phalaññam.

2. *Kaṇhasappūpamā* paṭisankhāṇe vuttā va (p. 651 f.).
Upamāsaṃsandane pan' ettha sappavissajjanam viya gotrab-
huññam muñcitvā āgataṃaggam olokentassa ṭhānam viya
maggaññam; gantvā abhayaṭṭhāne ṭhānam viya phalaññan
ti ayaṃ viseso.

3. *Gharan* ti gharasāṃmike kira sāyaṃ bhuñjitvā sayanam
āruya niddam okkante gharam ādivuttam. So pabujjhi-
tvā aggim disvā bhīto: sādhuvaṭṭa 'ssa sace aḍayhamāno nik-
kameyyan ti olokayamāno maggam disvā nikkhamitvā ve-
gena khemaṭṭhānam gantvā ṭhito. Tattha gharassāṃmikkassa
bhuñjitvā sayanam āruya niddokkamanam viya bālaputhuj-
janassa khandhapañcake: aham, mamā ti gahaṇam; pabujjhi-
tvā aggim disvā bhītakālo viya sammāpaṭipadam paṭipaj-
jitvā tilakkhaṇam disvā bhayaṭṭhānaññam; nikkha-
manamaggam olokanam viya muñcitukamyatā ññam; mag-
gadassanam viya anulomam; nikkhamanam viya gotrabhū-
ññam; vegena gamanam viya maggaññam; khemaṭṭhāne
ṭhānam viya phalaññam.

4. *Go* ti ekassa kira kassakassa rattibhāge niddam okkan-
tassa vajam bhinditvā goṇā palātā. So paccūsasamayā tattha
gantvā olokento tesam palātabhāvaṃ ñatvā anupadam
gantvā rañño goṇe addasa. Te mayham goṇā ti sallakkhetvā
āharanto pabhātakāle: na ime mayham goṇā, rañño goṇā ti
sañjānitvā: yāva maṃ: coro ayan ti gahetvā rājapurisā na
anayavyasanam pāpenti, tāvad-eva palāyissāmi ti bhīto
goṇe pahāyavegena palāyitvā nibbhayaṭṭhāne aṭṭhāsi. Tat-
tha: mayham goṇā ti rājagoṇānam gahaṇam viya bālaputhuj-
janassa: aham, mamā ti khandhānam gahaṇam; pabhāte
rājagoṇā ti sañjānanam viya yogino tilakkhaṇavasena khand-
hānam: aniccā dukkhā anattā ti sañjānanam; bhītakālo
viya bhayaṭṭhānaññam; vissajjitvā gantukāmatā viya
muñcitukamyatā; vissajjanam viya gotrabhū; palāyanam
viya maggo; palāyitvā abhayadese ṭhānam viya phalam.

vaṭṭapipāsāya phuṭṭho yogāvacaro ariyaṃ aṭṭhangikamagga-pānakam pattheti.

9. Yathā pana sītasamphuṭṭho puriso uṇhaṃ pattheti, evaṃ ev' āyaṃ saṃsāravatṭe taṇhāsinehasītena phuṭṭho yogāvacaro kilesasantāpakam maggatejaṃ pattheti.

10. Yathā ca uṇhasamphuṭṭho puriso sītaṃ pattheti, evaṃ ev' āyaṃ saṃsāravatṭe ekādasaggisantāpasantatto yogāvacaro ekādasaggivūpasamaṃ Nibbānaṃ pattheti.

11. Yathā pana andhakārapareto puriso ālokaṃ pattheti, evaṃ ev' āyaṃ avijjandhakārena onaddhapariyonaddho yogāvacaro ñāṇālokaṃ maggabhāvanaṃ pattheti.

12. Yathā ca visasamphuṭṭho puriso visaghātaṇaṃ bhesajjaṃ pattheti, evaṃ ev' āyaṃ kilesavisasamphuṭṭho yogāvacaro kilesavisanimmathanāṃ amatosadhaṃ Nibbānaṃ pattheti. Tena vuttam: tass' evaṃ jānato evaṃ passato tīsu bhavesu . . . pe . . . navasu sattāvāsesu cittaṃ paṭilīyati paṭikūṭati paṭivaṭṭati na sampasāriyati, upekkhā vā pāṭikulyatā vā saṇṭhāti. Seyyathā pi nāma padumapalāse isakapoṇe ti¹ sabbam pubbe vuttanayen' eva veditabbam. Ettāvātā ca pan' esa paṭilīnacaro nāma hoti, yaṃ sandhāya vuttam:—

Paṭilīnacarassa bhikkhuno bhajamānassa vivittamāna-
sam,
sāmaggiyaṃ āhu tassa taṃ yo attānaṃ bhavane na
dassaye ti.²

Evaṃ idaṃ sankhārupekkhā-ñāṇaṃ yogino paṭilīnacarabhāvaṃ niyametvā uttarim³ ariyamaggassāpi bojjhanga-magganga-jhānanga-paṭipadāvimokkhavisesaṃ niyameti. Keci hi therā: bojjhanga-magganga-jhānangānaṃ visesaṃ pādakajjhānaṃ niyametī ti vadanti; keci: vipassanāya ārammaṇabhūtā khandhā niyamentī ti vadanti; keci: puggalajjhāsaya niyametī ti vadanti. Tesam pi vādesu ayaṃ pubbabhāga-vuṭṭhānagāmini vipassanā niyameti yevā ti veditabbā. Tatr' āyaṃ anupubbikathā:—vipassanāniyamena hi sukkhavipassakassa uppannamaggo pi samāpattilābhino jhānaṃ pādakaṃ akatvā, uppannamaggo pi paṭhamajjhānaṃ pādakaṃ

¹ Above, p. 656.

² Sn. ver. 809.

³ S^b B^{hm} uttari.

katvā, pakīṇṇakasankhāre sammāsivā, uppāditamaggo pi paṭhamajjhānikā va honti. Sabbesu satta bojjangāni aṭṭha maggangāni pañca jhānangāni honti. Tesam hi pubbhāgavipassanā somanassasahagatā pi upekkhāsahagatā pi hutvā vuṭṭhānakāle sankhārupekkhābhāvaṃ patvā somanassasahagatā hoti. Pañcakanaye dutiya-tatiya-catutthejjhānāni pādakāni katvā uppāditamaggesu yathākkamena va jhānaṃ caturangikaṃ, tivangikaṃ, duvagikaṃ ca hoti; sabbesu pana satta maggangāni honti, catutthe cha bojjangāni. Ayam viśeso pādakajjhānaniyamaṇa ceva vipassanāniyamena ca hoti. Tesam pi hi pubbhāgavipassanā somanassasahagatā pi upekkhāsahagatā pi hoti, vuṭṭhānagāminī somanassasahagatā va. Pañcamajjhānaṃ pādakaṃ katvā nibbattitamagge pana upekkhā-cittekaggatāvasena dve jhānangāni, bojhangamaggangāni cha, satta c' eva. Ayam pi viśeso ubhayaniyamavasena hoti; imasmim hi naye pubbhāgavipassanā somanassasahagatā vā upekkhāsahagatā vā hoti, vuṭṭhānagāminī upekkhāsahagatā va. Arūpajjhānaṃ pādakaṃ katvā uppāditamagge pi es' eva nayo.

Evam pādakajjhānato vuṭṭhāya ye koci sankhāre sammāsivā nibbattitamaggassa āsannapadesa vuṭṭhitasamāpatti attano sadisabhāvaṃ karoti, bhūmivaṇṇo viya godhāvaṇṇassa. Dutiyattheravāde pana yato yato samāpattito vuṭṭhāya ye ye samāpattidhamme sammāsivā maggo nibbattito hoti, taṃ taṃ samāpattisadiśo va hoti. Tatrā 'pi ca vipassanāniyamo vuttanayen' eva veditabbo. Tatiyattheravāde attano attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye ye jhānadhamme sammāsivā maggo nibbattito, taṃ taṃ jhānasadiśo va hoti; pādakajjhānaṃ pana sammāsita-jjhānaṃ vā, vinā ajjhāsayamatten' eva, taṃ na ijjhati. Svāyaṃ attho Nandakovādasuttena¹ dīpetabbo. Etthā pi ca vipassanāniyamo vuttanayen' eva veditabbo.

Evam tāva sankhārupekkhā bojhangamagga-jhānangāni niyameti ti veditabbā. Sace pan' āyaṃ ādito kileśa vikkhambhiyamānā dukkhena sappayogena sasankhārena vikkhambhetuṃ asakkhi, dukkhā paṭipadā nāma hoti; vi-

¹ M. iii, 270 f.

pariyāyena sukhā paṭipadā. Kilese pana vikkhambhitvā vipassanā-parivāsaṃ maggaṇāpātubhāvaṃ saṇikaṃ kurumānā dandhābhiññā nāma hoti, vipariyāyena khippābhiññā. Iti ayaṃ sankhārupekkhā āgamanīyaṭṭhāne tathā attano attano maggassa nāmaṃ deti, tena maggo cattāri nāmāni labhati. Sā pan' ayaṃ paṭipadā kassaci bhikkhuno nānā hoti, kassaci catusu pi maggesu ekā va; Buddhānaṃ pana cattāro pi maggā, sukhā paṭipadā khippābhiññā va ahesuṃ, tathā Dhammasenāpatissa. Mahāmoggallānattherassa pana paṭhamamaggo sukhāpaṭipado khippābhiñño ahosi; upari tayo dukkhāpaṭipadā, dandhābhiññā.

Yathā ca paṭipadā evaṃ adhipatayo pi kassaci bhikkhuno catusu maggesu nānā honti, kassaci catusu pi eko va. Evaṃ sankhārupekkhā paṭipadāvisesaṃ niyāmeti. Yathā pana vimokkhāvisesaṃ niyāmeti, taṃ pubbe vuttaṃ eva.¹

Api ca maggo nāma pañcahi kāraṇehi nāmaṃ labhati: *sarasena* va *paccanīkena* vā *sagūṇena* vā *ārammaṇena* vā *āgamaṇena* vā.

Sace hi sankhārupekkhā aniccato sankhāre sammasitvā vuṭṭhāti, animittavimokkheṇa vimuccati. Sace dukkhato sammasitvā vuṭṭhāti, appaṇihitavimokkheṇa vimuccati. Sace anattato sammasitvā vuṭṭhāti, suññatavimokkheṇa vimuccati. Idam *sarasato* nāmaṃ nāma.

Yasmā pan' esa aniccānupassanāya sankhārānaṃ ghana-vinibbhogaṃ katvā niccanimitta-dhuvanimitta-sassatanimit-tāni pajahanto āgato, tasmā animitto; dukkhānupassanāya pana sukhasaññaṃ pahāya paṇidhiṃ patthanaṃ sukkhāpetvā āgatattā appaṇihito; anattānupassanāya atta-satta-puggalasaññaṃ pahāya sankhārānaṃ suññato diṭṭhattā suññato ti idam *paccanīkato* nāmaṃ nāma.

Rāgādīhi pan' esa suññattā suññato; rūpanimittādīnaṃ rāganimittādīnaṃ yeva vā abhāvena animitto; rāgapāṇidhi-ādīnaṃ abhāvato appaṇihito ti idam assa *sagūṇato* nāmaṃ.

Svāyaṃ suññataṃ animittaṃ appaṇihitaṃ ca Nibbānaṃ ārammaṇaṃ karotī ti pi suññato animitto appaṇihito ti vuccati. Idam assa *ārammaṇato* nāmaṃ.

¹ Above, p. 666.

Āgamanam pana duvidham: vipassanāgamanam, maggāgamanam ca. Tattha magge vipassanāgamanam labhati, phale maggāgamanam. Anattānupassā hi suññatā nāma. Suññatavipassanāya maggo suññato, aniccānupassanā animittā nāma; animittavipassanāya maggo animitto. Idam pana nāmam na Abhidhammapariyāyena labbhati, Suttantapariyāyena labbhati.

Tatra hi gotrabhūññanam animittam Nibbānam ārammaṇam katvā animittanāmakam hutvā sayam āgamanīyaṭṭhāne ṭhatvā maggassa nāmam deti ti vadanti. Tena: maggo animitto ti vutto. Maggāgamanena pana phalam animittan ti yujjati yeva. Dukkhanupassanā sankhāresu pañidhim sukkhāpetvā āgatattā appaṇihitā nāma. Appaṇihitavipassanāya maggo appaṇihita. Appaṇihitamaggassa phalam appaṇihitam. Evam vipassanā attano nāmam maggassa deti, maggo phalassā ti idam āgamanato nāmam.

Evam ayaṃ sankhārupekkhā vimokkhavisesam niyametī ti.

Sankhārupekkhā ñānam nitthitam.

[*Anulomaññanam*]

Tassa taṃ sankhārupekkhāññanam āsevantassa bhāventassa bahulikarontassa adhimokkhasaddhā balavatarā nibbattati, viriyam supaggahitam hoti, sati sūpaṭṭhitā, cittaṃ susamāhitam, tikkhatarā sankhārupekkhā uppajjati. Tassa dāni maggo uppajjissatī ti sankhārupekkhā sankhāre aniccā ti vā, dukkhā ti vā, anattā ti vā sammasitvā bhavangam otarati. Bhavangānantaram sankhārupekkhāya katanayen' eva¹ sankhāre aniccā ti vā, dukkhā ti vā, anattā ti vā, ārammaṇam kurumānam uppajjati manodvārāvajjanam. Tato bhavangam āvaṭṭetvā¹ uppannassa tassa kiriyacittassānantaram avicikam² cittasantatim anuppabandhamānam tath' eva sankhāre ārammaṇam katvā uppajjati paṭhamajavanacittam, yaṃ parikamman ti vuccati. Tad-anantaram tath' eva sankhāre ārammaṇam katvā uppajjati dutiyajavana cittaṃ, yaṃ upacāran ti vuccati. Tad-anantaram pi

¹ Bh^m āvaṭṭitvā.

² Sh^h avicikam.

tath' eva sankhāre ārammaṇaṃ katvā uppajjati tatiyaja-
vanacittaṃ, yaṃ anulomaṃ ti vuccati: idaṃ nesaṃ paṭi-
yekaṃ nāmaṃ.

Avisesena pana tividham p' etaṃ āsevanan ti pi pari-
kammaṃ ti pi upacāraṃ ti pi anulomaṃ ti pi vattum vaṭṭa-
ti. Kissa anulomaṃ? Purimabhāga-pacchimabhāgaṇaṃ.
Taṃ hi purimānaṃ aṭṭhannaṃ vipassanāñāṇaṃ tatha-
kiccatāya ca anulometi; upari ca sattatimsāya bodhipakkhiya-
dhammānaṃ; taṃ hi aniccalakkhaṇādi-vasena sankhāre
ārabbha pavattattā udayabbayavantānaṃ yeva vata dham-
mānaṃ udayabbayañāṇaṃ uppādavaye addasā ti ca, bhaṅ-
gavantānaṃ yeva vata bhaṅgānupassanaṃ bhaṅgaṃ addasā
ti ca, sabhayaṃ yeva vata bhayaupatṭhānassa bhayato upaṭ-
ṭhitaṃ ti ca, sādīnave yeva vata ādīnavānupassanaṃ ādīvaṃ
addasā ti ca, nibbinditabbe yeva vata nibbinditāñāṇaṃ nibbin-
danti ca, muñcitabbaṃ hi yeva vata muñcitukamyatāñāṇaṃ
muñcitukāmaṃ jātaṃ ti ca, paṭisankhātānaṃ yeva vata
paṭisankhāñāṇaṃ paṭisankhātaṃ ti ca, upekkhitabbaṃ
yeva vata sankhārupekkhāya upekkhitaṃ ti ca, atthato va-
damānaṃ viya imesaṃ ca aṭṭhanaṃ ñāṇaṃ tathakicca-
tāya anulometi. Upari ca sattatimsāya bodhipakkhiya-
dhammānaṃ tāya paṭipattiyā pattaṭṭhānaṃ.

Yathā hi dhammiko rājā, vinicchayaṭṭhāne nisinna, vohāri-
kamahāmattānaṃ vinicchayaṃ sutvā, agatigamaṇaṃ pahāya
majjhatto hutvā: evaṃ hotū ti anumodamāno tesaṃ ca vinic-
chayassa anulometi, porāṇassa ca rājadhammassa, evaṃ
sampadam idaṃ veditabbaṃ. Rājā viya hi anulomañāṇaṃ;
aṭṭha vohārikamahāmattā viya aṭṭha ñāṇāni;¹ porāṇo rāja-
dhammo viya sattatimsa bodhipakkhiyā. Tattha yathā
rājā: evaṃ hotū ti vadamāno vohārikānaṃ ca vinicchayassa
rājadhammassa ca anulometi, evaṃ idaṃ aniccādi-vasena
sankhāre ārabba uppajjamānaṃ aṭṭhannaṃ ca ñāṇaṃ
tathakiccatāya anulometi, upari ca sattatimsāya bodhipakkhi-
yadhammānaṃ; ten' eva saccānulomikañāṇaṃ ti vuccati ti.

Anulomañāṇaṃ nīṭṭhitaṃ.

¹ Above, p. 639 f.

Suttasamsandanā

Idaṇ ca pana anulomañāṇaṃ sankhārāmmaṇāya vuṭṭhā-nagāminiya vipassanāya pariyosānaṃ hoti. Sabbena sab-baṃ pana gotrabhūñāṇaṃ vuṭṭhānagāminiya vipassanāya pariyosānaṃ.

Idāni tassā yeva vuṭṭhānagāminiya vipassanāya asammo-hattham ayam suttasamsandanā veditabhā. Seyyathidaṃ: ayam hi vuṭṭhānagāmini vipassanā Saḷāyatanavibhangasutte:¹ *atammayatam, bhikkhave, nissāya, atammayatam āgama, yāyaṃ upekkhā ekattā ekattasitā : tam pajahatha, tam samatik-kamathā* ti evaṃ atammayatā ti vuttā. Alagaddasuttante:² *nibbindaṃ virajjati, virāgā vimuccatī* ti evaṃ nibbidā ti vuttā. Susīmasuttante:³ *pubbe kho, Susīma, dhammatṭhiti nāṇaṃ, pacchā nibbāne nāṇaṃ* ti evaṃ dhammatṭhitiñāṇaṃ ti vuttā. Poṭṭhapādasuttante:⁴ *saññaggaṃ kho, Poṭṭhapāda, pathamaṃ uppajjati, pacchā ñāṇaṃ* ti evaṃ saññaggaṃ ti vuttā. Dasut-tarasuttante:⁵ *paṭipadāñāṇadassanavisuddhi pārisuddhipa-dhāniyangaṃ* ti evaṃ pārisuddhipadhāniyangaṃ ti vuttā. Paṭisambhidāmagge:⁶—*yā ca muñcitukamyatā yā ca paṭisan-khānupassanāyā ca sankhārupekkhā, ime dhammā ekatthā, vyañjanaṃ eva nāṇaṃ* ti evaṃ tihi nāmehi vuttā. Paṭṭhāne:⁷ *anulomaṃ gotrabhussa, anulomaṃ vodānassā* ti evaṃ dvīhi⁸ nāmehi vuttā. Rathavinītasuttante:⁹ *kiṃ pan' āvuso paṭi-padāñāṇadassanavisuddhattham Bhagavati brahmacariyaṃ vussatī* ti ? evaṃ paṭipadāñāṇadassanavisuddhi ti vuttā.

Iti 'nekehi nāmehi kittitā yā mahesinā,
vuṭṭhānagāmini santā parisuddhā vipassanā.

¶ Vuṭṭhātukāmo samsāra-dukkhapankā mahabbhayā,
kareyya satatam tattha yogaṃ paṇḍitajātiko ti.

Iti sādhujaṇapāmojjatthāya kate Visuddhi-magge paññā ; bhā-vanādhikāre Paṭipadāñāṇadassanavisuddhiniddeso nāma ekavīsatiso paricchedo.

¹ M. iii, 220.

² M. i, 139.

³ S. ii, 124.

⁴ D. i, 185.

⁵ D. iii, 288.

⁶ Pts. ii, 64.

⁷ Tikapaṭṭhāna.

⁸ Dvīhi. All edns. read tihi except S^h, who gives tihi in a footnote. S^b queries tihi in giving it.

⁹ M. i, 147.

XXII

BĀVĪSATIMO PARICCHEDO

ÑĀṆADASSANA-VISUDDHI-NIDDESO

[*Paṭhamamaggañāṇaṃ*]

Ito param gotrabhūñāṇaṃ hoti. Taṃ maggassa āvajjanaṭṭhāniyattā neva Paṭipadāñāṇavisuddhiṃ, na Ñāṇadassana-visuddhiṃ bhajati. Antarā abbohārikam eva hoti; vipassanāsote patitattā pana vipassanā ti sankhaṃ gacchati. Sotāpattimaggo sakadāgāmi maggo anāgāmi maggo arahattamaggo ti inesu pana catusu maggesu ñāṇaṃ Ñāṇadassanavisuddhi nāma.

Tattha paṭhamamaggañāṇaṃ tāva sampādetukāmena aññaṃ kiñci kātappaṃ nāma n' atthi. Yaṃ hi anena kātappaṃ siyā, taṃ anulomāvasānaṃ vipassanaṃ uppādentena katam eva. Evaṃ uppanna-anulomañāṇassa paṇ' assa tehi tīhi pi anulomañāṇehi attano balānurūpena thūla-thūle sacca-paṭicchāda ketamamhi antaradhāpīte sabbasankhāragatesu cittaṃ na pakkhandati, na santiṭṭhati, nādhimuccati, na sajjati, na laggati, na bajjhati, padumapalāsato udakaṃ viya paṭilīyati, paṭikūṭati, paṭivaṭṭati, sabbam nimittārammaṇaṃ pi sabbam pavattārammaṇaṃ pi paḷibodhato upaṭṭhāti.

Ath' assa sabbasmim nimittapavattārammaṇe paḷibodhato upaṭṭhite anulomañāṇassa āsevanante animittaṃ appavattaṃ visankhāraṃ nirodhaṃ Nibbānaṃ ārammaṇaṃ kurumānaṃ puthujjanagottaṃ puthujjanasankhaṃ puthujjanabhūmiṃ atikkamamānaṃ ariyagottaṃ ariyasankhaṃ ariyabhūmiṃ okkamamānaṃ Nibbānārammaṇe paṭhamāvaṭṭana-paṭhamābhoga-paṭhamāsamannāhārabhūtaṃ maggassa anantarasam-

anantar'-āsevana-upanissaya-n' atthi-vigatavasena chahi ākārehi paccayabhāvaṃ sādhayamānaṃ sikhāppattaṃ vipas-sanāya muddhabhūtaṃ apunarāvattaṃ upajjati gotra-bhūñāṇaṃ; yaṃ sandhāya vuttaṃ:—*Kathaṃ bahiddhā vuttā-navivattane paññā gotrabhūñāṇaṃ? Uppādaṃ abhihūyati ti gotrabhū. Pavattaṃ . . . pe . . . upāyāsaṃ abhihūyati ti gotrabhū. . . . Bahiddhā sankhāranimittaṃ abhihūyati ti gotrabhū. Anuppādaṃ pakkhandatī ti gotrabhū. Appavat-taṃ . . . pe . . . anupāyāsaṃ nirodhaṃ Nibbānaṃ pakkhan-datī ti gotrabhū. Uppādaṃ abhihūyitvā anuppādaṃ pak-khandatī ti gotrabhū* ti¹ sabbam vitthāretabbam.

Tatr' āyaṃ ekāvajjanena ekavīthiyaṃ pavattamānānaṃ pi anulomagotrabhūnaṃ nānārammaṇe pavattanākāradīpikā upamā:—Yathā hi mahāmātikam langhitvā paratīre patiṭṭhātukāmo puriso vegena dhāvitvā mātikāya orimatīre ruk-khasākhāya bandhitvā olambitaṃ rajjuṃ vā yaṭṭhim vā gahetvā ullanghitvā paratīraninna-poṇa-pabbhārakāyo hutvā, paratīrassa uparibhāgaṃ patto, taṃ muñcitvā vedhamāno paratīre patitvā sanīkam patiṭṭhāti, evam ev' āyaṃ yogāva-caro vi bhava-yoni-gati-ṭhiti nivāsānaṃ paratīrabhūte Nib-bāne patiṭṭhātukāmo udayabbayānupassanādinā vegena dhā-vitvā attabhāvaruk-khasākhāya bandhitvā olambitaṃ rūpara-jjuṃ vā vedanādisu aññataradaṇḍaṃ vā aniccaṃ ti vā dukkhaṃ ti vā anattā ti vā anulomāvajjanena gahetvā, taṃ amuñ-camāno va paṭhamena anulomacittena ullaghitvā, dutiyena paratīraninnapoṇapabbhārakāyo viya Nibbānaninnapoṇapab-bhāramānaso hutvā tatiyena paratīrassa uparibhāgaṃ patto viya, idāni pattabbassa Nibbānassa āsanno hutvā tassa cit-tassa nirodhena taṃ sankhārārammaṇaṃ muñcitvā gotra-bhūcittena visankhāre paratīrabhūte Nibbāne patati. Ekā-rammaṇe pana aladdhāsevanatāya vedhamāno so puriso viya na tāva suppatiṭṭhito hoti, tato maggañāṇena patiṭṭhāti ti.

Tattha anulomaṃ saccapaṭicchādaṃ kilesatanaṃ vino-detum sakkoti, na Nibbānamārammaṇaṃ kātum. Gotra-bhū Nibbānaṃ eva ārammaṇaṃ kātum sakkoti, na sacca-paṭicchādaṃ tamaṃ vinodetum. Tatr' āyaṃ upamā:—

eko kira cakkhumā puriso: nakkhattayogaṃ jānissamī ti rattibhāge nikkhamitvā candam passitum uddham ullokesi. Tassa valāhakehi paṭicchannattā cando na paññāyittha. Ath' eko vāto utṭhahitvā thūla-thūle valāhake viddhamsesi,¹ aparo majjhime, aparo sukhume pi; tato so puriso vigatavalāhakenabhe candam disvā nakkhattayogaṃ aññāsi.

Tattha tayo valāhakā viya saccapaṭicchādakathūlamajjhi-masukhumam kilesandhakāram. Tayo vātā viya tīṇi anulomacittāni. Cakkhumā puriso viya gotrabhūñānam. Cando viya Nibbānam. Ekakassa vātassa yathākkamena valāhaka-viddhamsanam viya ekekassa anulomacittassa saccapaṭicchādakatamavinodanam. Vigatavalāhake nabhe tassa purisassa visuddhacandadassanam viya vigate saccapaṭicchādake tame gotrabhūñānassa visuddha-Nibbānadassanam. Yath' eva hi tayo vātā candapaṭicchādake valāhake yeva viddhamsetum sakkonti, na candam daṭṭhum, evam anulomāni saccapaṭicchādakam tamam yeva vinodetum sakkonti, na Nibbānam daṭṭhum. Yathā so puriso candam eva daṭṭhum sakkoti, na valāhake viddhamsetum, evam gotrabhūñānam Nibbānam eva daṭṭhum sakkoti, na kilesatamam vinodetum. Ten' eva c' etam maggassa āvajjanan ti vuccati; tam hi anāvajjanam pi samānam āvajjanaṭṭhāne ṭhatvā: evam nibbat-tā hī ti maggassa saññam datvā viya nirujjhati. Maggo pi tena dinnasaññam amuñcitvā va avicisantativasena² tam ñānam anubandhamāno anibbidhappubbam apadālitapubbam lobhakkhandham dosakkhandham mohakkhandham nibbijjhamāno va padālayamāno nibbattati.

Tatr' āyam upamā:—eko kira issāso aṭṭha usabhamatte padese phalakasatam ṭhapāpetvā vatthena mukham veṭhetvā saram sannayhitvā³ cakkayante aṭṭhāsi. Añño puriso cakkayantam āvijjhitvā, yadā issāsassa phalakam abhimukham hoti, tadā tattha daṇḍakena saññam deti. Issāso daṇḍakasaññam amuñcitvā va saram khipitvā phalakasatam nibbijjhati. Tattha daṇḍakasaññam viya gotrabhu ñānam. Issāso viya maggañānam. Issāsassa daṇḍakasaññam amuñcitvā va phalakasatanibbijjhanam viya maggañānassa

¹ B^{hm} °seti.² Cf. *above*, p. 669.³ B^{hm} sannahitvā.

gotrabhūñāṇena dinnasaññāṃ amuñcivā va Nibbānaṃ ārammaṇaṃ katvā anibbidhapubbānaṃ apadālitapubbānaṃ lobhadosamohakkhandhānaṃ nibbijjhanapadālaṇaṃ.¹ Na kevalaṇ c' esa maggo lobhakkhandhādinam nibbijjhanam eva karoti, api ca kho anamataggasāmsāravatṭadukkhasamuddaṃ soseti; sabba-apāyadvārāni pidahati; sattannaṃ ariyadhaṇānaṃ sammukhībhāvaṃ karoti; aṭṭhangikaṃ micchāmaggaṃ pajahati; sabbaverabhayaṇi vūpasameti; Sammā-sambuddhassa orasaputtabhāvaṃ upaneti; aññesaṇ ca anekasatānaṃ ānisamsānaṃ paṭilābhāya samvattati ti. Evaṃ anekānisamsadāyakena sotāpattimaggena sampayuttaṃ ñāṇaṃ sotāpattimagge ñāṇaṃ ti.

Pathamaggañāṇaṃ nīlhitam.

[*Dutiya(magga)ñāṇaṃ*]

Imassa pana ñāṇassa anantaraṃ tass' eva vipākabhūtāni dve, tīṇi vā phalacittāni uppajjanti. Anantaravipākattā yeva hi lokuttarakusalānaṃ:—

*samādhim ānantarikaṇ ñam āhū ti*²

ca *duṇḍham ānantarikaṃ pāpuṇāti āsavaṇaṃ khāyāyā ti*³ ca ādivuttaṃ.

Keci pana ekaṃ dve, tīṇi, cattāri vā phalacittāni ti vadanti. Taṃ na gahetabbam; anulomassa hi āsevanante gotrabhūñāṇaṃ uppajjati; tasmā sabbaṃ t' imena paricchedena dvīhi anulomacittehi bhavitabbam; na hi ekaṃ āsevanapaccayaṃ labhati. Satta cittaparamā ca ekā javanavīthi; tasmā yassa dve anulomāni, tassa tatiyaṃ gotrabhū, catutthaṃ maggacittaṃ, tīṇi phalacittāni honti. Yassa tīṇi anulomāni, tassa catutthaṃ gotrabhū pañcamam maggacittaṃ, dve phalacittāni honti, tena vuttaṃ dve tīṇi vā phalacittāni uppajjanti ti.

Keci pana yassa cattāri anulomāni, tassa pañcamam gotrabhū, chaṭṭhaṃ maggacittaṃ ekaṃ phalacittan ti vadanti. Taṃ pana yasmā catutthaṃ pañcamam vā appeti, na tato param āsannabhavangattā ti paṭikkhittaṃ, tasmā na sārato pacceṭabbam.

¹ Repeated in Asl. 233 with slight variants.

² Sn. ver. 226.

³ A. ii, 149.

Ettāvata ca pan' esa sotāpanno nāma dutiyo ariyapuggalo hoti. Bhusapamatto pi hutvā sattakkhattum devesu ca manussesu ca sandhāvitvā saṃsaritvā dukkhass' antassa karaṇasamattho hoti. Phalapariyosāne pan' assa cittaṃ bhavangam otarati, tato bhavangam upacchinditvā maggapaccavekkhanatthāya uppajjati manodvārāvajjanam; tasmim niruddhe paṭipāṭiyā satta maggapaccavekkhaṇajavanāni ti. Puna bhavangam otaritvā ten' eva nayena phalādinam paccavekkhanatthāya āvajjanādini uppajjanti, yesam uppattiyā esa maggam paccavekkhati, phalam paccavekkhati, pahīnakilese paccavekkhati, avasiṭṭhakilese paccavekkhati, Nibbānam paccavekkhati. So hi: iminā vat' āham maggena āgato ti maggam paccavekkhati, tato: ayam me ānisamso laddho ti phalam paccavekkhati; tato: ime nāma me kilesā pahīnā ti pahīnakilese paccavekkhati; tato: ime nāma me kilesā avasiṭṭhā ti uparimaggattayavajjhe kilese paccavekkhati; avasāne ca: ayam me dhammo ārammanato paṭividdho ti amatam Nibbānam paccavekkhati.

Iti sotāpannassa ariyasāvakassa pañca paccavekkhaṇāni honti. Yathā ca sotāpannassa, evam sakadāgāmi-anāgāmīnam pi. Arahato pana avasiṭṭhakilesapaccavekkhaṇam nāma n' atthi ti.

Evam sabbāni pi ekūnavīsati paccavekkhaṇāni nāma, ukkatṭhaparicchedo yeva c' eso. Pahīnāvasiṭṭhakilesapaccavekkhaṇam hi sekkhānam pi hoti vā, na vā. Tassa hi paccavekkhaṇassa abhāven' eva Mahānāmo Bhagavantam puechi:—*ko su nāma me dhammo ajjhuttam appahīno, yena me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti* ti¹ sabbam vitthārato veditabbam.

Evam paccavekkhitvā pana so sotāpanno ariyasāvako tasmim yeva vā āsane nisinnō, aparena vā samayena kāmarāgavyāpādanam tanubhāvāya dutiyāya bhūmiyā paṭṭiyā yogam karoti. So indriyabalabojjhangāni samodhāne tvā tad-eva rūpa-vedanā-saññā-sankhāra-viññāṇabhedam sankhāragatam aniccam dukkham anattā ti ñāṇena parimaddati, parivatteti, vipassanā-vīthim ogāhati. Tass' evam

paṭipannassa vuttanayen' eva sankhārūpekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaram sakadāgāmi-maggo uppajjati. Tena sampayuttam ñāṇam sakadāgāmi-magge ñāṇan ti.

*Dutiyañāṇaṃ nīṭṭhitam.*¹

[*Tatiyamaggañāṇaṃ*]

Imassā pi ñāṇassa anantaram vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa sakadāgāmi nāma catuttho ariyapuggalo hoti sakid-eva imaṃ lokam āgantvā dukkhass' antakaraṇasamattho; tato param paccavekkhaṇam vuttanayam eva. Evam paccavekkhitvā c' eso sakadāgāmi ariyasāvako tasmim yeva vā āsane nisinno, aparena vā samayena kāmarāgavyāpādānam anavasesappahānāya tatiyāya bhūmiyā pattiya yogam karoti. So indriyabalabojjhangāni samodhānetvā tad-eva sankhāragatam aniccam dukkham anattā ti ñāṇena parimaddati, parivatteti, vipassanā-vīthim ogāhati. Tass' evam paṭipannassa vuttanayen' eva sankhārūpekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaram anāgāmimaggo uppajjati. Tena sampayuttam ñāṇam anāgāmimagge ñāṇan ti.

Tatiyañāṇaṃ nīṭṭhitam.

[*Catutthamaggañāṇaṃ*]

Imassā pi ñāṇassa anantaram vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa anāgāmi nāma chaṭṭho ariyapuggalo hoti, *opapātiko tattha parinibbāyī anāvatiddhammo*² paṭisandhivasena imaṃ lokam punānāgantā. Tato param paccavekkhaṇam vuttanayam eva. Evam paccavekkhitvā va so anāgāmi ariyasāvako tasmim yeva vā āsane nisinno, aparena vā samayena, rūpārūparāga-māna-uddhacca-avijjānam anavasesappahānāya catutthāya bhūmiyā pattiya yogam karoti. So indriyabalabojjhangāni samodhānetvā tad-eva sankhāragatam aniccam dukkham anattā ti ñāṇena parimad-

¹ Only S^b. inserts (magga) after Dutiya.

² Cf. A. iv, 12; v, 343.

dati, parivatteti, vipassanā-vīthim ogāhati. Tass' evaṃ paṭipannassa vuttanayen' eva sankhārupekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaram arahattamaggo uppajjati. Tena sampayuttam ñāṇam arahattamagge ñāṇan ti.

Catutthañāṇam nitthitam.

[*Phalacittāni : A. Sattatimsa bodhipakkhiyā dhammā*]

Imassā pi ñāṇassa anantaram vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa arahā nāma aṭṭhamo ariya-puggalo hoti: mahā khīṇāsavo antimadehadhārī ohitabhāro anuppattasadalho parikkhīṇabhavasamyojano sammad-aññā vimutto¹ sadevakassa lokassa aggadakkhiṇeyyo ti. Iti yam tam vuttam: sotāpattimaggo sakadāgāmimaggo anāgāmi-maggo arahattamaggo ti imesu pana catusu maggesu ñāṇam Ñānadassanavisuddhi nāmā ti; tam imāni iminā anukkamena pattabbāni cattāri ñāṇāni sandhāya vuttam.

Idāni imissā yeva catuññāya ñānadassanavisuddhiyā anubhāvavijānanattham:—

Paripuṇṇabodhipakkhiyabhāvo vuṭṭhānabalasamāyogo,
ye yena pahātabbā dhammā tesam pahānañ ca.

Kiccāni pariññādini yāni vuttāni abhisamayakāle;
tāni ca yathāsabhāvena jānitabbāni sabbāni ti.

Tattha paripuṇṇabodhipakkhiyabhāvo ti bodhipakkhiyānam paripuṇṇabhāvo. Cattāro satipaṭṭhānā, cattāro sam-mappadhānā, cattāro iddhipādā, pañcendriyāni, pañcabalāni, satta bojjhangā, ariyo aṭṭhangiko maggo ti hi ime sattatimsa dhammā bojjhanganaṭṭhena bodhī ti laddhanāmassa ariya-maggassa pakkhe bhavattā bodhipakkhiyā nāma; pakkhe bhavattā ti upakārabhāve ṭhitattā.

Tesu tesu² ārammaṇesu okkanditvā³ pakkhanditvā upaṭṭhānato paṭṭhānam. Sati yeva paṭṭhānam satipaṭṭhānam. Kāya-vedanā-citta-dhammesu pan' assā asubha-dukkha-anicca-anattākāraggahaṇavasena subha-sukha-nicca-attasaññā-

¹ S. vi, 12. s.v. Arahatta, formula C, which omits antimadehadhārī. Cf. S. i, 14; A. vi, 13. s.v. Arahatta formula C.

² Bhm omī.

³ So all edns.

pahānakiccasāadhanavasena ca pavattito catudhā bhedo hoti; tasmā *cattāro satipaṭṭhānā* ti vuccanti.

Padahanti etenā ti padhānam. Sobhaṇam padhānam sammappadhānam, sammā vā padahanti etenā ti sammappadhānam. Sobhaṇam vā tam kilesavirūpatti-vidahanato padhānañ ca hitasukhanipphādakatṭhena setṭhabhāvāvahanato padhānabhāvakāraṇato cā ti sammappadhānam. Viriyass' etam adhvacanam. Tayidaṃ uppannānuppannānam akusālānam pahānānupattikiccam, anuppannuppanānañ ca kusālānam upatti-ṭhitikiccam sādhayati ti catubbidham hoti; tasmā *cattāro sammappadhānā* ti vuccanti.

Pubbe vuttena¹ ijghanatṭhena iddhi. Tassā sampayuttāya pubbangamaṭṭhena phalabhūtāya pubbabhāgakaranaṭṭhena ca iddhiyā pādo ti iddhipādo. So chandādivasena catubbidho hoti; tasmā *cattāro iddhipādā* ti vuccanti. Yath' āha:—*cattāro iddhipādā: chandiddhipādo, cittiddhipādo, viriyiddhipādo, vīmaṃsiddhipādo* ti² ime lokuttarā va; lokiyā pana: *chandañ ce bhikkhu adhipatiṃ karitvā labhati samādhim, labhati cittass' ekaggataṃ: ayaṃ vuccati chandasamādhī* ti³ ādivacanato chandādi adhipativasena paṭiladdhadhammā pi honti. Assaddhiya-kosajja-pamāda-vikkhepa-sammohānam abhibhavanato abhibhavanāsankhātena adhipatiyaṭṭhena iddhiyam. Assaddhiyādihi ca anabhibhavanīyato akampiyaṭṭhena balam. Tad-ubhayam pi saddhādivasena pañcavidham hoti; tasmā pañciddhiyāni balāni ti vuccanti.

Bujjhanakasattassa pana angabhāvena sati-ādayo satta bojjhaṅgā. Niyyānikaṭṭhena ca sammādiṭṭhi-ādayo aṭṭha maggaṅgā honti; tena vuttam:—*satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo* ti.⁴

Iti ime sattatimsa bodhipakkhiyadhammā pubbabhāge lokiyavipassanāya vattamānāya cuddasavidhena kāyam pariggaṇhato ca kāyānupassanā satipaṭṭhānam; navavidhena vedanam pariggaṇhato ca vedanānupassanā satipaṭṭhānam; solasavidhena cittam pariggaṇhato ca cittānupassanā sati-

¹ Above, Chapter XI., p. 378.

² Vibh. 223 places viriyiddhipādo second.

³ Ibid. 216.

⁴ Cf. S. v, 82.

paṭṭhānam; pañcavidhena dhamme pariggaṇhato ca dhammā-nupassanā satipaṭṭhānam.

Imasmim attabhāve anuppannapubbam parassa uppannam akusalam disvā: yathā paṭipannass' etam uppannam, na tathā paṭipajjissāmi; evam me etam n' uppajjissati ti, tassa anuppā-dāya vāyamanakāle paṭhamam sammappadhānam. Attano samudācārappattam akusalam disvā tassa pahānāyā vāya-manakāle dutiyam. Imasmim bhāve anuppannapubbam jhānam vā, vipassanam vā uppādetum vāyamantassa tati-yam. Uppannam yathā na parihāyati, evam punappuna uppādentassa catuttham sammappadhānam.

Chandam dhuram katvā kusaluppādanakāle chandiddhi-pādo . . . pe . . . micchāvācāya viramaṇakāle sammāvācā ti evam nānācittesu labbhanti. Imesam pana catunnam ñāṇanam uppattikāle ekacitte labbhanti. Phalakkhaṇe ṭha-petvā cattāro sammappadhāne avasesā tettiṃsa labbhanti. Evam ekacitte labbhamānesu c' etesu ekā va Nibbānārammaṇā sati kāyādisu subhasaññāḍippahānakiccasāadhanavasena cat-tāro satipaṭṭhānā ti vuccati. Ekam eva ca viriyam anuppan-nānam anuppādādi-kiccasāadhanavasena cattāro sammappa-dhānā ti vuccati. Sesesu pana hāpana-vaḍḍhanam n' atthi.

Api ca tesu:—

Nava ekavidhā eko dvedhā 'tha catu-pañcadhā,
aṭṭhadhā navadhā c' eva iti chadhā bhavanti te.

Nava ekavidhā ti chando, cittaṃ, pīti, passaddhi, upekkhā, sankappo, vācā, kammanto ājīvo ti imena va chandiddhipā-dādivasena ekavidhā va honti, na aññam koṭṭhāsam bhajanti.

Eko dvedhā ti saddhā indriya-balavasena dvedhā ṭhitā.

Atha catu-pañcadhā ti ath' añño eko catudhā, añño pañca-dhā ṭhito ti attho. Tattha samādhī eko indriya-bala-bojjhan-ga-maggangavasena catudhā ṭhito. Paññā tesañ catunnam iddhipādakoṭṭhāsassa ca vasena pañcadhā.

Aṭṭhadhā navadhā cevā ti aparo eko aṭṭhadhā, eko navadhā ṭhito ti attho, catu-satipaṭṭhāna-iddhiya-bala-bojjhan-ga-maggangavasena sati aṭṭhadhā ṭhitā. Catu-sammappadhā-na-iddhipāda - indriya - bala - bojjhanga - maggangavasena vi-riyam navadhā ti.

Evam:—

Cuddas' eva asambhinnā hont' ete bodhipakkhiyā,
koṭṭhāsato sattavidhā sattatimsa pabhedato.

Sakiecanipphādanato, sarūpena ca vuttito,
sabbe va ariyamaggassa sambhave sambhavanti te ti
Evam tāv' ettha *paripunnabodhipakkhiyabhāvo* jānitabbo.

[B. *Vutthānaṃ*]

Vutthānabalasamāyogo ti vutthānañ c' eva balasamāyogo
ca. Lokiyavipassanā hi nimittārammaṇattā c' eva pavatti-
kāraṇassa ca samudayassa asamucchindanato neva nimittā,
na pavattā vutthāti. Gotrabhūñāṇaṃ samudayassa asamuc-
chindanato na pavattā vutthāti; Nibbānārammaṇato pana
nimittā vutthāti ti ekato vutthānaṃ hoti. Ten' āha:—
*bahiddhā vutthānavivattane paññā gotrabhūñāṇan ti.*¹ Tathā
uppadā vivattitvā anuppadam pakkhandatī ti gotrabhū, *pa-*
vattā vivattitvā ti² sabbam veditabbam. Imāni cattāri pi
ñāṇāni animittārammaṇattā nimittato vutthahanti. Samu-
dayassa samucchindanato pavattā vutthahanti ti dubhato
vutthānāni honti. Tena vuttam:—*katham dubhato vutthāna-*
vivattane paññā magge ñāṇam? *Soṭāpattimaggakkhaṇe das-*
sanatthena sammāditthi micchādittihīyā vutthāti, tad-anuvatta-
kakilesehi ca khandhehi ca vutthāti, bahiddhā ca sabbanimittehi
vutthāti, tena vuccati: dubhato vutthānavivattane paññā magge
ñāṇan ti. Abhiniropan' atthena sammāsankappo micchāsan-
kappā . . . pariggahatthena sammāvācā micchāvācāya . . .
samutthān' atthena sammākammanto . . . rodān' atthena sam-
mā-ājīvo, paggaḥ' atthena sammāvāyāmo, upatthān' atthena
sammāsati . . . avikkhepan' atthena sammāsamādhī micchā-
samādhito vutthāti, tad-anuvattakakilesehi ca khandhehi ca
vutthāti, bahiddhā ca sabbanimittehi vutthāti, tena vuccati:
dubhato vutthānavivattane paññā magge ñāṇan ti.

Sakadāgāmimaggakkhaṇe dassan' atthena sammāditthi . . .
avikkhepan' atthena sammāsamādhī olārikā kāmarāgasam-
yojanā paṭighasamyojanā, olārikā kāmarāgānusaṃyā paṭighānu-
sayā vutthāti . . . anāgāmimaggakkhaṇe dassan' atthena sam-
māditthi . . . avikkhepan' atthena sammāsamādhī anusaha-

¹ *Pts.* i, 66.

² *Ibid.* p. 67.

gatā¹ kāmarāgasamyojanā patighasamyojanā anusahagatā kāmarāgānusayā patighānusayā vutthāti . . . pe . . . arahattamaggakkhaṇe dassan' atthēna sammāditthi . . . avikkhepan' atthēna sammāsamādhī, rūparāgā arūparāgā mānā . . . uddhaccā . . . avijjāya mānānusayā bhavarāgānusayā avijjānusayā vutthāti. Tad-anuvattakakilesehi ca khandhehi ca vutthāti, bahiddhā ca sabbanimittēhi vutthāti, tena vuccati : dubhato vutthānavivattane paññā magge ñāṇan ti.²

Lokiyānañ ca atthannam samāpattinam bhāvanākāle samathabalam adhikam hoti; aniccānupassanādīnam bhāvanākāle vipassanābalam. Ariyamaggakkhaṇe pana yuganandhā te dhammā pavattanti aññamaññam anativattan' atthēna; tasmā imesu catusu pi ñāṇesu ubhayabalasamāyogo hoti. Yath' āha:—uddhaccasahagatakilesehi ca khandhehi ca vutthahato cittassa ekaggatā avikkhepo samādhī nirodhagocarō. Avijjāsahagatakilesehi ca khandhehi ca vutthahato anupassan' atthēna vipassanā nirodhagocarā. Iti vutthān' atthēna samathavipassanā ekarasā honti, ayuganandhā honti, aññamaññam nātivattanti ti, tena vuccati vutthān' atthēna samathavipassanam yuganandham bhāveti ti.³

Evam ettha vutthānabalasamāyogo veditabbo.

[C. *Pahānam*]

Ye yena pahātabbā dhammā tesam pahānañ cū ti imesu pana catusu ñāṇesu ye dhammā yena ñāṇena pahātabbā, tesam pahānañ ca jānitabbam. Etāni hi yathāyogam samyojanakilesa-micchatta-lokadhamma-macchariya - vipallāsa - gantha-agati-āsava - ogha-yoga-nīvaraṇa-parāmāsa-upādāna-anusayamala-akusalakammapatha-cittuppādasankhātānam dhammānam pahānakarāni.

Tattha *samyojanānī* ti khandhehi khandhānam pbalena kammassa dukkhena vā sattānam samyojakattā rūparāgādayo dasa dhammā vuccanti. Yāvaṃ hi te, tāva etesam anuparamo ti. Tatrā pi: rūparāgo, anurūparāgo, māno, uddhaccam avijjā ti ime pañca uddham nibbattanakkhandhādisamyojakattā uddhambhāgiyasamyojanāni nāma. Sak-

¹ Sh anu-°.

² Pts. i, 69 f.

³ Ibid. ii, 98.

kāyadit̤ṭhi, vicikicchā, sīlabbataparāmāso, kāmarāgo, paṭigho ti ime pañca adhonibbattakakhandhādisaṃ yojakattā adhobhāgiyasamyojanāni nāma.

Kilesā ti sayam sankiliṭṭhattā sampayuttadhammānaṃ ca sankilesikattā lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappan ti ime dasa dhammā.

Micchattā ti micchā pavattanato micchādiṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyāmo, micchāsati, micchāsamādhī ti ime aṭṭha dhammā. Micchāviratti-micchāñāṇehi vā saddhim dasa.

Lokadhammā ti lokappavattiyā sati anuparamadhammattā¹ lābho, alābho, yaso, ayaso,² sukhaṃ, dukkhaṃ, nindā, pasamsā ti ime aṭṭha. Idha pana kāraṇūpacārena³ lābhādi-vatthukassa anunayassa alābhādi-vatthukassa paṭighassa c' etaṃ lokadhammagahaṇena gahaṇaṃ katan ti veditabbaṃ.

Macchariyāni ti āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, dhammamacchariyaṃ, vaṇṇamacchariyaṃ ti imāsu āvāsādisu aññesaṃ sādharmaṇabhāvaṃ asahaṇākārena pavattāni pañca macchariyāni.

Vipallāsā ti anicca-dukkha-anatta-asubhesu yeva vatthusu niccaṃ sukhaṃ attā subhan ti evaṃ pavatto saññāvipallāso, cittavipallāso, diṭṭhivipallāso ti ime tayo.

Ganthā ti nāma kāyassa ceva rūpakāyassa ca ganthanato abhiññhādayo cattāro. Tathā hi te abhiññhā-kāyagantho, vyāpādo-kāyagantho, sīlabbataparāmāso-kāyagantho, idaṃsaccābhiniveso-kāyagantho icc' eva vuttā.

Agatī ti chanda-dosa-moha-bhayehehi akattabbakaraṇassa kattabbākaraṇassa ca adhivacanāṃ. Taṃ hi ariyehehi agantabbattā agatī ti vuccati.

Āsavā ti ārammaṇavasena āgotrabhūto ābhavaggato ca savanā-asamvutehi vā dvārehi ghaṭachiddehi, udakaṃ viya savanato niccapaggharaṇ' aṭṭhena, saṃsāradukkhassa vā savanato kāmarāgabharāgamicchādiṭṭhi-āvijjānaṃ etaṃ adhivacanāṃ.

¹ B^{im} °dhammakattā.

² S^{hh} ayaso, yaso.

³ S^h °opacārena.

Bhavasāgare ākaḍḍhaṇ' atṭhena duruttaraṇ' atṭhena ca oghā ti pi.

Ārammaṇaviyogassa ceva dukkhaviyogassa ca appadānato yogā ti pi tesam yeva adhivacanam.

Nīvaraṇānī ti cittassa āvaraṇa-nīvaraṇa-paṭicchādan' atṭhena kāmaccchandādayo pañca.

Parāmāso ti tassa tassa dhammassa sabhāvaṃ atikkamma parato abhūtasabhāvaṃ āmasanākārena pavattanato micchādiṭṭhiyā etaṃ adhivacanam.

Upādānānī ti sabbākārena Paṭiccasamuppādaniddese vuttānī¹ kāmupādānādīni cattāri.

Anusayā ti thāmagat' atṭhena kāmarāgānusayo, paṭigha-māna-diṭṭhi-vicikicchā-bhavarāga-avijjānusayo ti evaṃ vuttā kāmarāgādayo satta. Te hi thāmagatattā punappuna kāmarāgādīni uppattihetubhāvena anusenti yevā ti anusayā.

Malā ti telañjanakalalaṃ viya sayañ ca asuddhattā aññesañ ca asuddhabhāvakaraṇato lobha-dosa-mohā tayo.

Akusalakammāpathā ti akusalakammabhāvena ceva duggatīnañ ca pathabhāvena pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, piṣuṇavācā, pharusavācā, samphappalāpo, abhiijhā, vyāpādo, micchādiṭṭhi ti ime dasa.

Akusalacittuppadā ti lobhamūlā atṭha, dosamūlā dve, mohamūlā dve ti ime dvādasa. Iti etesaṃ saṃyojanādīnaṃ dhammānaṃ etāni yathāyogaṃ pahānakarāni. Kathaṃ? Saṃyojanesu tāva sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso, apāyagamaniyā ca kāmarāga-paṭighā ti ete pañca dhammā pathamaññavajjhā. Sesā kāmarāgapaṭighā olārikā dutiyaññavajjhā; sukhumā tatiyaññavajjhā. Rūparāgādayo pañca pi catutthaññavajjhā eva. Parato pi ca yattha yattha eva-saddena niyamaṃ na karissāma. Tattha yaṃ yaṃ upari ñāṇavajjho ti vakkhāma, so so purimaññehi hatāpāyagamaniyādibhāvo va hutvā upari ñāṇavajjho hoti ti veditabbo. Kīlesesu diṭṭhi vicikicchā paṭhamaññavajjhā; doso tatiyaññavajjho; lobha-moha-māna-thīna-uddhacca-ahirika-anottappāni catutthaññavajjhāni. Micchattesu micchādiṭṭhi-musāvādo micchakammanto micchā-

¹ Chapter XVII., p. 571 f.

ājivo ti ime paṭhamaññānavajjhā; micchāsankappo pisuṇavācā pharusavācā ti ime tatiyaññānavajjhā. Cetanā yeva c' ettha vācā ti veditabbā. Samphappalāpa-micchāvāyāma-sati-samādhi-vimuttiñāṇāni catutthaññānavajjhāni. Lokadhammesu paṭigho tatiyaññānavajjho. Anunayo catutthaññānavajjho. Yase ca pasamsāya ca anunayo catutthaññānavajjho ti eke, macchariyāni paṭhamaññānavajjhān eva. Vipallāsesu anicce niccaṃ anattani attā ti ca saññācittadiṭṭhivipallāsā. Dukkhe sukhaṃ asubhe subhan ti diṭṭhivipallāso cā ti ime paṭhamaññānavajjhā. Asubhe subhan ti saññācittavipallāsā tatiyaññānavajjhā. Dukkhe sukhan ti saññācittavipallāsā catutthaññānavajjhā. Ganthesu silabbataparāmāsa-idam-saccābhini-vesakāyaganthā paṭhamaññānavajjhā. Vyāpādakāyagantho tatiyaññānavajjho, itaro catutthaññānavajjho, agati paṭhamaññānavajjhā va. Āsavesu diṭṭhāsavo paṭhamaññānavajjho, kāmāsavo tatiyaññānavajjho; itare dve catutthaññānavajjhā. Ogha-yogesu pi es' eva nayo. Nīvaraṇesu vicikicchānīvaraṇaṃ paṭhamaññānavajjhaṃ; kāmaccando vyāpādo kukkuccan ti tīṇi tatiyaññānavajjhāni; thīnamiddha-uddhaccāni catutthaññānavajjhāni. Parāmāso paṭhamaññānavajjho va. Upādānesu sabbesam pi lokiyadhammānaṃ vatthukāmavāsena kāmā ti āgatattā rūpārūparāgo pi kāmupādāne patati, tasmā taṃ catutthaññānavajjhaṃ; sesāni paṭhamaññānavajjhāni. Anusayesu diṭṭhi-vicikicchānusayā paṭhamaññānavajjhā va kāmārāgapatighānusayā tatiyaññānavajjhā. Mānabhavarāgāvijjānusayā catutthaññānavajjhā. Malesu dosamaḥ paṭhamaññānavajjhaṃ, itarāni catutthaññānavajjhāni. Akusalakammaṇapathesu pāṇātipāto adinnādānaṃ micchācāro musāvādo micchādiṭṭhī ti ime paṭhamaññānavajjhā. Pisuṇavācā pharusavācā vyāpādo ti tayo tatiyaññānavajjhā, samphappalāpābhijjhā catutthaññānavajjhā. Akusalacittuppadesu cattāro diṭṭhisampayuttā, vicikicchāsampayutto cā ti pañca paṭhamaññānavajjhā vā. Dve paṭighasampayuttā tatiyaññānavajjhā; sesā catutthaññānavajjhā ti. Yañ ca yena vajjhaṃ, taṃ tena pahātabbaṃ nāma; tena vuttaṃ: iti etesaṃ saṃyojanādīnaṃ dhammānaṃ etāni yathāyogaṃ pahānakarāni ti.

Kim paṇ' etāni ete dhamme atitānāgate pajahanti, udāhu

paccuppanne ti? Kim paṇ' ettha yadi tāva atitānāgate, aphalo vāyāmo āpajjati. Kasmā? Pahātabbānaṃ n' atthitāya; atha paccuppanne, tathā pi aphalo vāyāmena saddhim pahātabbānaṃ atthitāya, sankilesikā ca maggabhāvanā āpajjati; vippayuttatā vā kilesānaṃ, na ca paccuppannakilesa cittavippayutto nāma atthi ti n' āyaṃ āvenikā codanā. Pāliyaṃ yeva hi:—*yvāyaṃ kilese pajahati, atīte kilese pajahati, anāgate kilese pajahati, paccuppanne kilese pajahati* ti¹ vatvā puna:—*hañci atīte kilese pajahati, tena hi khīṇaṃ khepeti, niruddhaṃ nirodheti, vigataṃ vigameti, atthangataṃ atthangameti. Atītaṃ yaṃ n' atthi, taṃ pajahati* ti ca vatvā: na atīte kilese pajahati ti¹ paṭikkhittaṃ. Tathā *hañci anāgate kilese pajahati*, tena hi ajātaṃ pajahati, anibbattaṃ pajahati, anuppannaṃ pajahati, apātubhūtaṃ pajahati. Anāgataṃ yaṃ n' atthi, taṃ pajahati ti¹ ca vatvā: na anāgate kilese pajahati ti paṭikkhittaṃ. Tathā *hañci paccuppanne kilese pajahati* tena hi ratto rāgaṃ pajahati, duttho dosaṃ . . . mūlho mokaṃ . . . vinibaddho mānaṃ . . . parāmattho ditthiṃ, vikkhepagato uddhaccaṃ . . . anitthangato vicikicchāṃ . . . thāmagato anusayaṃ pajahati. Kaṇhasukkā dhammā yuganandhā vuttanti. Sankilesikā maggabhāvanā hoti ti² ca vatvā:—na atīte kilese pajahati, na anāgate, na paccuppanne kilese pajahati ti sabbhaṃ paṭikkhipitvā: tena hi n' atthi maggabhāvanā, n' atthi phala-sacchikiriyā, n' atthi kilesappahānaṃ, n' atthi dhammābhisamayō ti pañhāpariyosānena hi: atthi maggabhāvanā . . . pe . . . dhammābhisamayō ti paṭijānitvā: yathā kathaṃ viyā ti? vutte, idaṃ vuttaṃ:—*seyyathāpi taruno rukkho ajāta-phalo. Tam enaṃ puriso mūlaṃ chindeyya; ye tassa rukkhassa ajāta-phalā, te ajātā yeva na jāyanti, anibbattā yeva na nibbattanti, anuppannā yeva na uppajjanti, apātubhūtā yeva na pātubhavanti. Evaṃ eva uppādo hetu uppādo paccayo kilesānaṃ nibbattiyā, uppāde ādīnaṃ disvā anuppāde cittaṃ pakkhandati. Anuppāde cittaṃ pakkhandatā ye uppādapaccayā kilesā nibbauteyyaṃ te ajātā yeva na jāyanti . . . pe . . . apātubhūtā yeva na pātubhavanti. Evaṃ hetunirodhā dukkhanirodho*

¹ *Pts.* ii, 217. P.T.S. ed.: Svāyaṃ.

² *Ibid.* 217 f. P.T.S. ed.: pavattanti.

*Pavattaṃ hetu . . . nimittaṃ hetu . . . āyūhanā hetu . . . pe . . . anāyūhane cittaṃ pakkhandattā ye āyūhanapaccayā kilesā nibbatteyyuṃ, te ajātā . . . pe . . . apātubhūtā yeva na pātubhavanti. Evaṃ hetunirodhā phalanirodho. Evaṃ atthi maggabhāvanā, atthi phalasacchikiriya, atthi kilesappa-hānaṃ, atthi dhammābhisamayo ti.*¹

Etena kiṃ dīpitaṃ hoti? Bhūmiladdhānaṃ kilesānaṃ pahānaṃ dīpitaṃ hoti. Bhūmiladdhā pana kiṃ atītānāgatā, udāhu paccuppannā ti? Bhūmiladdhuppannā yeva nāma te, uppannaṃ hi vattamāna-bhūtāpagat'-okāsakata-bhūmiladdhavasena anekappabhedam. Tattha sabbam pi uppāda-jarābhāgasamangisankhātam *vattamānuppannaṃ* nāma. Ārammaṇarasam anubhavitvā niruddham anubhūtāpagata-sankhātam kusalākusalam uppādādittayaṃ anuppatvā niruddham hutvā pagatasankhataṃ sesasankhatañ ca *bhūtāpagatuppannaṃ* nāma. Yāni 'ssa tāni pubbekatāni kammāni ti evam ādinā nayena vuttaṃ kammam atītam pi samānaṃ aññaṃ vipākaṃ paṭibāhitvā attano vipākass' okāsam katvā ṭhitatā, tathā katokāsañ ca vipākaṃ anuppannam pi samānaṃ evam kate okāse ekantena uppajjanato *okāsakātuppannaṃ* nāma. Tāsu tāsu bhūmīsu asamūhataṃ akusalam *bhūmiladdhuppannaṃ* nāma. Ettha ca bhūmiyā bhūmiladdhassa ca nānattam veditabbam. Bhūmī ti hi vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā. Bhūmiladdham nāma tesu khandhesu uppattārahaṃ kilesajātaṃ, tena hi sā bhūmī laddhā nāma hotī ti tasmā bhūmiladdhan ti vuccati. Sā ca kho na ārammaṇavasena; arammanavasena hi sabbe pi atītānāgate pariññāte pi ca khīṇāsavānaṃ khandhe ārabba kilesā uppajjanti, Mahākaccāna-Uppalavaṇṇādīnaṃ khandhe ārabba Soreyyasetṭhi²-Nandamāṇavakādīnaṃ³ viya. Yadi ca taṃ bhūmiladdham nāma siyā, tassa appaheyyato na koci bhavamūlaṃ pajaheyya, vatthivasena pana bhūmiladdham veditabbam. Yattha yattha hi vipassanāya apariññatā khandhā uppajjanti, tattha tattha uppādato pabhūti tesu vaṭṭamūlaṃ kilesajātaṃ anuseti, taṃ appahīn' atṭhena bhūmiladdhan ti veditabbam.

¹ P s. ii, 218. ² Dhṃ. A. i, 325 f. ³ Ibid. ii, 49 (*sic l.*).

Tattha ca yassa yesu khandhesu appahīn' aṭṭhena anusayitā kilesā, tassa te eva khandhā tesam kilesānaṃ vatthu na aññesam santakā khandhā. Atitakkhandhesu ca appahinānusayitānaṃ kilesānaṃ atitakkhandhā va vatthu, na itare esa nayo anāgatādisu. Tathā kāmāvacarakkhandhesu appahinānusayitānaṃ kilesānaṃ kāmāvacarakkhandhā va vatthu, na itare. Esa nayo rūpārūpāvacaresu. Sotāpannādisu pana yassa yassa ariyapuggalassa khandhesu tam tam vaṭṭamūlaṃ kilesajātaṃ, tena tena maggena pahīnaṃ, tassa tassa te khandhā pahīnaṃ tesam tesam vaṭṭamūlakilesānaṃ avatthuto bhūmī ti sankhaṃ na labhanti. Puthujjanassa sabbaso vaṭṭamūlakilesānaṃ appahinattā yaṃ kiñci kariyamānaṃ kammaṃ kusalaṃ akusalaṃ vā hoti. Icc' assa kammakilesapaccayā vaṭṭam vaṭṭati. Tass' etaṃ vaṭṭamūlaṃ rūpakkkhandhe yeva, na vedanākkhandhādisu, viññānakkhandhe yeva vā, na rūpakkkhandhādisū ti na vattabbaṃ. Kasmā? Avisesena pañcasu pi khandhesu anusayitattā. Kathaṃ? Pathavīrasādi viya rukke. Yathā hi mahārukke pathavītaṃ adhiṭṭhāya pathavīrasaṃ ca āporasaṃ ca nissāya tappaccayā mūla-khandha-sākha-pasākha-pallava-palāsa-puppha-phalehi vaḍḍhitvā nabhaṃ pūretvā yāva kappāvasānā bījaparamparāya rukkhapaveṇiṃ santāyamāne¹ ṭhite taṃ pathavīrasādi mūle yeva, na khandhādisu . . . pe . . . phale yeva vā, na mūlādisū ti na vattabbaṃ. Kasmā? Avisesena sabbesu mūlādisu anugatattā ti. Yathā pana tass' eva rukkhassa pupphaphalādisu nibbinno² koci puriso catusu disāsu maṇḍūkakaṇṭakaṃ nāma visakaṇṭakaṃ ākoteyya, atha so rukkho tena visasamphassena phutṭho pathavīrasāporasānaṃ pariyādiṇṇattā appasavanadhammataṃ āgama puna santānaṃ nibbattetuṃ na sakkuṇeyya, evam eva khandhappavattiyam nibbinno kulaputto tassa purisassa catusu disāsu rukke visayojanaṃ viya attano santāne catumaggabhāvaṇaṃ ārabhati. Ath' assa so khandhasantāno tena catumaggavisasamphassena sabbaso vaṭṭamūlakilesānaṃ pariyādiṇṇattā kiriyaabhāvamattaṃ upagatakāyakam-mādi-sabbakammappabhedo hutvā āyatim punabbhavāna-

¹ Bh^m sandhāyamāne.² Bh^m nibbiṇṇo.

bhinibbattanadhammatam āgama bhavantarasantānam nibbattetum na sakkoti. Kevalam carimaviññānanirodhena, nirindhano viya jātavedo, anupādāno parinibbāyati. Evaṃ bhūmiladdhassa ca nānattam veditabbam. Api ca aparam pi samudācāra-ārammaṇādhiggaḥita-avikkhambhita-asamūhatavasena catubbidham uppannam. Tattha vattamānuppannam eva samudācārūpannam. Cakkhādīnam pana āpāthagate ārammaṇe pubbabhāge anuppajjamānam pi kilesajātam ārammaṇassa adhiggaḥitattā eva aparabhāge ekantena uppattito ārammaṇādhiggaḥituppannam ti vuccati, Kalyāṇagāme piṇḍāyacarato Mahātissattherassa visabhāgarūpadassanena uppannakilesajātam viya. Samathavipassanānam aññataravasena avikkhambhitam kilesajātam cittasantatiṃ anārūḷham pi uppattinivāraḥkassa hetuno abhāvā avikkhambhituppannam nāma. Samathavipassanāvasena pana vikkhambhitam pi ariyamaggena asamūhatattā uppattidhammatam anātītātāya asamūhatuppannam ti vuccati. Ākāśena gacchantassa atṭha-samāpatti-lābhino therassa kusumitarukhe upavane pupphāni uccinantassa madhurena sareṇagāyato mātugāmassa gītasavanena uppannakilesajātam viya. 'Tividham pi c' etaṃ ārammaṇādhiggaḥitā vikkhambhita-asamūhatuppannam bhūmiladdhen' eva sangahaṃ gacchatī ti veditabbam. Icc' etasmim vuttappabhede uppanne yad etaṃ vattamāna-bhūtāpagat'-okāśakata-samudācārasankhātam catubbidham uppannam; taṃ amaggavajjhata kenaci pi ñāṇena pahātabbam na hoti. Yaṃ pan' etaṃ bhūmiladdhārammaṇādhiggaḥita - avikkhambhita - asamūhatasankhātam uppannam, tassa taṃ taṃ uppannabhāvaṃ vināsayamānam yasmā taṃ taṃ lokiya-lokuttarañāṇam uppajjati, tasmā taṃ sabbaṃ pi pahātabbam hoti ti. Evaṃ ettha ye yena pahātabbā dhammā, tesam pahānañ ca jānitabbam.

[D. Kiccāni]

Kiccāni pariññādīni yāni vuttāni abhisamayakāle
tāni ca yathāsabhāvena jānitabbāni sabbāni ti

saccābhisamayakālasim hi etesu catusu ñāṇesu ekekassa ekakkhaṇe pariññā pahānam sacchikiriya bhāvanā ti etāni pariññādīni cattāri cattāri kiccāni vuttāni, tāni yathāsabhāvena

jānitabbāni. Vuttam h' etam Porāṇehi:—yathā padipo apubbam acarimam ekakkhaṇena cattāri kiccāni karoti:—vaṭṭim jhāpeti, andhakāram vidhamati, ālokaṃ parividaṃseti, sineham pariyādiyati—evam eva maggañāṇam apubbam acarimam ekakkhaṇena cattāri saccāni abhisameti, dukkham pariññābhisamayena abhisameti, samudayam pahānābhisamayena abhisameti, maggam bhāvanābhisamayena abhisameti, nirodham sacchikiriyābhisamayena abhisameti. Kim vuttam hoti? Nirodham ārammaṇam karitvā cattāri pi saccāni pāpuṇāti passati paṭivijjhatī ti. Vuttam pi c' etam:—*yo, bhikkhave, dukkham passati, dukkhasamudayam pi so passati, dukkhanirodham pi passati, dukkhanirodhagāminī paṭipadam pi passatī* ti¹ sabbam veditabbam. Aparam pi vuttam:—*maggasamangissa ñāṇam, dukkhe p' etam ñāṇam, dukkhasamudaye p' etam ñāṇam, dukkhanirodhe p' etam ñāṇam, dukkhanirodhagāminiyā paṭipadāya p' etam ñāṇam* ti.² Tassa yathā padipo vaṭṭim jhāpeti, evam maggañāṇam dukkham parijānāti. Yathā andhakāram vidhameti, evam samudayam pajahati. Yathā ālokaṃ parividaṃseti, evam sahaajātādi paccayatāya sammāsankappādi dhammasankhātam maggam bhāveti. Yathā sineham pariyādiyati, evam kilesa-pariyādānam, nirodham sacchikarotī ti evam upamāsaṃsandanam veditabbam.

Aparo nayo:—yathā suriyo udayanto apubbam acarimam saha pātubhāvā³ cattāri kiccāni karoti:—rūpagatāni obhāseti, andhakāram vidhamati, ālokaṃ dasseti, sītam paṭippassambheti—evam eva maggañāṇam . . . pe . . . nirodham sacchikiriyābhisamayena abhisameti. Idhā pi yathā suriyo rūpagatāni obhāseti, evam maggañāṇam dukkham parijānāti; yathā andhakāram vidhamati, evam samudayam pajahati; yathā ālokaṃ dasseti, evam sahaajātāni paccayatāya maggam bhāveti; yathā sītam paṭippassambheti, evam kilesapaṭippassaddhim nirodham sacchikarotī ti evam upamāsaṃsandanam veditabbam.

Aparo nayo: yathā nāvā apubbam acarimam ekakkhaṇena cattāri kiccāni karoti:—orimatīram pajahati, sotam chindati,

¹ S. v, 437.² Pts. i, 119.³ B^{hm} sayam pātu°.

bhaṇḍaṃ vahati, pārimaṃ tīraṃ appeti, evaṃ eva maggañānaṃ . . . pe . . . nirodhaṃ sacchikiriya-abhisamayena abhisameti; etthā pi yathā nāvā orimatīraṃ pajahati, evaṃ maggañānaṃ dukkhaṃ pari jānāti; yathā sotā chindati, evaṃ samudayaṃ pajahati; yathā bhaṇḍaṃ vahati, evaṃ saha jātādi-paccayatāya maggaṃ bhāveti; yathā pārimaṃ tīraṃ appeti, evaṃ pārimatīrabhūtaṃ nirodhaṃ sacchikaroti ti evaṃ upamaśamsandanaṃ veditaḥḥam.

Evaṃ saccābhisamayakālasīniṃ ekakkhaṇe catunnaṃ kiccānaṃ vasena pavattañānaṃsa paṇ' assa soḷasaḥ' ākārehi tath' atthēna cattāri kiccāni ekapaṭividdhāni honti. Yath' āha:—*kathaṃ tath' atthēna cattāri saccāni ekapaṭiveddhāni? Soḷasaḥ' ākārehi tath' atthēna cattāri saccāni ekapaṭiveddhāni:—dukkhassa pīḷanaṭṭho, sankhataṭṭho, santāpaṭṭho, viparīṇāmaṭṭho, tath' attho; samudayaṃsa āyūhanaṭṭho, nidānaṭṭho, saṃyogaṭṭho, paḷibodhaṭṭho, tath' attho; nirodhaṃsa nissaraṇaṭṭho, vivekaṭṭho, asankhataṭṭho, amataṭṭho, tath' attho; maggaṃsa nīyyānaṭṭho, hetuṭṭho, dassanaṭṭho, adhipateyyaṭṭho, tath' attho. Imēhi soḷasaḥ' ākārehi tath' atthēna cattāri saccāni ekasāṅgahitāni. Yaṃ ekasāṅgahitaṃ, taṃ ekattaṃ; yaṃ ekattaṃ taṃ ekena nāṇēna paṭivijjhatī ti cattāri saccāni ekapaṭiveddhāni ti.*¹

Tattha siyā:—yadā dukkhādīnaṃ aṇṇē pi rogagaṇḍādayo atthā atthi, atha kasmā cattāro yeva vuttā ti? Ettha vādāma:—aṇṇasaccadassanavasena āvibhāvato.

Tattha: *katamaṃ dukkhe nāṇaṃ? Dukkhaṃ ārabha yā uppaṇṇati paññā pajānāti*² ādinā hi nayena ekekasaccārammaṇavasenā pi saccañānaṃ vuttaṃ. Yo, *bhikkhave, dukkhaṃ passaṭi samudayaṃ pi so passaṭi* ti³ ādinā nayena ekaṃ saccaṃ ārammaṇaṃ katvā sesesu pi kiccaṇipphattivasenā pi vuttaṃ.

Tattha yadā ekekaṃ saccaṃ ārammaṇaṃ karoti, tadā samudayaḍassanēna tāva sabbhāvato pīḷanaḷakkhaṇassa pi dukkhaṃsa yaṃmā taṃ āyūhanaḷakkhaṇēna samudayaṇa āyūhitaṃ sankhataṃ rāsikataṃ, tasm' āssa so sankhataṭṭho āvibhavati. Yaṃmā paṇa maggo kilesasantaṇpahāro susīḷalo,

¹ Pts. ii, 107. P.T.S. ed. reads . . . taṃ ekattaṃ; ekattaṃ ekena nāṇēva . . . S^h: taṃ ekattaṃ; ekena nāṇēna . . .

² Ibid. i, 119.

³ S. v, 437.

tasm' āssa maggassa dassanena santāpaṭṭho āvibhavati, āyasmato Nandassa accharādassanena sundariyā anabhirūpa-bhāvo viya.¹ Avipariṇāmadhammassa pana nirodhassa dassanenassa vipariṇāmaṭṭho āvibhavati ti vattabbam ev' ettha n' atthi. Tathā sabhāvato āyūhanalakkhaṇassā pi samudayassa dukkhadassanena nidānāṭṭho āvibhavati, asappāya-bhojanato uppannavyādhidassanena bhojanassa vyādhini-dānabhāvo viya. Viśaṃyogabhūtaṣṭha nirodhassa dassanena saṃyogaṭṭho, niyyānabhūtaṣṭha ca maggassa dassanena paḷi-bodhaṭṭho ti. Tathā nissaraṇalakkhaṇassā pi nirodhassa avivekabhūtaṣṭha samudayassa dassanena vivekaṭṭho āvibhavati. Maggadassanena asankhataṭṭho; iminā hi anama-taggaśaṃsāre maggo na diṭṭhapubbo, so pi ca sappaccayattā sankhato yevā ti appaccayadhammassa asankhatabhāvo ativiya pākaṭo hoti. Dukkhadassanena pan' assa amataṭṭho āvibhavati, dukkhaṃ hi viśaṃ, amataṃ Nibbānaṃ ti. Tathā niyyānalakkhaṇassā pi maggassa samudayadassanena: n' āyaṃ hetu. Nibbānaṣṭha paṭṭiyā ayaṃ hetu ti hetuṭṭho āvibhavati. Nirodhadassanena dassanaṭṭho, paramasukhumāṇi rūpāṇi passato; vippasannaṃ vata me cakkhun ti cakkhussa vippasanna-bhāvo viya. Dukkhadassanena adhipateyyaṭṭho, anekarogātura-kapaṇajanadassanena issarajanassa ulāra-bhāvo viyā ti evaṃ ettha salakkhaṇavasena ekekassa añña-saccadassanavasena ca itaresaṃ tiṇṇaṃ tiṇṇaṃ āvibhāvato ekekassa cattāro cattāro atthā vuttā. Maggakkhaṇe paṇa sabbe c' ete atthā eken' eva dukkhādisu catukiccena ñāṇena paṭivedhaṃ gacchanti ti. Ye paṇa nānābhisamayaṃ icchanti, tesāṃ uttaraṃ Abhidhamme Kathāvatthusmim² vuttam eva.

[E. *Pariññā*]

Idāni yāni tāni pariññādīni cattāri kiccāni vuttāni, tesu:—

Tividhā hoti pariññā, tathā pahānaṃ pi sacchikiriyā pi, dve bhāvanā abhimatā vinicchayo tattha ñātabbo.

Tividhā hoti pariññā ti ñātapariññā, tīraṇapariññā, pahānapariññā ti evaṃ pariññā tividhā hoti.

Tattha *abhiññā paññā ñātatthe ñānaṃ* ti³ evaṃ uddisitvā

¹ *Jāt.* ii, 92 f.

² Cf. *K.V.* ii, 9; xx, 2.

³ *Pts.* i, 87; *Sb* *Bm* ñātattṭhena.

ye ye dhammā abhiññātā honti, te te dhammā ñātā honti ti evaṃ sankhepato:—*sabbam, bhikkhave, abhiññeyyam. Kiñ ca, bhikkhave, sabbam abhiññeyyam? Cakkhum, bhikkhave, abhiññeyyan* ti¹ ādinā nayena vitthārato vuttā ñātapariññā nāma. Tassā sappaccayanāmarūpābhijānanā: āvenikā bhūmi: *pariññā paññā tīraṇatthēna ñāṇan* ti² evaṃ uddisitvā pana: *ye ye dhammā pariññātā honti, te te dhammā tīritā honti* ti² evaṃ sankhepato: *sabbam, bhikkhave, pariññeyyam. Kiñ ca, bhikkhave, sabbam pariññeyyam? Cakkhum, bhikkhave, pariññeyyan* ti³ ādinā nayena vitthārato vuttā tīraṇapariññā nāma. Tassā kalāpasammasanato paṭṭhāya aniccamaṃ dukkham anattā ti tīraṇavasena pavattamānāya yāva anulomaṃ āvenikā bhūmi. *Pahānapariññā pariccāg' atthēna ñāṇan* ti⁴ evaṃ pana uddisitvā ye ye dhammā pahinā honti, te te dhammā pariccattā honti ti evaṃ vitthārato vuttā aniccānupassanāya niccasaññaṃ pajahati ti ādinayappavattā pahānapariññā. Tassā bhāṅānupassanato paṭṭhāya yāva maggañāṇā bhūmi: ayaṃ idha adhippetā. Yasmā vā ñātātīraṇapariññāyo pi tad-atthā yeva, yasmā ca ye dhamme pajahati, te niyamato ñātā ceva tīritā ca honti, tasmā pariññāttayam pi iminā pariyāyena maggañāṇassa kiccaṃ ti veditabbaṃ.

Tathā pahānam pī ti, pahānam pi hi vikkhambhanappahānam, tad-angappahānam, samucchēdappahānan ti pariññā viya tividham eva hoti. Tattha yaṃ sasevāle udae pakkhittena ghaṭena sevālassa viya, tena tena lokiyasamādhinā nīvaraṇādīnaṃ paccanīkadhammānaṃ vikkhambhanam, idaṃ vikkhambhanappahānam nāma. Pāliyaṃ pana vikkhambhanappahānañ ca nīvaraṇānaṃ paṭhamajjhānam bhāvayato ti nīvaraṇānaṃ yeva vikkhambhanam vuttam; taṃ pākāṭattā vuttan ti veditabbaṃ. Nīvaraṇāni hi jhānassa pubbabhāge pi pacchābhāge pi na sahasā cittaṃ ajjhottharanti; vitakkādayo appitakkhaṇe yeva; tasmā nīvaraṇānaṃ vikkhambhanam pākāṭam. Yaṃ pana, rattibhāge samujjalitena padīpena andhakārassa viya, tena tena vipassanāya

¹ S. iv, 29, § 46; cf. § 52; *Pts.* i, 5.

² Cf. *Pts.* i, 22 f.

³ *Pts.* i, 22.

⁴ *Ibid.* p. 87.

avayavabhūtena ñāṇangena paṭipakkhavasen' eva tassa tassa pahātabbadhammassa pahānaṃ, idaṃ tad-angappahānaṃ nāma. Seyyathidaṃ: nāmarūpaparicchena tāva sak-kāyaditṭhiyā, paccayapariggahena ahetu-visamahetuditṭhiyā ceva kankhāmalassa ca, kalāpasammasanena: ahaṃ, mama ti samūhagāhassa, maggāmaggavavatthānena amagge mag-gasaññāya, udayadassanena ucchedaditṭhiyā, vayadassanena sassataditṭhiyā, bhayatupaṭṭhānena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanena abhi-ratisaññāya, muñcitukamyatāya amuñcitukāmabhāvassa, pa-ṭisankhānena appaṭisankhānassa, upekkhāya anupekkhanas-sa, anulomena saccapaṭilomagāhassa pahānaṃ. Yaṃ vā pana aṭṭhārasasu mahāvīpassanāsu¹ aniccānupassanāya nic-casaññāya, dukkhānupassanāya sukhasaññāya, anattānu-passanāya attasaññāya, nibbidānupassanāya nandiyā, virā-gānupassanāya rāgassa, nirodhānupassanāya samudayassa, paṭinissaggānupassanāya ādānassa, khayānupassanāya gha-na-saññāya, vayānupassanāya āyūhanassa, vipariṇāmanupassa-nāya dhuvasaññāya, animittānupassanāya nimittassa, appa-nihitānupassanāya paṇidhiyā, suññatānupassanāya abhini-vesassa, adhipaññādharmavīpassanāya sārādānābhīnivesas-sa, yathābhūtañāṇadassanena sammohābhīnivesassa, ādīna-vānupassanāya ālayābhīnivesassa, paṭisankhānupassanāya ap-paṭisankhāya, vivaṭṭānupassanāya saṃyogābhīnivesassa pa-hānaṃ, idaṃ pi tad-angappahānaṃ eva. Tattha yathā aniccānupassanādihi sattahi niccasaññādināṃ pahānaṃ hoti, taṃ bhaṅgānupassane vuttam eva.

Khayānupassanā ti pana ghaṇavinibbhogaṃ katvā aniccaṃ khayatṭhenā ti evaṃ khayaṃ passato ñāṇaṃ; tena gha-na-saññāya pahānaṃ hoti.

Vayānupassanā ti:

Ārammaṇa-anvayena ubho ekavavatthānā

nirodhe adhimuttatā, vāyalakkhaṇavīpassanā ti

evaṃ vuttā paccakkhato ceva anvayato ca sankhārānaṃ bhaṅgaṃ disvā tasmim yeva bhaṅgasankhāte nirodhe adhi-muttatā, tāya āyūhanassa pahānaṃ hoti. Yesaṃ hi atthāya

¹ Cf. *Pts.* i, 24 f.; and above, p. 628 f.

āyūheyya, te evaṃ vayadhammā ti vipassato¹ āyūhane cittam na namati.

Vipariṇāmānupassanā ti rūpasattakādivasena tam tam paricchedaṃ atikkamma aññathā pavattidassanaṃ, uppannassa vā jarāya ceva maraṇena ca dvih' ākārehi vipariṇāmadassanaṃ; tāya dhuvasaññāya pahānaṃ hoti.

Animittānupassanā ti aniccānupassanā va; tāya niccanimitassa pahānaṃ hoti.

Appanīhīlānupassanā ti dukkhānupassanā va; tāya sukhapaṇidhi-sukhapatthanānaṃ pahānaṃ hoti.

Suññatānupassanā ti anattānupassanā va; tāya atthi attā ti abhinivesassa pahānaṃ hoti.

Adhipaññādharmavipassanā ti:—

Ārammaṇaṃ ca paṭisankhā bhangaṃ ca anupassati,
suññato ca upaṭṭhānaṃ adhipaññā vipassanā ti.

Evaṃ vuttā rūpādi-ārammaṇaṃ jānitvā tassa ca ārammaṇassa tadārammaṇassa ca cittassa bhaṅgaṃ disvā: sankhārā va bhijjanti, sankhārānaṃ maraṇaṃ, na añño koci atthi ti bhagavasena suññataṃ gahetvā pavattā vipassanā, sā adhipaññā ca dhammesu ca vipassanā ti katvā adhipaññādharmavipassanā ti vuccati; tāya niccasārābhāvassa ca attasārābhāvassa ca suṭṭhu diṭṭhattā sārādānābhinivesassa pahānaṃ hoti.

Yathābhūtañānadassanaṃ ti sappaccayanāmarūpapariggaho; tena: aho siṃ nu kho ahaṃ atītamaddhānaṃ ti?² ādivasena ceva issarato loko sambhoti ti ādivasena ca pavattassa sam-mohābhinivesassa pahānaṃ hoti.

Ādīnavānupassanā ti bhayatupaṭṭhānavasena uppannaṃ sabba bhavādisu ādīnavadassanañānaṃ; tena kiñci alliyitabbaṃ na dissati ti ālayābhinivesassa pahānaṃ hoti.

Paṭisankhānupassanā ti muñcanassa upāyakaṇaṃ paṭisankhāñānaṃ; tena appaṭisankhāya pahānaṃ hoti.

Vivattānupassanā ti sankhārupekkhā ceva anulomaṃ ca; tadā hi 'ssa cittaṃ, isakapoṇe padumapalāse udakabindu viya, sabbasmā sankhāragatā paṭilīyati paṭikūṭati paṭivaṭṭati ti vuttaṃ;³ tasmā tāya saṃyogābhinivesassa pahānaṃ hoti.

¹ Sh 'ssa passato.

² S. ii, 26.

³ Above, p. 656.

Kāmasamyogādikassa kilesābhinivesassa kilesappavattiyaṃ pahānaṃ hoti ti attho.

Evam vitthārato tad-angappahānaṃ veditabbaṃ. Pāliyam pana: *tad-angappahānaṃ ca ditthigatānaṃ nibbedhabhāgiyaṃ samādhim bhāvayato* ti¹ sankhepen' eva vuttaṃ.

Yaṃ pana, asanicakkābhihātassa rukkhassa viya, ariya-maggañāṇena samyojanādīnaṃ dhammānaṃ yathā na puna pavatti, evam pahānaṃ idaṃ samucchedappahānaṃ nāma; yaṃ sandhāya vuttaṃ: *samucchedappahānaṃ ca lokuttaraṃ khayagāmimaggaṃ bhāvayato* ti.² Iti imesu tīsu pahānesu samucchedappahānaṃ eva idha adhippetam. Yasmā pana tassa yogino pubbabhāve vikkhambhanatad-angappahānāni pi tad-atthān' eva, tasmā pahānattayam pi iminā pariyāyena maggañāṇassa kiccan ti veditabbaṃ. Paṭirājanam vadhivā rajjaṃ pattena hi yaṃ pi tato pubbekataṃ, sabbam idaṃ c' idaṃ ca raññā katan ti yeva vuccati.

[F. *Sacchikiriya*]

Sacchikiriya pi ti lokiyasacchikiriya, lokuttarasacchikiriya ti dvedhā bhinnā pi lokuttarāya dassanabhāvanāvasena bhedato tividdhā hoti.

Tattha: paṭhamassa jhānassa lābhimhi vasimhi paṭhamaj-jhānaṃ sacchikataṃ mayā ti ādinā nayena āgatā paṭhamaj-jhādinam phassanā lokiyasacchikiriya nāma. Phassanā ti adhigantvā: idaṃ mayā adhigatan ti paccakkhato ñānaphas-sena phusanā: imam eva hi attham sandhāya sacchikiriya paññā phassanattthena ñāṇan ti uddisitvā: *ye ye dhammā sacchikatā honti, te te dhammā phusitā hontī* ti sacchikiriyaniddeso vutto.³

Api ca attano santāne anuppādetvā pi ye dhammā kevalam aparapaccayena ñāṇena ñātā, te sacchikatā honti; ten' eva hi: *sabbam, bhikkhave, sacchikātabbam. Kiñ ca, bhikkhave, sabbam sacchikātabbam? Cakkhum, bhikkhave, sacchikātabban* ti⁴ ādivuttam.

Aparam pi vuttaṃ:—*rūpaṃ passanto sacchikaroti, vedanaṃ*

¹ *Pts.* i, 27.

² *Ibid.* 26.

³ *Ibid.* 35.

⁴ *S.* iv, 29; *Pts.* i, 35.

. . . pe . . . viññāṇaṃ passanto sacchikaroti. Cakkhum jarāmaranaṃ amatoḡadhaṃ Nibbānaṃ passanto sacchikaroti ti. Ye ye dhammā sacchikatā honti, te te dhammā phusitā honti ti.¹

Paṭhamaggakkhaṇe pana Nibbānadassanaṃ dassanasacchikiriya; sesamaggakkhaṇesu bhāvanāsacchikiriya ti. Sā duvidhā pi: idha adhippetā, tasmā dassanaḡbhāvanāvasena Nibbānassa sacchikiriya imassa ñāṇassa kiccaṇ ti veditabbaṃ.

Dve bhāvanā abhimatā ti bhāvanā pana lokiyabhāvanā, lokuttarabhāvanā ti dve yeva abhimatā.

Tattha lokiyaṇaṃ sīlasamādhipaññaṇaṃ uppādanaṃ; tā hi ca santānavāsaṇaṃ lokiyabhāvanā. Lokuttaraṇaṃ uppādanaṃ tā hi ca santānavāsaṇaṃ lokuttarabhāvanā. Tāsu idha lokuttarā adhippetā. Lokuttarāni hi sīlādini catubbidham p' etaṃ ñāṇaṃ uppādeti. Tesam sahaajātapaccayādītāya; tehi ca santānaṃ vāseti ti lokuttarabhāvanā v' assa kiccaṇ ti. Evaṃ:—

Kiccaṇi pariññādini yāni vuttāni abhisamayakāle,
tāni ca yathāsabhāvena jānitabbāni saccāni ti.

Ettāvatā ca:—

*Sīle patitthāya naro sapañño,
cittaṃ paññaṇ ca bhāvayan ti*²

evaṃ sarūpen' eva ābhatāya pañña bhāvanāya vidhānadasanattamaṃ yaṃ vuttaṃ: mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādente na bhāvetabbā ti, taṃ vitthāritaṃ hoti.

Kathaṃ bhāvetabbā ti ?³ ayaṇ ca pañho vissajjito ti.

Iti sādhujaṇapāmojjatthāya kate Visuddhi-Magge pañña bhāvanādhikāre Ñāṇadassanavisuddhiniddeso nāma bāvisatimo paricchedo.

¹ S. iv, 29; Pts. i, 35.

² See p. 1.

³ Above, p. 443.

XXIII

TEVĪSATIMO PARICCHEDO

PAÑÑĀBHĀVANĀNISAMSA-NIDDESO

(1) *Nānākilesavidhamsanam*

Yam pana vuttam paññābhāvanāya ko ānisamso ti¹ tattha vadāma:—ayam hi paññābhāvanā nāma anekasat' ānisamsā; tassā dīghenā pi addhunā na sukaram vitthārato ānisamsam pakāsetum; sankhepato pan' assā (1) nānākilesaviddhamsanam, (2) ariyaphalarasānubhavanam, (3) nirodhasamāpat-ti-samāpajjana-samatthata, (4) āhuneyyabhāvādi-siddhī ti ayam ānisamso veditabbo.

[(1) *Nānākilesaviddhamsanam*]

(1) Tattha yam nāmarūpaparicchedato patthāya sakkāya-ditthādīnam vasena nānākilesaviddhamsanam vuttam: ayam lokiyāya paññābhāvanāya ānisamso. Yam ariyamaggak-khaṇe saṃyojanādīnam vasena nānākilesaviddhamsanam vuttam:—ayam lokuttarāya paññābhāvanāya ānisamso ti veditabbo.

Bhīmavegānupatitā asanīva siluccaye,
vāyuvegasamuṭṭhito araññam iva pāvako.

Andhakāram viya ravi satejujjalamaṇḍalo,
dīgharattānupatitam sabbānatthavidhāyakam.

Kilesajālam paññā hi viddhamsayati bhāvitā.
sanditthikamato jaññā ānisamsam imam idha.

[(2) *Ariyaphalarasānubhavanam*]

(2) Ariyaphalarasānubhavanam ti na kevalañ ca kilesavid-dhamsanam yeva ariyaphalarasānubhavanam pi paññābhā-

¹ Above, p. 436.

vanāya ānisaṃso; ariyaphalan ti hi sotāpattiphalādi-sāmañ-
ñaphalam vuccati. Tassa dvīh' ākārehi rasānubhavanam hoti:
maggavīthiyañ ca phalasamāpattivāsena ca pavattiyam.
Tatrā 'ssa maggavīthiyam pavattidassitā yeva. Api ca ye
saṃyojanappahānamattam eva phalam nāma; na koci añño
dhammo atthi ti vadanti, tesam anunayattham idam suttam
pi dassetabbam:—*Katham payogapaṭippassaddhi paññāphale
ñānam? Sotāpattimaggakkhane dassanattihena sammāditthi
micchāditthiyā vutthāti, tad-anuvattakakilesehi ca khandhehi
ca vutthāti, bahiddhā hi ca sabbanimittēhi vutthāti; taṃ payoga-
paṭippassaddhattā uppajjati sammāditthi: maggass' etaṃ pha-
lan ti*¹ vitthāretabbam. *Cattāro ariyamaggā, cattāri ca sām-
aññaphalāni, ime dhammā appamāṇārammaṇā.*² *Mahag-
gato dhammo appamāṇassa dhammassa anantarapaccayena
paccayo ti*³ *evam ādini pi c' ettha sādhakāni.*

Phalasamāpattiyam pavattidassanattam pan' assa idam
pañhākammam:—*kā phalasamāpatti? Ke taṃ samāpaj-
janti? Ke na samāpajjanti? Kasmā samāpajjanti? Ka-
thañ c' assā samāpajjanam hoti? Katham tthānam? Ka-
tham vutthānam? Kiṃ phalassa anantaram? Kassa ca
phalam anantaran ti?*

Tattha *kā phalasamāpattī ti yā ariyaphalassa nirodhe
appanā.*

*Ke taṃ samāpajjanti? Ke na samāpajjanti ti sabbe pi
puthujjanā na samāpajjanti. Kasmā? Anadhigatattā. Ari-
yā pana sabbe pi samāpajjanti. Kasmā? Adhigatattā.
Uparimā pana heṭṭhimam na samāpajjanti, puggalantara-
bhāvūpagamanena paṭippassaddhattā; heṭṭhimā ca upari-
mā, anadhigatattā. Attano attano yeva pana phalam
samāpajjanti ti idam ettha sannitthānam.*

Keci pana sotāpannasakadāgāmino pi na samāpajjanti;
uparimā dve yeva samāpajjanti ti vadanti, idaṃ ca tesam kā-
raṇam, ete hi samādhismim paripūrakārino ti, taṃ putthuj-
janassā pi attanā paṭiladdhalokiyasamādhī samāpajjanato
akāraṇam eva. Kiñ c' ettha kāraṇākāraṇacintāya? Nanu
Pāliyam yeva vuttaṃ:—*Katame dasa gotrabhūdamhā vipas-*

¹ *Pts.* i, 71.² *Cf. Dhs.* § 1408.³ *Tikapattihāma.*

*sanāvasena uppajjanti? Sotāpattimagga paṭilābhatthāya uppādam pavattam . . . pe . . . upāyāsam bahiddhā sankhāranimittam abhibhuyyati ti gotrabhū. Sotāpattiphalasamāpattatthāya sakadāgānimagga . . . pe . . . arahattaphalasamāpattatthāya, suññatarihārasamāpattatthāya, animittarihārasamāpattatthāya uppādam . . . pe . . . bahiddhā sankhāranimittam abhibhuyyati ti gotrabhū ti.*¹ Tasmā sabbe pi ariyā attano attano phalam samāpajjanti ti niṭṭham ettha gantabbam.

Kasmā samāpajjanti ti diṭṭhadhammasukhavihārattham. Yathā hi rājā rajjasukham, devatā dibbasukham anubhavanti, evam ariyā: ariyam lokuttarasukham anubhavissāmā ti adbhānaparicchedam katvā icchiticchitakkhaṇe phalasamāpattiṃ samāpajjanti.

*Kathaṃ c' assā samāpajjanam hoti, katham thānam, katham vutthānam ti dvīhi tāva ākārehi assā samāpajjanam hoti. Nibbānato aññassa ārammaṇassa amanasikārā, Nibbānassa ca manasikārā. Yath' āha:—dve kho, āvuso, paccayā animittāya celovimuttiyā samāpattiyā sabbanimittānaṃ ca amanasikāro, animittāya ca dhātuyā manasikāro ti.*² *Ayam pan' ettha samāpajjanakkhamo:—phalasamāpattatthikena hi ariyasāvakena rahogatena patisallīnena udayabbayādivasena sankhārā passitabbā. Tassa pavattānupubbavipassanassa sankhārārammaṇa-gotrabhūñānantarā-phalasamāpattivāsena nirodhe cittaṃ appeti. Phalasamāpatti-ninnatāya c' ettha sekkhassā pi phalam eva uppajjati, na maggo.*

Ye pana vadanti: sotāpanno: phalasamāpattiṃ samāpajjissāmi ti vipassanam paṭṭhapetvā sakadāgāmī hoti, sakadāgāmī ca anāgāmī ti, te vattabbā: evam sati anāgāmī arahā bhavissati, arahā paccekabuddho, paccekabuddho ca buddho; tasmā na kiñci etam, Pālivasen' eva ca paṭikkhittan ti pi na gahetabbam. Idam eva pana gahetabbam: sekkhassā pi phalam eva uppajjati, na maggo. Phalaṃ c' assa sace tena paṭhamajjhāniko maggo adhigato hoti, paṭhamajjhānikam eva uppajjati. Sace dutiyādisu aññatarajjhāniko, dutiyādisu aññatarajjhānikam evā ti. Evam tāv' assā samāpajjanam hoti.

Tayo kho, āvuso, paccayā animittāya cetovimuttiyā thitīyā : sabbanimittānaṃ ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro ti¹ vacanato pan' assā tīh' ākārehi tñānaṃ hoti. Tattha pubbe abhisankhāro ti samāpattito pubbe kālaparicchedo. Asukasmim nāma kāle vuṭṭhahissāmī ti paricchinnattā hi' ssā yāva so kālo n' āgacchati, tāva tñānaṃ hoti: evaṃ assā tñānaṃ hotī ti.

Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya : sabbanimittānaṃ ca manasikāro, animittāya ca dhātuyā amanasikāro ti² vacanato pan' assā dvīh' ākārehi vuṭṭhānaṃ hoti. Tattha sabbanimittānaṃ ti rūpanimittavedanā-saññā-sankhāra-viññānaṃ nimittānaṃ. Kāmaṃ ca na sabbān' ev' etaṃ ekato manasikaroti, sabbasangāhikavasena pan' etaṃ vuttaṃ; tasmā yaṃ bhavangassa ārammaṇaṃ hoti, taṃ manasikaroto phalasamāpatti vuṭṭhānaṃ hotī ti evaṃ assā vuṭṭhānaṃ veditabbaṃ.

Kiṃ phalassa anantaraṃ? kassa ca phalaṃ anantaraṃ ti phalassa tāva phalaṃ eva vā anantaraṃ hoti, bhavangaṃ vā. Phalaṃ pana: atthi maggānantaraṃ, atthi phalānantaraṃ, atthi gotrabhū-anantaraṃ, atthi nevasaññā-nāsaññā-yatanānantaraṃ.

Tattha maggavīthiyaṃ maggānantaraṃ; purimassa purimassa pacchimaṃ pacchimaṃ phalānantaraṃ; phalasamāpattisu purimaṃ purimaṃ gotrabhū-anantaraṃ. Gotrabhū ti e' ettha anulomaṃ veditabbaṃ; vuttaṃ h' etaṃ Paṭṭhāne: —*arahuto anulomaṃ phalasamāpattiyā anantarapaccayena paccayo. Sekhānaṃ anulomaṃ phalasamāpattiyā anantarapaccayena paccayo* ti.³ Yena phalena nirodhā vuṭṭhānaṃ hoti, taṃ nevasaññā-nāsaññāyatanānantaraṃ ti.

Tattha, tñāpetvā maggavīthiyaṃ uppannaṃ phalaṃ, avasesaṃ sabbāṃ phalasamāpattivaseṇa pavattaṃ nāma. Evaṃ etaṃ maggavīthiyaṃ phalasamāpattiyaṃ vā uppajjanavasena:—

Paṭippassaddhadarathaṃ amatāraṃmaṇaṃ subhaṃ,
vantalokāmisāṃ santaṃ sāmāññaphalaṃ uttamaṃ.

¹ *M.* i, 297.² *Ibid.* 296.³ *Tikapaṭṭhāna.*

Ojavantena sucinā sukkena abhisanditaṃ,
yenā sātā'tisātena amatena madhum viya.

Taṃ sukhaṃ tassa ariyassa rasabhūtaṃ anuttaraṃ,
phalassa paññaṃ bhāvetvā yasmā vindati paṇḍito.

Tasmā ariyaphalass' etaṃ rasānubhavanam idha,
vipassanābhāvanāya ānisamso ti vuccati.

[(3) *Nirodhasamāpattisamāpajjanasamatthatā*]

(3) *Nirodhasamāpattisamāpajjanasamatthatā* ti na keva-
lañ ca ariyaphalarasānubhavanam yeve. Ayam pana niro-
dhasamāpattiyā samāpajjanasamatthatā pi imissa paññā-
bhāvanāya ānisamso ti veditabbo.

Tatr' idaṃ nirodhasamāpattiyā vibhāvanattham pañhā-
kammaṃ:—kā nirodhasamāpatti? Ke taṃ samāpajjanti?
Ke na samāpajjanti? Kattha samāpajjanti? Kasmā samā-
pajjanti? Kathañ c' assā samāpajjanam hoti? Kathaṃ
thānaṃ? Kathaṃ vuṭṭhānaṃ? Vuṭṭhitassa kin ninnam
cittam hoti? Matassa ca samāpānassa ca ko viseso?
Nirodhasamāpatti kiṃ sankhatā asankhatā, lokiyā lokuttarā,
nipphannā anipphannā ti?

Tattha *kā nirodhasamāpattī* ti yā anupubbanirodhavasena
cittacetasikānaṃ dhammānaṃ appavatti.

Ke taṃ samāpajjanti, ke na samāpajjanti ti sabbe pi puthuj-
janā sotāpannā sakadāgāmino, sukkhavipassakā ca anāgā-
mino arahanto¹ na samāpajjanti. Aṭṭha samāpattilābhino
pana anāgāmino khīṇāsavā ca samāpajjanti: *dvīhi balehi
samannāgalatā tayo ca sankhārānaṃ paṭippassaddhiyā soḷasahi
ñāṇacariyāhi, navahi samādhicariyāhi vasībhāvatā paññā
nirodhasamāpattiyā ñāṇaṃ* ti² hi vuttaṃ. Ayañ ca sampadā,
thapetvā aṭṭha samāpattilābhino anāgāmi-khīṇāsave, aññe-
sam n' atthi; tasmā te yeve samāpajjanti, na aññe.

Katamāni pan' ettha *dve balāni*? . . . pe . . . katamā *va-
sībhāvatā* ti? Na ettha kiñci amhehi vattabbaṃ atthi; sab-
bam idaṃ etassa uddesassa Niddese vuttam eva. Yath'
āha:—*dvīhi balehī ti dve balāni: samathabalaṃ, vipassanāba-*

laṃ. Katamaṃ samathabalaṃ? Nekkhammavasena cittaassa ekaggatā avikkhepo samathabalaṃ. Avyāpādasena . . . āloka-saññāvasena . . . avikkhepavasena . . . pe . . . paṭinissaggānupassī assāsavasena . . . paṭinissaggānupassī passāsavasena cittaassa ekaggatā avikkhepo samathabalaṃ ti. Ken' atthena samathabalaṃ? Paṭhamajjhānena nīvaraṇe na kampatī ti samathabalaṃ. Dutiyaajjhānena vitakkavicāre . . . pe . . . nevasaññā-nāsaññāyatana-samāpattiya ākiñcaññāyatana-saññāya na kampatī ti samathabalaṃ. Uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampatī, na calatī, na vedhatī ti samathabalaṃ : idaṃ samathabalaṃ.

Katamaṃ vipassanā balaṃ? Aniccānupassanā vipassanā-balaṃ ; dukkhānupassanā . . . anattānupassanā . . . nibbidānupassanā . . . virāgānupassanā . . . nirodhānupassanā . . . paṭinissaggānupassanā vipassanābalaṃ. Rūpe aniccānupassanā . . . rūpe paṭinissaggānupassanā vipassanābalaṃ. Vedanāya . . . saññāya . . . sankhāresu . . . viññāṇe . . . pe . . . cakkhusmiṃ . . . jarāmarāṇe aniccānupassanā . . . jarāmarāṇe paṭinissaggānupassanā vipassanābalaṃ ti. . . .

Ken' atthena vipassanābalaṃ? Aniccānupassanāya nicca-saññāya na kampatī ti vipassanābalaṃ. Dukkhanupassanāya sukhasaññāya na kampatī ti . . . Anattānupassanāya attasaññāya na kampatī ti . . . Nibbidānupassanāya nandiyā na kampatī ti . . . Virāgānupassanāya rāge na kampatī ti. . . . Nirodhānupassanāyasamudaye na kampatī ti . . . Paṭinissaggānupassanāya ādāṇe na kampatī ti vipassanābalaṃ. Avijjāya ca avijjāsahagatakilese ca khandhe ca na kampatī, na calatī, na vedhatī ti vipassanābalaṃ : idaṃ vipassanābalaṃ.

Tayo ca sankhārānaṃ paṭippassaddhiyā ti katamesaṃ tinnaṇaṃ sankhārānaṃ paṭippassaddhiyā? Dutiyaajjhānaṃ samāpannassa vitakkavicārā vacīsankhārā paṭippassaddhā honti. Catutthaṃ jhānaṃ samāpannassa assāsapassāsā kāyāsankhārā paṭippassaddhā honti. Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca cittasankhārā paṭippassaddhā honti : ime-saṃ tinnaṇaṃ sankhārānaṃ paṭippassaddhiyā.

Soḷasahi nānacariyāhi ti katamāhi soḷasahi nānacariyāhi? Aniccānupassanā nānacariyā, dukkhā, anattā, nibbidā, virāgā, nirodhā, paṭinissaggā, vivattānupassanā nānacariyā. Soḷapat-

timaggo ñāṇacariyā, sotāpatti phalasamāpattiñāṇacariyā, sakadāgāmi maggo . . . pe . . . arahattaphalasamāpattiñāṇacariyā : imāhi solasahi ñāṇacariyāhi.

Navahi samādhicariyāhi ti katamāhi navahi samādhicariyāhi? Paṭhamajjhānaṃ samādhicariyā. Dutiyajjhānaṃ . . . pe . . . nevasaññā-nāsaññāyatanasamāpattisamādhicariyā. Paṭhamajjhānapaṭilābhatthāya vitakko ca vicāro ca pīti ca sukhañ ca cūṭṭekaggatā ca . . . pe . . . nevasaññā-nāsaññāyatanasamāpatti-paṭilābhatthāya vitakko ca vicāro ca pīti ca sukhañ ca cūṭṭekaggatā ca : imāhi navahi samādhicariyāhi.

Vasī ti pañca vasiyo : āvajjanavasī, samāpajjanavasī, adhiṭṭhānavasī, vutthānavasī, paccavekkhanavasī. Paṭhamajjhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati, āvajjanāya dandhāyitattaṃ n' atthi ti āvajjanavasī. Paṭhamajjhānaṃ yatthicchakaṃ, yadicchakaṃ, yāvaticchakaṃ samāpajjati samāpajjanāya dandhāyitattaṃ n' atthi ti samāpajjanavasī . . . adhiṭṭhāti adhiṭṭhāne . . . vutthāti vutthāne, . . . paccavekkhati paccavekkhanāya dandhāyitattaṃ n' atthi ti paccavekkhanavasī. Dutiyaṃ . . . pe . . . nevasaññā-nāsaññāyatanasamāpattiṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati . . . pe . . . paccavekkhati, paccavekkhanāya dandhāyitattaṃ n' atthi ti paccavekkhanavasī. Imā pañca vasiyo ti.¹

Ettha ca solasahi ñāṇacariyāhi ti ukkaṭṭhaniddeso esa. Anāgāmino pana cuddasahi ñāṇacariyāhi hoti. Yadi evaṃ sakadāgāmino dvādasahi, sotāpannassa ca dasahi kiṃ na hoti ti? Na hoti samādhi pāripanthikassa² kāmagaṇikarāgassa appahīnattā; tesam hi so appahīno, tasmā samathabalaṃ na paripūraṃ³ hoti, tasmim aparipūre dvīhi balehi samāpajjitabbaṃ nirodhasamāpattiṃ balavekallena samāpajjitum na sakkonti. Anāgāmiṃsa pana so pahīno, tasmā esa paripunṇabalo hoti. Paripunṇabalattā sakkoti; ten' aha Bhagavā:—nirodhā vutthahantassa nevasaññā-nāsaññāyatanakusalāṃ phalasamāpattiyaṃ anantarapaccayena paccayo ti.⁴ Idam hi Paṭṭhāne Mahāpakaraṇe anāgāmino va nirodhā vutthānaṃ sandhāya vuttan ti.

¹ *Pts.* i, 97-99.

² *Bhm* pāribandhikassa.

³ *Bhm* paripunṇam.

⁴ *Tikapattihāna.*

Kattha samāpajjantī ti pañca vokārabhavo. Kasmā ? Anupubbasaṃpattisaṃbhavato. Catuvokārabhave pana paṭhamajjhānādīnaṃ uppatti n' atthi, tasmā na sakkā tattha saṃpajjitun ti.

Keci pana vatthussa abhāvā ti vadanti.

Kasmā samāpajjantī ti saṅkhārānaṃ pavattibhede ukkaṇṭhitvā: diṭṭh' eva dhamme acittakā hutvā nirodhaṃ Nibbānaṃ patvā sukhaṃ viharissāma ti saṃpajjanti.

Kathaṃ c' assā saṃpajjanaṃ hotī ti samathavipassanā vasena ussakkitvā katapubbakiccassa nevasaññā-nāsaññāyatanaṃ nirodhayato. Evam assā saṃpajjanaṃ hoti. Yo hi samathavaseṇ' eva ussakkati, so nevasaññā-nāsaññāyatana-saṃpatti patvā tiṭṭhati. Yo pana vipassanāvasen' eva ussakkati, so phalasaṃpattiṃ patvā tiṭṭhati. Yo pana ubhaya-vasen' eva ussakkitvā pubbakiccaṃ katvā nevasaññā-nāsaññāyatanaṃ nirodheti, so taṃ saṃpajjati ti ayam ettha saṅkhepo.

Ayaṃ pana vitthāro: idha bhikkhu nirodhaṃ saṃpajjitukāmo katabhattakicco sudhotahatthapādo vivitte okāse supaññattamhi āsane nisīdati pallankaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, so paṭhamajjhānaṃ saṃpajjitvā vuṭṭhāya tattha saṅkhāre aniccato dukkhato anattato vipassati. Vipassanā paṇ' esā tividhā hoti: saṅkhārapariggaṇhanakavipassanā, phalasaṃpattivipassanā, nirodhasaṃpattivipassanā ti.

Tattha saṅkhārapariggaṇhanakavipassanā mandā vā hotu, tikkhā vā, maggassa padaṭṭhānaṃ hoti yeva. Phalasaṃpattivipassanā tikkhā va vaṭṭati, maggabhāvanāsadisā. Nirodhasaṃpattivipassanā pana nātimandā nātittikkhā vaṭṭati; tasmā esa nātimandāya nātittikkhāya vipassanāya te saṅkhāre vipassati.

Tato dutiyaṃ jhānaṃ saṃpajjitvā vuṭṭhāya tattha saṅkhāre tath' eva vipassati. Tato tatiyaṃ jhānaṃ . . . pe . . . tato viññāṇaṇcāyatanaṃ saṃpajjitvā vuṭṭhāya tattha saṅkhāre tath' eva vipassati. Tathā ākiñcaññāyatanaṃ saṃpajjitvā vuṭṭhāya catubbidhaṃ pubbakiccaṃ karoti: nānā-baddha-avikopanaṃ, saṅghapaṭimānaṃ, satthu pakkosaṃ addhānaparicchedaṃ ti.

Tattha *nānābaddha-avikopanan* ti yam iminā bhikkhunā saddhim ekābaddham na hoti; *nānābaddham* hutvā *ṭhitam* pattacivaram vā mañcapīṭham vā nivāsageham vā aññam vā pana kiñci parikkhārajātam. Tam yathā na vikuppati aggi-udaka-vāta-cora-undūrādīnam vasena na vinassati, evam adhiṭṭhātabbam.

Tatr' idam adhiṭṭhānavidhānam: idaṇ c' idaṇ ca imasmim sattāhabbhantare mā agginā jhāyatu ! mā udakena vuyhatu ! mā vātena viddhamsatu ! mā corehi hariyatu ! mā undūrādīhi khajjatū ti evam adhiṭṭhite tam sattāham na tassa koci parisayo hoti. Anadhiṭṭhahato pana aggi ādīhi vinassati, Mahānāgattherassa viya.

Thero kira mātu-upāsikāya gāmaṃ piṇḍāya pāvisi. Upāsikā yāguṃ datvā āsanasālāya nisīdāpesi. Thero nirodham samāpajjitvā nisīdi; tasmim nisinne āsanasālāya agginā gahitāya sesabhikkhū attano attano nisinnāsanam gahetvā palāyimsu. Gāmavāsikā sannipatitvā theram disvā: alasa-samaṇo, alasa-samaṇo ti āhamsu. Aggi tiṇavenukatṭhāni jhāpetvā theram parikkhipitvā atṭhāsi. Manussā ghaṭehi udakam āharitvā nibbāpetvā chārikam apanetvā paribhaṇḍam katvā pubbāni vikiritvā namassamānā atṭhamsu. Thero paricchinnakālavasena vuṭṭhāya te disvā: pākaṭo 'mhi jāto ti vehāsam uppatitvā Piyangudīpaṃ agamāsi.

Idam *nānābaddha-avikopanam* nāma. Yam ekābaddham hoti nivāsanapāpuraṇam vā nisinnāsanam vā, tattha visum adhiṭṭhānakiccam n' atthi. Samāpattivasen' eva tam rakhati, āyasmato Sañjīvassa viya. Vuttam pi c' etam:—*āyasmato Sañjīvassa samādhivipphārā iddhi; āyasmato Sāriputtassa samādhivipphārā iddhi* ti.¹

Sanghapatimānanan ti sanghassa paṭimānanam udikkhanam. Yāva eso bhikkhu āgacchati, tāva sanghakammassa akaraṇan ti attho. Ettha ca na paṭimānanam etassa pubbakiccam; paṭimānanāvajjanam pana pubbakiccam; tasmā evam āvajjitabbam: sace mayi sattāham nirodham samāpajjitvā nisinne sangho ñattikammādisu kiñcid-eva kammam kattukāmo hoti, yāva maṃ koci bhikkhu āgantvā na pakko-

¹ *Pts.* ii, 212.

sati, tāvad-eva vuṭṭhahissāmī ti. Evaṃ katvā samāpanno hi tasmim samaye vuṭṭhāti yeva. Yo pana evaṃ na karoti, sangho ca sannipatitvā taṃ apassanto: asuko bhikkhu kuhin ti? Nirodhasamāpanno ti vutte, sangho kiñci bhikkhum peseti: gaccha naṃ sanghassa vacanena pakkosāhī ti. Ath' assa tena bhikkhunā savanūpacāre thatvā sangho: taṃ, āvuso, paṭimānetī ti vuttamatte va vuṭṭhānaṃ hoti. Evaṃ garukā hi sanghassa ānā nāma; tasmā taṃ āvajjitvā yathā sayam eva vuṭṭhāti, evaṃ samāpajjitabbam.

Satthu pakkosanan ti idhā pi satthu pakkosanāvajjanam eva imassa kiccaṃ; tasmā taṃ pi evaṃ āvajjitabbam: sace mayi sattāhaṃ nirodhaṃ samāpajjitvā nisinne satthā otiṇṇe vatthusmim sikkhāpadaṃ vā paññapeti, tathārūpāya vā aṭṭhuppattiyā dhammaṃ deseti. Yāva maṃ koci āgantvā na pakkosati, tāvad-eva vuṭṭhahissāmī ti. Evaṃ katvā nisinno hi tasmim samaye so vuṭṭhāti. Yo pana evaṃ na karoti, satthā ca sanghe sannipatite taṃ apassanto: asuko bhikkhu kuhin ti? Nirodhasamāpanno ti vutte, kiñci bhikkhum peseti: gaccha naṃ mama vacanena pakkosā ti. Ath' assa tena bhikkhunā savanūpacāre thatvā satthā āyasmantaṃ āmantetī ti vuttamatte va vuṭṭhānaṃ hoti. Evaṃ garukaṃ hi satthu pakkosanaṃ; tasmā taṃ āvajjitvā yathā sayam eva vuṭṭhāti, evaṃ samāpajjitabbam.

Addhānaparicchedo ti jīvitaddhānassa paricchedo. Imirā hi bhikkhunā addhānaparicchede sukusalena bhavitabbam. Attano āyusankhārā: sattāhaṃ pavattissanti, na pavattissanti ti āvajjitvā va samāpajjitabbam. Sace hi sattāhabbhantare nirujjanake āyusankhāre anāvajjitvā va samāpajjati, n' āssa nirodhasamāpatti maraṇaṃ paṭibāhitum sakkoti; anto nirodhe maraṇassa n' atthitāya antarā va samāpattito vuṭṭhāti tasmā etaṃ āvajjitvā va samāpajjitabbam. Avasesaṃ hi anāvajjitum pi vaṭṭati; idaṃ pana āvajjitabbam evā ti vuttam.

So evaṃ ākiñcaññāyatanam samāpajjitvā vuṭṭhāya imaṃ pubbakiccaṃ katvā nevasaññā-nāsaññāyatanam samāpajjati. Ath' ekaṃ vā dve vā cittavāre atikkamitvā acittako hoti, nirodhaṃ phusati. Kasmā paṇ' assa dvinnam cittānaṃ upari cittāni na pavattanti ti? Nirodhassa payogattā. Idaṃ hi imassa bhikkhuno dve samathavipassanādhamme

yuganandhe katvā aṭṭhasamāpatti-ārohanam anupubbanirodhassa payogo. Na nevasaññā-nāsaññāyatanasamāpattiyā ti nirodhassa payogattā dvinnam cittānam upari na pavatanti. Yo pana bhikkhu ākiñcaññāyatanaato vuṭṭhāya, idaṃ pubbakiccam akatvā, nevasaññā-nāsaññāyatanaṃ samāpajjati, so parato acittako bhavitum na sakkoti; paṭinivattitvā pana ākiñcaññāyatane yeva paṭiṭṭhāti.

Maggam agatapubbapurisūpamā c' ettha vattabbā: eko kira puriso ekaṃ maggam agatapubbo antarā udakakandaram vā gambhīram udakacikkhallaṃ atikkamitvā ṭhapitaṃ caṇḍātapasantattaṃ pāsāṇam vā kandaram vā āgammā taṃ nivāsanapāpuraṇam asaṇṭhapetvā kandaram oruḷho parikkhāratemanabhayena punad-eva tīre paṭiṭṭhāti. Pāsāṇam akkamitvā pi santattapādo punad-eva orabhāge paṭiṭṭhāti. Tattha yathā so puriso asaṇṭhapitanivāsanapāpuraṇattā kandaram, otiṇṇamatto va tattapāsāṇam akkantamatto eva ca paṭinivattitvā orato va paṭiṭṭhāti.

Evam yogāvacaro pi pubbakiccassa akatattā nevasaññā-nāsaññāyatanaṃ samāpannamatto va paṭinivattitvā ākiñcaññāyatane paṭiṭṭhāti. Yathā pana pubbe pi taṃ maggam gatapubbapuriso taṃ thānam āgammā ekaṃ sāṭakaṃ dalhaṃ nivāsetvā aparaṃ hatthena gahetvā kandaram uttaritvā tattapāsāṇam vā akkantamattakam eva karitvā parato gacchati, evam eva katapubbakicco bhikkhu nevasaññā-nāsaññāyatanaṃ samāpajjitvā va parato acittako hutvā nirodham phusitvā viharati.

Katham thānam ti evam samāpannāya pan' assā kālāparicchedavasena ceva antarā āyukkhaya-sanghapatiṃmānana-satthu pakkosanābhāvena ca thānam hoti.

Katham vuṭṭhānam ti anāgāmissā anāgāmiphaluppattiyā, arahato arahattaphaluppattiyā ti evam dvedhā vuṭṭhānam hoti.

Vuṭṭhitassa kin ninnam cittaṃ hoti ti Nibbānaninnaṃ. Vuttaṃ h' etaṃ:—*saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso Visākha, bhikkhuṇo vivekaninnaṃ cittaṃ hoti, vivekaṇaṃ, vivekapabbhāraṇaṃ* ti.¹

Matassa ca samāpannassa ca ko viveso ti ayam pi attho Sutte vutto yeva; yath' āha:—yväyam, āvuso, mato kālankato, tassa kāyasankhārā niruddhā paṭippassaddhā, vacīsankhārā . . . citta-sankhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni : yväyam¹ bhikkhu saññāvedayitanirodham samāpanno ; tassa pi kāyasankhārā niruddhā paṭippassaddhā, vacīsankhārā . . . cittasankhārā niruddhā paṭippassaddhā, āyu aparikkhīṇo, usmā avūpasantā, indriyāni aparibhinnāni ti.²

Nirodhasamāpattisankhatā asankhatā ti ādi pucchāyam pana sankhatā ti pi asankhatā ti pi lokiyā ti pi lokuttarā ti pi na vattabbā. Kasmā ? Sabbhāvato n' atthitāya. Yasmā pana sā samāpajjantassa vasena samāpannā nāma hoti, tasmā nipphannā ti vattum vattati, no anipphannā.

*Iti santam samāpattim imam ariyasevitam,
diṭṭh' eva dhamme Nibbānam iti sankham upāgatam
bhāvetvā ariyapaññam samāpajjanti paṇḍitā.*

*Yasmā tasmā imissā pi samāpattisamathatā,
ariyamaggesu paññāya ānisaṃso ti vuccatī ti.*

[(1) *Āhuneyyabhāvādisiddhā*]

(4) *Āhuneyyabhāvādi-siddhī* ti na kevalaṇ ca nirodhasamāpattiyā samāpajjanasamathatā va; ayam pana āhuneyyabhāvādi-siddhī pi imissā lokuttarapaññābhāvanāya ānisaṃso ti veditabbo.

Avisesena hi catubbidhāya pi etissā bhāvitattā bhāvitapañño puggalo sadevakassa lokassa āhuneyyo hoti, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇiyo, anuttaram puññakkhettaṃ lokassa.

Visesato pan' ettha paṭhamamaggapaññam tāva bhāvetvā mandāya vipassanāya āgato mudindriyo pi *sattakkhattuparamo* nāma hoti. Satta sugatibhave samsaritvā dukkhass' antam karoti. Majjhimāya vipassanāya āgato majjhimindriyo *kolaṃkolo* nāma hoti. Dve vā tīṇi vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti. Tikkhāya vipassanāya āgato tikkhindriyo *ekabījī* nāma hoti, ekaṃ yeva

¹ P.T.S. ed. of *M.*: yo c' āyam.

² *Ibid.* p. 296.

mānusakam bhavam nibbattetvā dukkhass' antam karoti. Dutiyamaggapaññam bhāvetvā *sakadāgāmī* nāma hoti. Sakid-eva imam lokam āgantvā dukkhass' antam karoti. Tatiya-maggapaññam bhāvetvā *anāgāmī* nāma hoti. So indriya-vemattatāvasena antarā parinibbāyī, upahaccaparinibbāyī, asankhāraparinibbāyī, sasankhāraparinibbāyī, uddhamsoto, Akaniṭṭhagāmī ti pañcadhā idha vihāya niṭṭho hoti.¹

Tattha *antarā parinibbāyī* ti yattha katthaci Suddhāvā-sabbhave upapajjitvā āyuvemajjham appatvā va parinibbā-yati. *Upahacca parinibbāyī* ti āyuvemajjham atikkamitvā parinibbāyati. *Asankhāraparinibbāyī* ti asankhārena appa-yogena uparimaggam nibbatteti. *Sasankhāraparinibbāyī* ti sa-sankhārena sappayogena uparimaggam nibbatteti. *Uddhamsoto*, *Akaniṭṭhagāmī* ti yatthuppanno, tato uddham yāva Akaniṭṭhabhavā āruyha tattha parinibbāyati. Catuttha-maggapaññam bhāvetvā koci *saddhāvimutto* hoti, koci *paññāvimutto* hoti, koci *ubhatobhāgavimutto* hoti, koci *tevijjo*, koci *chalabhiñño*, koci *paṭisambhidappabhedappatto mahākhiṇā-savo*. Yam sandhāya vuttam:—maggakkhaṇe pan' esa tam jaṭam vijaṭeti nāma; phalakkhaṇe vijaṭitajaṭo sadeva-kassa lokassa aggadakkhiṇeyyo hoti ti.

Evam anekānisamsā ariyapaññāya bhāvanā,
yasmā tasmā kareyyātha ratim tattha vicakkhaṇo.

Ettāvatā ca:—

Sīle paṭiṭṭhāya naro sapañño cittaṃ paññāṇ ca bhāvayam,

*Atāpī nīpako bhikkhu so imam vijaṭaye jaṭan ti,*²

imissā gāthāya SĪLA-SAMĀDHI-PAÑÑĀ-mukhena desite Visud-dhi-Magge sānisamsā paññābhāvanā paridīpitā hoti ti.

Iti sādhujanapāmojjhatthāya kate Visuddhimagge Paññābhāvanānisamsaniddeso nāma tevīsatiṃ paricchedo.

¹ Cf. A. i, 233 f.; P.P. 15 f.; K.V.I. § 4; *Points of Controversy*, p. 77; P.P.A. (J.P.T.S. 1913-14) 195 f.

² Above, p. 1.

NIGAMANAM

Ettāvatā ca:—

*Sīle patitthāya naro sapañño cittaṃ paññañ ca bhāvayaṃ,
Atāpī nipako bhikkhu so imaṃ vijāṭaye jaṭan ti*
imaṃ gātham nikkhipitvā yad avocumha :

Imissā dāni gāthāya kathitāya mahesinā,
vaṇṇayanto yathābhūtaṃ atthaṃ silādi-bhedanaṃ;

Sudullabham labhitvāna pabbajjaṃ Jinasāsane,
silādi-sangahaṃ khemaṃ ujum maggaṃ visuddhiyā;

Yathābhūtaṃ ajānantā suddhikāmā pi ye idha,
visuddhiṃ n' ādhigacchanti vāyamaṇṭā pi yogino,

Tesaṃ pāmojjakaraṇaṃ suvisuddhavinicchayaṃ,
Mahāvihāravāsīnaṃ desanānayanissitaṃ,

Visuddhimaggaṃ bhāsissam: taṃ me sakkaccabhāsato
visuddhikāmā sabbe pi nisāmayatha sādhave ti—

Svāyaṃ bhāsito hoti. Tattha ca:—

Tesaṃ silādibhedānaṃ atthānaṃ yo vinicchayo,
pañcannam pi Nikāyānaṃ vutto Aṭṭhakathānaye:

Samāharitvā taṃ sabbam yebhuyyena vinicchayo,
* sabbasankaradosehi mutto yasmā pakāsito,

Tasmā visuddhikāmehi suddhapaññehi yogihi
Visuddhi-Magge etasmiṃ karaṇīyo va ādaro ti.

Vibhajjavādi-seṭṭhānaṃ theriyānaṃ yasassinam,
Mahāvihāravāsīnaṃ vamsajassa vibhāvino:

Bhadantasanghapālassa sucisallekhavuttino,
Vinayācārayuttassa yuttassa paṭipattiyam.

Khantisoraccamettādi-guṇabhūsitacetaso,
 ajjhesanam gahetvā va karontena imam mayā;
 Saddhammaṭṭhitikāmena yo patto paññasañcayo;
 tassa tejena sabbe pi sukhamedhentu pāṇino.

Visuddhi-Maggo eso va antarāyam vinā idha,
 niṭṭhito aṭṭhapaññāsa bhāṇavarāya Pāliya.
 Yathā tath' eva lokassa sabbe kalyāṇanissitā,
 Anantarāya ijhantu sīgham sīgham manorathā ti.

Paramavisuddhasaddhā buddhiviriyaapaṭimaṇḍita-sīlācāraj-
 javamaddavādi-guṇasamudayasamuditena sakasamayasamay-
 antaragahanajjhogāhaṇasamatthena paññā veyattiyasam-
 annāgatena Tipiṭakapariyattibhede sātṭhakathe Satthu sā-
 sane appaṭihatañāṇappabhāvena mahāveyyākaraṇena ka-
 raṇasampattijanita-sukhaviniggata - madhurodāra¹-vacanalā-
 vaṇṇayuttana yuttamuttavādīnā vādīvarena mahākavinā
 chaḷabhiññā-paṭisambhidādi-bhedaguṇapaṭimaṇḍite uttari-
 manussadhamme appaṭihatabuddhīnam theravaṃsappadīpā-
 nam therānam Mahāvihāravāsīnam vamsālankārabhūtena
 vipulavisuddhabuddhinā BU DDHAGHOSO ti garūhi gahita-nā-
 madheyena therena Moraṇḍaceṭakavattabbena² kato

VISUDDHI MAGGO

nāma.

Tāva tiṭṭhatu lokasmim lokanittaraṇesinam,
 dassento kulaputtānam nayam silavisuddhiyā,
 Yāva Buddho ti nāmam pi suddhacittassa tādino,
 lokamhi lokajeṭṭhassa pavattati mahesino ti.

Yaṃ¹ siddhaṃ iminā puññaṃ, yañ c' aññaṃ pasutaṃ
 mayā
 etena puññakammena dutiye attasambhave
 Tāvatimse pamodanto sīlācāraguṇe rato,
 alaggo pañca kāmesu patvāna pathamaṃ phalaṃ;
 Antime attabhāvamhi METTEYYAṃ munipungavaṃ,
 lokaggapuggalaṃ nāthaṃ sabbasattahite rataṃ
 Disvāna tassa dhīrassa sutvā saddhammadesanaṃ
 adhigantvā phalaṃ aggaṃ sobheyyaṃ Jinasāsaṇaṃ ti.
 VISUDDHI-MAGGO NIṬṬHITO.

¹ *These verses are found in Singhalese recensions. (Sihala-potthake imā pi gāthayo dissanti. S^b). The reader can compare them with the corresponding colophon in Singhalese recensions at the end of the Atthasālinī (P.T.S. ed.), and with the briefer reference there also to Metteyya, with whom Buddhaghosa, according to the "Buddhaghosuppatti" (p. 66, ed. Jas. Gray), was connected in a prophecy.*

B^{hm}, instead, end thus:

Iti sādhujanapāmojjhatthāya katā Visuddhi-Maggakathā
 Pālīgaṇanāya pana sā aṭṭhapaññāsa bhāṇavārā hoti ti.
 Visuddhi-Maggappakaraṇaṃ niṭṭhitaṃ.

INDEX

Words defined are printed, with reference, in italics.

etc. = *this is first word in a formula.*

in comp. = *in comparison, e.g. with viya.*

sim. = *occurs in a simile.*

Asl. = *Atthasālinī. P.T.S. ed.*

Kh.A = *Khuddakapāṭha Commentary. P.T.S. ed.*

- | | |
|---|---|
| <p>amsu, 622 f.
 aṁsumatta, 380
 Akaniṭṭha: °gāmi, 710; °bha-
 vana, 392, 634
 akammāsa, 222
 akālamarāṇa, 229
 <i>akālika</i>, 216
 akkavāka, 249
 akkosanā, 29
 akkha (<i>in comp.</i>), 362
 akkhabbhañjana, 32
 akkharacintaka, 310
 akkhigūthaka, 195
 akhaṇḍa, 221
 agati (<i>the four</i>), 683
 agaru, 241
 agocara, 17
 Aggaññasutta, 417, 419
 Aggappasādasutta, 207
 aggi (<i>synonyms of</i>), 171; °kkh-
 andha, 54 f., 234; °daḍḍha,
 63
 Aggisikha, 207
 ankurā, 10
 anga (panc°, satt°), 79; angā-
 ni (<i>of paṭiccasamuppāda</i>),
 529; sisa° (3), asambhinna°
 (5), 82; °atikkama (4 <i>fold</i>
 <i>of the āruppas</i>), 338 f.;</p> | <p>°vavatthāpana, 375; °san-
 kantika, 375; tad-angappa-
 hāna, 696
 angana, 119
 angārakāsa (<i>sim.</i>), 341
 angāravassa, 376
 Angīrasa, 388
 Anguttara: °aṭṭhakathā, 315;
 °bhāṇakā, 74, 76, 77
 Angulimāla, 403
 angolārikatā, 327
 Acirāvatī, 10
 acchandikā, 177
 accharāsadda, 264
 accharikāya, 48
 acchariyamanussa, 93
 acchidda, 222
 ajapadadaṇḍa, 161
 ajivāpārisuddhi (<i>see ājīva°</i>)
 <i>ajjhatta</i>, 156, 349; °āramma-
 na, 430; °dhātu, 31
 <i>ajjhāttika</i>, <i>etc.</i>, 450; °bāhira-
 vīsesa (<i>with ref. to dhātus</i>),
 368
 ajjhāpita, 76
 [an-]ajjhārūlhatta, 156
 ajjhāsayā (<i>six; of Bodhisat-</i>
 <i>tas</i>), 116
 ajjhupekkhatta, 321</p> |
|---|---|

aññatitthiya, 214
 aññathatā, 518
 aññamaññapaccaya, 535
 aññātāvindriya, 491, 492
 aññindriya, 491
 añjalikamma, 220
 aññoñña, 521, 595
 aṭṭiyati, etc., 195
 aṭṭhaka: °kuṭikā, 75; °nipāta, 322; °paccattharaṇa, 65
 Aṭṭhakathā, 61, 82, 96, 99, 103, 107, 121, 138, 172, 180, 193, 225, 280, 285, 316, 332, 375, 384, 409, 432, 433, 449, 450, 527
 atthapanā, 6, 23
 aṭṭhi: atthini (of the body in det.), 253, 355; °minja, 255, 264, 356; °sanghāto, 21
 aṭṭhika, 179, 194
 addhayoga, 34
 aṇimā (?), 211
 atammayatā, 671
 aticchatī, 343
 atippiyasahāyaka, 296
 Atibrahmā, 2
 atibheravatta, 187
 Atisakko, 2
 atisaya, 166
 atīta: rūpaṃ (fourfold), 472; °ārammaṇa, 430
 atītārammaṇa, 430
 atta, 485, 574, 654; °attaniyagāhavatthu, 478; °ādhipateyyaṃ, 14; °ānuvāda, 10; °ukkhaṃsanaparavambhana, 13; °upakkamamūlakam dukkhaṃ, 501; °ūpanāyika, 27; °kilamatha, 5; °vādūpādāna, 569; °saññā, 629; °sineha, 195; °atthakāmo, 39; °niyyātetī, 115
 attatā, 308
 attabhāva, 310, *passim*
 attha, 440; (with ref. to paṭi-

casamuppāda), 526; °atth-atth - uddhāra (with ref. to ariyasaccāni), 496; °saṃvannaṇā, 522; °siddhi, 479, 520
 atthitā, 121, 588
 atthipaccaya, 540
 atricchatā, 70, 78
 adukkhamasukha, 165, 166
 advayaṃ, 177
 addāritṭhakavanna, 249 (cf. Jāt. i, 244)
 addhakkhika, 76
 addhānan, 94
 addhānan, 94; °pariccheda, 237, 707
 addhapaccuppanna, 432
 adharāraṇi (adhāraṇi), 489
 adhikcapavattatta, 450
 adhigama, 2
 adhicitta, 4, 246
 adhiccasamuppanna, 209
 adhiṭṭhāna, 331, 378, 386 f., 535, 706; °citta, 405
 adhiṭṭhānā iddhi, 405
 adhitthi, 349
 adhipatipaccaya, 534
 adhipateyya (see ādhi°)
 adhimuttatā, 135
 adhimokkha, 466, 471, 636; °saddhā, 669
 adho, 176
 anagaṇa, 377; °sutta, 377
 anaññāposin, 67
 anaññātāññassāmītindriya, 491, 492
 anātiritta, 69, 71
 anatta, 640 (see tilakkhaṇa, anupassanā, vipassanā (mahā))
 ananta, 331
 anantarapaccaya, 534
 anamatagga, 198; °saṃsāra, 481
 anamataggiya, 305

- anavajja, 8
 anācāra, 17; *twofold* : kāyika, vācasika, 18
 anāgata: °amsañña, 434; °ārammaṇa, 430
 anāgāmī, 677, 708, 710
 Anāthapindika, 398, 401
 anāpucchā, 18
 anicca, 290, 640 (*see* tilakkhaṇa)
 aniccatā, 449
 aniccato palokato, *etc.*, 611
 animitta (*the five*), 236, 658, 695 (*see* vimokkha (3))
 anīgha, 311
 anukaḍḍhita, 104
 anuttara, 207
 anupakhajjā 18 (*cf.* Vin. II. 213)
 anupassanā (7 *fold* : anicca°, *etc.*), 289
 anuppiyabhānitā, 27
 anupubba, 243; °muñcana, 245
 anubandhanā, 278
 anubrūhanā, 64, 79, 148 f.
 Anurādhapura, 20, 72, 90
 anurūpa (*in 5 qualities*), 122; an°, *because of 18 qualities*, 119 f.
 Anuruddhatthera, 63, 391
 anuloma (*in* Jhāna), 138; (*and* paṭiloma), 242, 374
 anusaya (*the 7*), 197 f., 684; *and* paññā, 5
 anuserati, 412
 anūnamanadhika, 450
 anussati (*the 7*), 132; (10 *kinds*), 110, 197; °tthāna, 109
 anūnādhikato, 478; (*with ref.* to ariyasaccāni), 497
 anekadhā, 8
 anekakiccapasuta, 135
 anekavihita, 411
 anoka, 186
 anojā, 393
 Anotatta, 391; °daha, 416
 anolīnavuttika, 98
 anta, 258, 358; °guṇa, 42, 358; °dvaya, 6; °vaṭṭi, 258
 Antaka=Māra, 233
 antogadhā (dhammā), 511, 574
 andhakāra (*sim.*), 666; °timisa, 345
 andhā (*sim.*), 411
 Apannakasutta 392
 apatti, v. āpatti
 apadāna, 60
 apanayana (ahita°), (duk-kha°), 321
 Aparagoyāna, 206
 apariyakka, 345
 apariyantam, 12
 apariyāpanna, 88
 Apalāla, 207
 apāya, *etc.* (°bhaya), 132, 199, 427; °kosalla, 440; °duk-kha, 135; °maggā, 57
 appaṭikūla, 70; °saññi, 382
 appanā (*in* Jhāna), 137 f.; 85, 127 f., 152, 246, 277; °kosalla, 87, 286; (*tenfold*), 128 f.; °samādhi, 126; *as* sankappa, 509
 appanīhita, 658, 695 (*see* vimokkha)
 appamañña, 320 f.
 appamāṇa, 177; °ārammaṇa, 433 f.
 appassādakāma, 124
 appābādhatā (*etc.*), 69
 appiccha (*etc.*), 19, 24
 appicchata (*etc.*), 53, 59, 81, 569
 appiya: °puggala, 296; °samyakpayoga, 504
 abbokinnā, 220

abbhanga, 29, 75
 abbhokāsika, 61
 Abhayatthera, 36, 96, 266
 abhāva, 421
 abhijjamānam (udakam), 396
 abhijjhā, 7
 abhiññatā, 5
 abhiññā, 371, 378 (dandhā, khippā), 86, 87; abhiññās (the five lokiya°), 373; chal°, 5, 710; °ānisamsā, 373; °niddesa, 407 f.
 abhiññeyya, etc., 201; °nid-
 desa, 608
 Abhidhamma, 320, 324, 441, 472, 658; °aṭṭhakathā, 547; °kathā, 391; °pariyāya, 530, 669; °parivāyena, 72
 Abhidhammika - (Godattathe-
 ra, 138 (read Ābh°)
 abhiniropana, 515
 abhinivesa (ajjhata°, bahid-
 dhā°), 440; °vuṭṭhāna, 661
 abhippamoda, 289
 abhibhāyatana, 175 f.
 abhimata, 697
 abhisankhāra (puñña, apuñ-
 ña°, āneñja°), 571
 abhisamācāra, 11
 abhisekika, 63
 abhihanati, 259 (*Kh.A.* 58:
 abhitudati)
 amata, 645
 amanussa: °pariggahitatā,
 121; °ānam piyo, 312
 amissakatā, 243, 249
 amukha, 264 (*Kh.A.* reads
 adhomukhe)
 Ambatṭha, 207; °sutta, 202
 Ambavana, 389
 aya (expln. of syllable ending),
 495
 ayo: °paṭṭa-ayogula-ayomañ-
 ca (etc.), 56; °salākā, 36
 ara (in def. of arahana), 198

Aravāla, 207
 arañña, 72; °gata, 268 f.;
 °sañña, 73
 arahan, 198, 200 f., 457
 arahatta, 6, 14, 97, 442, 708
 arahā (6 kinds), 164
 arā, 198, 201
 ari (in def. of arahan), 198
 aritta, 279; (sim.), 194
 ariya, 495; ariyā iddhi,
 381; ariyānam upavādakā,
 425 f.; °puggala (the 7),
 659; °phalarasānubhavana,
 698; °bhāva, 13; °saccāni
 (the four), 494 f.; °vaṇisa,
 59, 93, 627; an°, 311
 aruṇam utthāpetabbam, 73
 arūpa: °avacara, 452; °kkhan-
 dhā (3), 488; °santati, 431;
 °sammāsana (cf. *Asl.* 404),
 617 f.
 alamsāṭaka, 33
 Alagaddasuttanta, 671
 alla: °manussa-camma, 195;
 °camma, 196
 Alāra, 304
 avañnahāritā, 29
 avayava, 485, 532
 avikopana, 706
 avigatapaccaya, 541
 avijjā, 198 f.; 525, 526, 528,
 529; °andhakāra, 195; °pac-
 cayā sankhārā, 576; siddhā,
 576
 avitathatā, 518
 Avīci, 207, 390, 486
 avīci (=jarā), 449
 avyākata (twofold: vipāka,
 kiriya), 454 f.
 avyāpajja, 35
 asani[vi]cakka, 585, 626 (*S.*
 ii, 229)
 asankheyya's (4), 420 f.
 asabala, 222
 asappāye (7), 127, 613

- asamannāhāra (*with ref. to dhātu's*), 369
 asambhinn' angāni, 82
 Asurā, 206, 501; °bhavana, 207; °kāya, 427
 asubhā (*the 10*), 110, 178 f. (*cf. Asl. 197 f.*)
 Asoka: °mahārājā, 201; Dhamma°, 112
 assa: °khalunka, 490; °maṇḍala, 308
 assakiṇṇa, 206
 Assaguttatthera, 98, 430
 assaddhā, 177
 assāsa, 272; °passāsa, 274, 286
 assu, 361; assū, 262
 aham asmi, 13
 ahi: °cchattaka, 230, 260; °bhīruko puriso (*sim.*), 326
 ahīnindriya, 405
 ākāra (20, *of paṭiccasamup-pāda*), 579 f. (*the 32 constituents of the body*), 240 f.; (*the 9*), 613
 ākāra, 579
 ākāsa, 331; °anañcāyatana, etc., 326, 340, 453; °dhātu, 448; (*sim.*), 306
 ākiñcaññāyatana, 333 f.
 ākulipuppha, 260
 āgama, 442, 522
 āghāta, 300; °paṭivīnaya-sutta, 300
 ācāya, 449
 ācariya, 99 f.
 ācāma, 361
 ācāra, 17 f.
 ācikkhati, etc., 163
 ājīva, 30; °pārisuddhi, 7, 11, 22 f., 44; °hetu, etc. (*so read for ājīva*), 22
 Ātānātiyaparittā, 414
 ātāpi, 3
 āturā (*in comp.*), 489
 ādāsa (*sim.*), 450, 456, 591
 ādāsatala, 489
 ādikammika, 241
 ādikalyānatā, 4
 ādinav' ānupassanā, 647 f., 695; °paṭicchādaka, 81
 ādibhāva, 11
 ādharabhāvo, 8
 ādhipateyya, 3; att°, lok°, dhamm°, 14
 ānanya, 44
 ānantariya, 177, 426
 Ānanda, 15, 499; °tthera, 442
 ānāpāna: °pabba, 240; °sati, 111, 197, 266 f.
 ānigaṇṭhika, 108
 ānisaṃsa, 6, 10; *with bheda*, 64, 65, 66, etc.; °ā (*the eleven, of mettā*), 305, 311, (*the eight, of bhāṅgānupassanāñāna*), 644 *of paññā*, ch. xxiii.
 āneṇja (16 *fold*), 386; °abhisankhāra, 571; °ppatta, 377
 āneṇjatā, 330; (16 *roots*), 386
 āpātakajjhāyī, 26
 āpatti, 23
 āpātha, 21, 548 *passim*; °gatatta, 617
 āpāyika, 16
 āpo, 350; (*synonyms of*), 170; (*etym.*), 364; °kasīna, 170; °dhātu, 103, 487; (*in appln. to the body*), 359 f.
 ābandhanalakkaṇa, 351
 ābādha, 95
 Ābhassara, 416, 420; °ā, 414
 Ābhidhammikagaṇo, 93
 ābhisamācārika, 10, 12, 19
 ābhoga, 164, 325, 354
 āmakasāka, 70
 āyatana: ākāśānañc°, viññānañc°, ākiñcaññ°, 324, 325; 527; (sal°), 565 f.; °āni (*the 12*), 481, 527

āyu (*of man, as 100 years*),
 229, 236; °dubbala, 235;
 °sankhāra, 292; =vuddhi,
 439
 āyūhana, 103, 112, 462, 579,
 600, 649
 āyogapaṭṭa, 79
 ārakha: °gocara, 19; °duk-
 kha, 64
 āragga (*sim.*), 306, 625, 633
 ārambha, 613
 araṇṇaka, 65
 āraṇṇika, 61, 71
 ārammaṇa paritta°, *etc.*, 87,
 88, 113; °āni (4, *of dibba-*
sotadhātuṇāna), 430; (*the*
 7, *of iddhi* *vidhāṇāna*), 430;
 (8, *of cetopariyaṇāna*), 431;
 (8, *of pubbe-nivāsaṇāna*),
 433; (4, *of dibba-cakkhu-*
ṇāna, 8; *of anāgat' aṃsa-*
ṇāna; 5, *of yathā-kāmm'*
ūpagaṇāna), 434; °attika
 (*four*), 429; na-vatṭabba°,
 113, 551; Nibbān° (*see Nib-*
bāna); °paccaya, 533; paṭi-
 bhāganimitta°, 113; va-
 vatthāpana°, 374; °san-
 kantika, 375
 ārāmika, 74
 āruppa, 338; °ā (*the 4*), 111,
 326 f.; °samāpatti, 337,
 (4) 338
 ārohana, 10
 ālapana, *etc.*, 23
 ālaya, *etc.*, 497; °samugghā-
 ta, 293
 ālokakasīna, 174
 ālopam, 106
 Ālavaka, 208
 Ālāra, 330
 āvajjana, 378, 408, 413, 432,
 457; °kiccā, 21, 458;
 °vasī, *etc.*, 154, 376
 āvatthika (*of name*), 210

āvahatta, 5
 āvāsa: °palibodha, 90; °sap-
 pāyatā, 127; Suddh°, 710
 āviñjanarasa, 444
 āvibhāva, 390 f. (= pākata-
 pāṭihāriya), 393
 āveṇika, 268, 686
 āsanāsālā, 69
 āsaya (*with ref. to food*),
 344
 āsava (*the 4*), 683; sāsava and
 anāsava, 13, 438; °ā, 438;
 °kkhaya, 9; khin°, 710
 āsivisa (*in comp.*), 470
 āsevanapaccaya (*threefold*),
 538
 āhanana-pariyāhanana, 515
 āhavana and āhavanīya, 219
 āhāra (° *fourfold*), 341; °ja
 rūpa, 616; °paccaya, 538;
 °loluppa, 67; °hatthaka,
 33 (*Asl.* 404)
 āhuna, 219
 āhuneyya, 219; °bhāva, 709 f.
 āhundarika, 413
 ikkhanatā, 16
 icchā: °pakata, 24; °vighāta,
 506
 ijjhati, 378
 ijjhana, 266; °atṭhena iddhi,
 383
 iñjati, 377
 iṭṭhaka, *etc.*, 355
 inaparibhoga, 43
 itthi: °indriya, 447, 492; °pu-
 risanimittam, 20; (*sim.*),
 645
 idappaccayatā, 518, 530
 iddhi, 97, 378; (*the ten*), 378 f;
 °maya, 63; °mahattato, 233;
 °vikubbanā, 373 f.; °vidhā,
 373 f., 384; °pādā (4), 376,
 385; (8) 385 f., 679
 indakhīla, 72; (*in comp.*), 466

indalinga, 491
 Indavajira, 635
indriya (itthi° puris° jīvit°),
 447, 451; °ā (*the* 22), 491 f.;
 °aṭṭha, 491; °paccaya, 539;
 °vekallatā, 350; °samatta-
 paṭipādana, 129; °saṃvara-
 sīla, 20 f.
 iriyati, 16
 iriyā, *etc.*, 145; °patha, 26;
 (3 *modes of*), 104, 127 f.,
 283; °pabba, 240
 Illisaseṭṭhivattthu, 403
 Isadhara, 206
 isi: °pabbajjā, 123; °vātapa-
 tivātāni, 18
 Issara, 598
issā, 470
issāsa (*sim.*), 674
 itito, 612
 isaka, 106; °poṇa (*sim.*), 656,
 666, 695
 isikā, 406 (*sic. cf. D. i*, 77)
 ihaka: sa-, 594; nir°, 594
 u (*expln. of syllable ending*),
 495
 ukkamsa, 560; °avakamsa,
 563
 ukkatṭha, 64
 ukkantika, sankantika, 374
 ukkarūpama, 196
ukkācanā, 27
 ukkuṭṭika, 62, 104, 426
 ukkuṭṭhi, 245
 ukkhali: °kapālapassa (*in*
comp.), 356; °mukhavatṭi,
 346
 ukkhitta: °sira, 162
ukkhapanā, 29
 Ugga, 233
 uggaha (*with ref. to kammaṭ-
 thāna*), 277; °kosalla (7
fold), 241 f.; °nimitta, 125

ugghāṭana, 627
 Uccavālika, 634
 ucchagga, 172
 ucchanga, 279
 uchu: °khādana, 70; °tilā,
 °rasatela (*in comp.*), 489
 Ucheda[ditṭhi], 519, 522,
 568, 578, 594
 uju: °kata, 463 f.; °paṭipanna,
 219
 ujjangala, 107
 uñchati, 60
 utu, 128, 614; °ja, 451; °rūpa,
etc., 616; °parināma, 31;
 °parissaya, 34; °māya, 395,
 623 f.; °ttaya, 271
 uttamabhāva, 661
 Uttara: °kuru, 206, 207, 391;
 °kurukā, 15
 Uttaramātā, 382
 Uttarā, 313, 381
 uttānaseyyakadāraka, 97
 udaka: °bubbula, 109; (*in*
comp.), 479, 633
 udapāna (*sim.*), 244
 udaya: °bhaya, 287, 578;
 °bhayānupassanā, 629, 639;
 °bbaya, 629 f., 639
 udara: °jivhā, 257; °pūra,
 108; °vaṭṭi, 262 (*Kh.A.*, 55,
 udarapaṭala); °vātābādha,
 41
 udariya, 258, 358
 Udāna, 380
 udukkhala, 344, 354
 Udena, 381
 uddīpanā, 27
 uddeka (*Kh.A.*, 61, uggāra),
 261
 uddham, 176; °sota, 710
uddhacca, 469
 uddhana, 171 (*Kh.A.*, 50,
 katacūli), 254
 uddharāṇa (+*atiharāṇa, etc.*,
 6 *modes*), 621 f.

uddhumātaka, 178, 193
 undūra, 62
 unnahanā, 27
 upakāra, 532; °ka, 533 f.
 upakkiliṭṭha, 13
 upakkilesā (*the* 10), 633 f.
 upagamana, 600
 upacaya, 449
 upacāra (*in* Jhāna), 85, 138,
 152, 275, 407, 533 f.; °ap-
 panāvaha, 111; °samādhi,
 126, 144
 upacika, 62
 upaṭṭhāna (*with ref. to*
kammaṭṭhāna), 277; = sati,
 636
 upaddhagāma, 320
 Upanandatthera, 81
 upanibandha (assāsa - pass-
 āsa°, *etc.*, 235; °gocara, 19
 upanissaya, 4; °gocara, 19;
 °paccaya (*threefold*), 535 f.
 upabhuñjaka, 555
 upamā (4 *mentioned in illus-*
trating the 4 āhāras: putta-
 mamsa°, nīccamma-gāva°,
 angārakāsu°, satti-sūla°),
 341; (Mahāhatthi - pada°),
 347, 348; °, 478; (*for ariya-*
saccāni), 512; (*var. in illus-*
trating the paṭiccasamup-
 pāda), 582, 583; (*in dis-*
cussion of nāmarūpa), 591,
 595; °to, 478 f., 512; (12 *on*
vipassanā), 663 f.
 uparipannāsaka, 95
 upalakkhana, 186 f.
 upasamā: °nussati, 197, 293 f.;
 vūpasamā, 159
 upasamharana, 230; (7 *fold*),
 232
 upasampajja, 145
 upādā: °rūpa, 275, 444
 upādāna, 569, 684; (*the* 4:
 kāma°, diṭṭhi°, sīlabbata°,

attavād°, 569; °kkhandha-
 pañcaka, 478, 505; °pac-
 cayā bhavo, 571
 upādinna, 349, 451; °ka, 398
 upādisesa, 509
 upāyāsa, 504
 Upāli, gahapati, 442
 upāhana: sa° an°, 18
 upekkhā (*tenfold*), 160, 318,
 461; (*twofold*), 636; °ānu-
 brūhanā, 148; °brahmavi-
 hāra, 319; °bhāvanā, 317;
 °vihāra, ° *in* 325; °sam-
 bojhaṅga (5 *conditions of*),
 134; sankhār°, 659 f.
 upeta, *etc.*, 18
 Uposathasutta, 227
 uposathika, 66
 uppaṇḍanā, 29
 uppatti-bhava (9 *fold*: kā-
 ma°, *etc.*), 571 f.
 Uppalavaṇṇā, 687
 uppādamatta (*refuted*), 518 f.
 ubbaṭṭati (+ *vivattati*), 327
 ubbālha, 182
 ubbilāvita, 158
 ubbegāpīti, 143
 ummattaka (*reason for*), 260
 ummāra, 425
 ummujja, 395
 ulūkapārāpata, 342
 ullapanā, 27
 ullingeti, 492
 usabhacamma (*sim.*), 153
 usumavaṭṭisadisa, 172
 ussakkivā, 437
 Ussadakittana, 103; *Asl.* 267
 ussadaniyama, 103
 ussāvabindu, 231, 633
 ussāha, 330
 ussukka, 90; °pahāna, 644
 eka: °aggatā, 64; °āsanikanga,
 60, 69; °cittakkhanika, 138;
 °paṭṭam vā dupaṭṭam, 109;

- °piṭaka, 62; °vokārabhava, 572
 ekatta: °naya, 585; ekabijī, 710
 ekavidha, *etc.* (*with ref. to the ariyasaccāni*), 514 f.; °ā, *etc.* (*regarding paṭiccasamuppāda*), 528
 Ekādasanipāta, 227
 ekibhāva, 34
 ekodi, 156 (*cf. Asl.* 169)
 ekosakunika, 61
 eṭṭhi, gav°, pariy°, 23, 29
 erita, 172
 elaka (*in comp.*), 500
 esanā, gav°, pariy°, 30
 ehipassika, 216

 okāsa, 184, 243; °katuppanna, 687; °loka, 205; °to 249 f.
 ogha, 211, 684
 ojā, 450, 614 f.
 ottappa, 8
 odarikatta, 71
 odātakasina, 174
 odhi, 642; °so, 309
 opanayika, 217
 opapātika, 552 f., 559, 614, 677
 opamma, 117, 622
 opānabhūta, 18
 obhāsa, 41, 174, 633 f.; °kamman, 28
 orimatīramahogha, 512
 olārika (*with ref. to breathing*), 274 f., 450; °anga, 155
 ovattika, 312
 osadhitāraka, 412
 ohitasota, aṭṭhimkatvā, 300

 kamsa: °bhājana (*sim.*), 142; °thāla (*sim.*), 283
 kakaca (*sim.*), 281 f.; 298
 kakkhala, 349; °lakkhaṇa, 591, 592
 kakkhalatta, 365
 kankhā-vitarāṇa, 598 f.
 kangubhatta (*sim.*), 418
 kacavara, 70
 kaccāna, 422; °sutta, 519; Mahā°, *v.s.* Mahā
 Kaṭakandhakāra, 228
 kaṭṭha-phālaka, 413
 kaṇikārapuppha, 256
 kaṇḍara, 253; °(*Kh.A.*, 49: miṇja), 254
 kaṇṇa: °cūlika, 255; °muṇḍaka, 416
 kaṇha-sappa (*sim.*), 664
 katukañcukatā, 470
 kattaradaṇḍa, 91, 125
 kattukamyatā, 320, 385
 kathala, 261
 kathāvatthu, 692; (*the* 10), 127; °guṇa, 19
 kadalikkhanda (*in comp.*), 479
 kaddama, 127, 591
 kandalamakula, 253
 kapanamanussa, 343
 Kapotakandarā, 380
 kapola, 263, 362
 kappa, 414; °uṭṭhāna, 415; °rukka, 206, 383; °vināsa, 414 f.
 kappāsapaṭala, 446; (*sim.*), 657
 kappetukāmatā, 596
 kabara, 190
 kabalinkārāhāra, 236, 341, 450, 616
 kama (uppattikkama, *etc.*), 476, 483; ° (*with ref. to upādāna*), (*threefold*: upatti°, pahāna°, desanā°), 570; kamato, 476, 485, 492, 497
 kamboja, 332, 334, 336
 kamma, 614; (*grouped with vipassanā, jhāna, sīla, sati-paṭṭhāna*), 3; (*navakam-*

- mam), 94; ° (with citta, utu and āhāra), 600; (fourfold), 601; °āyūhana, 530; °āvarāna, 177; °ja, etc., 451, 560, 624; °ja rūpa, 614; °paccaya (2 fold), 538; °pavatta, 602; °vaṭṭa (etc.), °vipākajā iddhi, 382; °ssa-ka, etc., 301; (at death), 457, 549 f.; ahosi°, 601; janaka°, 551; nānakkhānika°, 551; purima°, 579, 600, 649. See Bhava.
- kammañña, 39, 247; as kammaniya, 297; (citta), 377
 kammañña, 247; as kammaniya, 297; (citta), 377
 kammaṭṭhāna (twofold), 97; ° (as pañca-sandhika), 277; °āni (the 40), 110 f.; (the 9 ākāras of the 42 k.), 117; °ika, 97; °vinicchaya, 110; anussati°, 229
 kammāpathā: akusala°, 684
 kammāra: °kūṭa, 254; °gag-gari (in comp.), 287
 kammāsa, 51, 222
 kammika (ādi°), 241
 karajarūpa, 326 f. (Expositor, 485, n. 1)
 karavika, 112, 206
 karisa, 259, 358
 karunā, 318; °brahmavihāra, 319; °bhāvanā, 314 f.; °vihāra and °in, 324
 kalīra-cakkalaka (so read for kalīra°), 255; (Kh.A. 50: kalīra-daṇḍa)
 kalebāra, 49, 230
 kalala, etc., 236; °kaddama, 591; telañjana°, 684
 kalahasila, 14
 kalāpa (with ref. to the dhātus), 364; °sammasana, 287, 606, 626 f.
- kalāburājan, 229
 kalyāṇa (ādi°, majjha°, pariyosāna° in var. applns.), 213 f.; °mitta, 89, 98, 121; °mittatā, 107
 kavaca, 73
 kasambu, 57, 258, 259
 kasina (paṭhavī, °, etc.), the 9 ākāras of . . . , 117; (tejo°, odāta°, āloka°), 425 f.; °ā (the 10), 110; °anuloma, 374; °ukkantika, 374; °dosā (the 4), 123
 kassaka (sim.), 152, 284; (in comp.), 320
 Kassapa, 422
 kahāpaṇa (var. qualities, sim.), 437, 515
 kāka: °māsaka, 33; °valliya-vatthu, 403; °nīvarana, 72; °disā, 657; nilīma°, 623
 kācanā, 27
 kāmā, 140 f. and passim; °avacara, 372, 454; (of indriya), 493; °āvacaradevā, 392; °āvacara-samādhi, etc., 88; °āvacara - sampattibhava, 574, 575; °ūpādāna, 569; °ogha, etc., 141; °echanda (kāmarāga, etc.), 141, 569; °dhātu, 486; °bhava, 572; °sukhallika, 5, 32
 kāya, 32, 240 f., 367; 444 . . . ; °ujukatā, 466; °gatāsati, 111, 197 (14 sections), 239; °gatasutta, 243; °dasaka, 588 f.; °bahusādhārana, 230, 235; °paguññatā, 446; °ppasāda, 588; °viññatti, 448; °sakkhi, 93, 387, 659; °sankhāra, 530; °sañcetanā (+ vacī, mano), 530; citta-vasena, 405 (see passaddhi)
 kāyika anācāra, 18
 kāra, 139 f.

kāraka, 578, 582, 602; kam-
maṭṭhāna°, 99; °bhāva, 98
kāraṇākāraṇacintā, 699
Kārāliyagiri, 96
kāruṇṇa, 300
kālavalli, 183
Kālāma, 330
kāla, 236; °ā (*three, of bha-
vacakka*), 578; °pariyanta-
āpānakotika), 12; °ppave-
dana, 389; °maraṇa, 229
kālaṅkata, 296
kālika, 618; a°, 216
Kāsikavāttha, 115
kicca, 8; (āvajjana°, sampa-
ticchana°, santīraṇa°, voṭ-
thapana°), 21; dahana°,
sañjānana°, saññā°, 337;
(*in ref. to indriyāni*), 493;
(*tadārammaṇa°*, bhavan-
ga°, cuti°, aniyata-tṭhā-
na°), 547; °to (*with ref. to*
paticcasaṃsuppāda), 581,
382; °ā, 105; kiccāni, 689 f.;
°to, 510, 581
kiñcanabhāva, 654
kimi (*in comp.*), 500, 598; °kulā
(*of the body*), 235; °gana, 314
kiriya (3 *fold*), 456; °ā, 21,
441, 472; °vāda, 522; go°,
kukkura°, 570
kilaṇja, 327
kilesā (*the 10*), 683; °āvara-
ṇa, 177; °pahāna, 5 *and*
passim; °vatthu, 20; °vid-
dhamsana, 698
kilomaka, 257, 357
kiṭṭa, 115; °kulavaka, 252;
(*Kh.A.*: 45, kimikulāpaka)
kilāgolaka, 254; (yamaka°;
Kh.A., 53: *suttāvutā°*), 256
kukkucca, 470
kukkuṭa: °anda, 261; °paṭṭa
(*sim.*), 656
kunkuma, 241

kucchi, 101
kujjhati, 306
kuñcikaḥkosaka, 251
kuñjara (*sim.*), 651
kuṭṭilabhāva, 466
Kuṭumbiyaputta, 48
kuṭṭadārūni (*in comp.*), 354
kuṭṭha (*etc.*), 35
kuḍḍa, 394
kuṇapa, 77; (*various*), 343
Kuṇāladaha, 416
kunnadī (*in comp.*), 231
kumbhakāra (*sim.*), 142, 376
kumbhaṇḍī, 183
kumbhimukha, 328
Kuraṇḍaka-Mahāleṇa, 38
kula: ṇāti° *and* upaṭṭhaka°,
91; °atthayūsa, 256; °itthi-
yo, 18; °upakabhikkhuvat-
thu, 28; °kumāriyo, 18
kusala: kāmāvacara° (8 *fold*),
452, 453; rūpāvacara° (5
fold), 453; arūpāvacara°
(4 *fold*), 453; lokuttara° (4
fold), 453; akusala kāmāva-
cara (12 *fold*), 454; akusala-
kammaṭṭha (*the 10*), 684;
°attika, 79 f.; °vipāka (*two-
fold*), 454
kuhanavātthu, 24
kuhanā, 23
kūṭa: °danta, 208; °poṇa, 268;
°vaccha (*sim.*), 269
kūpaka (*sim.*), 449
kūpatala (*in comp.*), 362
ketukamyatā, 469
kedārakoṭi, 180
kelāyana, 317
keḷa, 263
keḷa, 528
kesā, 353
kesoharaka, 413
Koṭapabbata, 292
koṭṭaṭṭhīni (*not in Kh.A.*),
254 f.; *in S^{bh} koṭṭh°*

- koṭṭita, 254, 255
 koṭṭhamatthaka (*in comp.*), 357
 kodha (*etc.*) (*cf. Vbh.*, 357 f.), 53, 107, 306
 Korajika, 26
 Korandakavihāra, 91
 kolankola, 709
 kosa: khura°, 251, 255; kosaka-kuñcika°, 251; °kāra, 251
 kosalla (uggaha° and manasikāra°), 241 f.; bojḡhanga°, 246 f.; (3 fold : āya°, apāya°, upāya°), 439, 440
 kosātakī, 256, 260; °-kosaka (*in comp.*), 359

 kha (*expln. of syllable in dukkha*=tuccham ākāsaṃ), 494
 khagga (*in comp.*), 593
 khaggavisānakappa, 234
 Khajjanīyapariyāya, 479
 khajjūpanaka (*sim.*), 412
 khaṇa, 473; uppāda°, ṭhitik°, bhāṅga°, 292, 613; citta°, 549; paṭisandhik°, 559; phalak°, 4; maggak°, 4; °paccuppanna, 431; °paritta, 238
 khaṇika, 626; citta°, 238; °to, sammāsana, 627, 631; °citta, 289; °tta, 301; °maraṇa, 229
 khaṇḍa, 51; °ākhaṇḍam, 115
 khaṇḍicca, 449
 Khattīya (*sim.*), 180; (*as n. of Bodhisatta*), 419
 khanti, 295; °saṃvara, 7; °soracca, 644
 Khantivādi-jātaka, 302
 khandha (*shoulder*), 100; °ā, 199, (*the 5*) 443 f., (°as aniccā, *etc.*), 611 f.; °paṭipāṭi, 411; °niddeśa, 436 f., *esp.* 443 f., 482, 485, 492, 509, 558, 590; °parittā, 414; °santāna, 688; °ñāṇabheda 476 f.
 Khandhaka, 101; °vattapariyāpanna, 12; °vattāni, 188
 khaya, 508; (āyuk°, puññak°), 502; āsavak°, 9; °anupassanā, 694; °dhamma, 517; °to, 289
 Kharalomayakkha, 208
 kharigata, 349
 khala, 120
 khalupacchā bhattikanga, 61, 71
 khāṇukaṇṭaka, 261
 Khāṇukoṇḍañña, 380
 khārāpatacchaka, 500
 khārodaka, 264; ° (*as ūdaka*), 420
 khipanā, 29
 khippanisanti, 376
 khippābhiñña, *etc.*, 138
 khiddā-dasaka, 619
 Khujjuttarā-upāsikā, 442
 khuddānukhuddaka, 11
 khuppipāsā, 501
 khura: °appa, 381; °kosa, 251, 255
 Khuradhārā, 163
 kheda, 71
 khemantabhūmi, 303
 khela, 362; °lālā (*Kh.A.*, khela), 259
 khobha, 31, 157; °karaṇa, 474

 Gaggarā, 208
 Gangā, 10, 96, 123, 404; °tīra, 91
 gaccha (*described*), 183
 gaccha re muṇḍaka, 343
 gaṇa, 93
 gaṇanā, 278; (*var. ways of counting*), 278, 279, 280
 gaṇṭhi: °ṭṭhāna, 118; 248; °pada, 442

gaṇḍapilakā, 360, 582
 gati, 237; (*the* 5), 552
 gantha, 95; (*the* 4), 683
gandha, 447
 gandhabbanagara, 633
 gabbha (cakkavatti°, sāli-ya-
 va°), 286; °okkanti (°duk-
 kha), 499, 500; °pariha-
 raṇamūlakam dukkham,
 500; °vipattimūlakam duk-
 kham, 500; °seyya, 559,
 560
 gamana, 212; °vīthipaccavek-
 khanatā, 132
 gambhīra (*of* paṭiccasamup-
 pāda), 519 f.; 583 f.
 garahanā, 29
 garu: samādhi°, 135; °ka
 (kamma), 601; °cittikāra,
 19; °tṭhāniya, 344; °bhā-
 vanīyatā, 77
 Garulā, 206
 galavātaka, 185, 258
 gavetṭhi (*s.l.*), 29
 gahana, 114 g.
 gāma (*sim.*), 246
 gāvī (*sim.*), 341, 525
 gāhaka, 445
 gijjhapotaka (*in comp.*), 537
 gimhābhitatta, 231
 giri (7), 206
 Girikaṇḍaka, 143
 Giribhaṇḍavāhana, 376
 gilāna: °bhatta, 66; °sālā,
 259
 gīveyyā, 247
 guna, 445; °attika, 6; °pari-
 dhamsana, 425
 gūthaka (akkhi°, *etc.*), 345, 346
 Gedhasutta, 226
 gelañña, 321, 466; °upamā,
 478
 geha (*sim.*), 593
 go (*sim.*), 664
 gokhāyita, 63; °ka, 415

goghātaka (*sim.*), 348
 gocara, 17 f. (3 *fold*: upanis-
 saya°, ārakkha°, upaniban-
 dha°), 19; °, 127
 Gotama, 1, 2
 gotta, 422
gotrabhū, 138, 387, 408, 442,
 459, 669, 671 f., 701;
 °ñāṇa, 673, 681; ā°, 683
 gopa (*sim.*), 166, 269
 gopānasi, 320
 gopālaka (*in comp.*), 279
 gosinga, 254
 ghaṇṭi, 181
 ghara (*sim.*), 664
 gharājira (*but* *Asl.* 116 gha-
 radvāra), 144
ghāna, 444 f.
 cakka (*sim. of* saṃsāra°), 198;
 °vatti-gabbha, 126; alāta°,
 633
 Cakkavāla (*extent*), 205, 207,
 367, 421
 cakkhu (mamsa° and nāṇa°),
 428; sota, *etc.*, 444; 444 f.;
 paññā°, 509; °ndriyam,
 7; °dasaka, 553; °ppasāda,
 553; dibba°, 423 f.
 cangoṭaka, 173
 caṇḍāla: °kumāraka, 54; °gā-
 madvāra, 650
 catu: °paccayasantosa, 93;
 °paṭisambhidā, 438; °bhā-
 vanārāmatā, 93; °bhūmi-
 pariyaṇṇa (*of* indriya),
 493; °bhedasangaha, 579;
 °mahāpatha (*sim.*), 235
 catukka, 14 f.; °to (*logical*
alternatives), 512
 canda (*etym.*), 418; (*sim.*),
 651; °ūpamatā, 68; °maṇ-
 ḍala (*in comp.*), 216; °likhā
 (*sim.*), 168

candanikaṭṭhāna, 343
 candanikā (*sim.*), 264; (*in comp.*), 359
 Candapadumasirī, 383
 campakarukkha (*sim.*), 514
 Campānagara, 208
 Campeyya, 304
 cammakhaṇḍa, 99
 caraṇa, 202
 carimakā (3, *viz.*, bhava°, jhāna°, and cuti°), 291
 cariyā (6), 98, 101; °ānukula, 101, 114, 117
 calitārammaṇāni, 113
 cāgānussati, 197, 223
 cātukamyatā, 17, 27; (*Vbh. reads pātu°*), 23
 Cātumahārājikā, 416
 cāturiya, 104
 Cānura, 233
 cāpalya, 106
 cārittaṃ, 11; °vāritta, 10
 ciccīṭayana, 408
 cinnavasī, 164, 169, 327, 331, 333, 335, 376
 citta, 615 (*likened to a monkey*), 245, 376; (sarāga°, vitarāga°, etc.), 410; (tadārammaṇa and piṭṭhi-bhavanga), 547; (paṭisandhi°), 548 f., 614; (vīthi°), 22, 549; °ācāra, 117; °up-pādā (akusalā), 684 f.; °ekaggatā, 84, 137, 146 f., 158; °kamma, 38; °cetasi-ka, 61, 84, 129, 438; °dhammā, 337; °ja, 451; °jarūpa, 615; °tṭhiti, 471; °lahutā, etc., 465 f.; °sankhāra, 288, 531; °samyat-ta, 181; paṭisandhi°, 559; phala°, 675; magga°, 675; rūpāvacara°, 376; ajjhupek-khati, 135; niggaṇhāti, 133; paggaṇhāti, 130; paridam-

eti, 375 f., sampahamseti, 135
 Cittakūṭa pabbata, 650
 Cittagahapati, 442
 Cittaguttatthera, 38, 171, 173
 Cittalapabbata, 120, 173, 306, 313, 634; °vihāra, 127, 292
 cittikāra, 123, 188
 citrapāṭali, 206
 cintāmayā, 439
 ciraṭṭhitika, 37, 175
 cīnapaṭṭa, 109, 550
 cīvara (13 *kinds*), 62 f.
 Cīvaragumba, 43, 47
 cunṇa (*with ref. to the dhātu's*), 365
 cuti, 424, 460 (*and paṭisandhi*, 413, 424, 553; °carimakā, 292; °citta, 548 f.; °upapā-tāṇāna, 423 f.; °kicca, 547
 Cunda, 371
 Cūla: ° Anāthapiṇḍikasetṭhi, 391; ° Odara, 207; ° Dhammapāla-jātaka, 302; ° Nāga-lena, 127; ° Panthaka, 387; ° Piṇḍapātika Tissatthera, 116, 191; ° Samuddatthera, 403; ° Sīvattthera, 170; Subhadda, 390; ° Sumanatthera, 634
 cetanā, 7, 11, 61, 462; 463, 531, 579 f., 601; samādāna°, 61 f.
 cetasika, 7, 589
 cetiyangaṇavatta, etc., 188
 Cetiyagiri, 120
 Cetiyapabbata, 20, 62, 194
 cetiyavandanā, 299
 ceto: °khila, 211; °pariyañāna, 409, 431; °vasippatta, 382
 celavitana, 108
 codanā, 276
 cora, 180; (*sim.*), 314, 647;

- (rājapurisanubandha°, *in comp.*), 489, 569
 Chaddantaḡahana, 650
 Chaddantaḡaha, 416
chanda, 177, 385, 418, 466
chalangupekkhā, 160
chalabhiññā, 710
chāvasarīra, 178 f.
chavālāta, 54; °*ūpamā*, 299
chātakāla, 623
chinnasāṭaka, 51

janghapesanika, 17
jaccandha (nara) (*sim.*), 544;
 (and *pīthasappī*, *sim.*), 596
jaṭa, 1
Jaṭila, 233
Jaṭilaka, 382
jaṭuka, 342
janaka (contrast with *paṭiṭṭhā*, etc.), 369; °*kamma* (see *kamma*)
jantāghara, 18
Jambudīpa, 170, 201, 207, 391
jambupakka, 409
jaratā, 449
jarā (*twofold*), 502 (as *dukkha*, 502)
javati, 526; *javāpeti*, 526
javana, 21 f., 408, 413, 457, 459 f., 550, 617, 676; °*cetanā*, 601; °*vīthi*, 432
jātasāka, 250
jāti (*diff. applns. of word*), 498, 499; (*dukkhassa*), 501; (*jaccandha°*, *badhira°*, *ummattaka*), 548; *bhavapaccayā*, 575 f.
jānāti, *passati*, etc., 200
jigucchānā, 159
jinna: °*koṭṭha* (*in comp.*), 357; °*vihāra*, 199; °*sanda-*
mānikapañjara (*in comp.*), 356

Jina, 2, 505, 711
jīvā, 444 f.
jīraṭi, 101
Jīvaka, 388 f.
jīvamānakasarīra, 194
jīvita, 235, 236; °*indriya*, 32, 447
jetthāpacāyin, 415
Jotika, 233, 382
jhāna, 111; (*grouped with vipassanā*, *kamma*, *sīla*, *satipaṭṭhāna*), 3; (*the 4*), 88, 150; (*as means of rebirth in Brahmaloḡa*), 415; °*ānulaḡa*, 374; °*angāni*, 190, 667; °*ukkantika*, 374; °*cari-*
makā, 291; °*paccaya*, 539; °*vibbhantaka*, 187

ñāḡa (*dukkhe*, etc.), 440, 691; (*the 8*), 639 f.; °*asi*, 201, 585; °*cakkhu* (*in relation to mamsacakkhu*), 428; °*dassana* [*see also maggā-*
maggā, *paṭipadā*], 672 f.; °*dassanavisuddhi*, 510, 672 f. (°*niddesa*); °*vipphārā iddhi*, 397; °*saḡvara*, 7; °*kicca*, 510; °*cariyā* (16), 703 f.
ñāḡo: *visuddha°*, 629
ñāṭa-pariññā, 606
ñāṭi, 94; °*vagga*, 300
ñāya (= *Nibbāna*), 219, 524

thapanā, 278
ṭhayin (– °) (*saḡvaṭṭaṭ°*, *vi-*
vaṭṭaṭ°), 419 f.
ṭhitabhāgiyam, 15
ṭhiti, 11, 32 (*see khana*); °*bhāgiyatā*, 88

ḡaḡsa, etc., 31

takkāhata (and *vitakkāhata*), 125, 328, 331

- takkotaka, 258 (*Kh.A.*, 58: kakk°)
- taca, 251, 354
- tajjaniya, 115 f.
- taṭṭikā, 97
- tanhā (*the* 3), 506; (*the* 6), 567 f.; °kkhaya, 293; °dal-hatta, 569; °paccayā upādāna, 568; vibhava°, 568
- tanhīyati, *etc.*, 544
- tatra: °atthakapaccattharāṇa, 65; °tatrā 'bhinandini, 506; °majjhata, 466; °maj-jhattupekkhā, 160; °vaṭṭaka, 33
- tathakiccatā, 670
- tathatā, 518
- tathatta, 214
- Tathāgata: uppannā, 201; bhāsati, 203; pūjā, 392; devacārikam gacchatī, 399; sabbaññū, 414; sīhasamānavuttino, 507
- tad-adhimuttatā, 132
- tadārammaṇa, 460, 547, 550
- tanubhāva, 676
- tanta - vāya - khali - suvāna° (*Kh.A.*, 58: koliyā-kule su-pāna°), 259
- tantidhara, 99
- tapovana, 58, 79, 342
- tabbiparīta, 290
- tabbhāvabhāvitā, 562
- Tambapaṇṇidīpa, 36, 127, 312, 392, 393, 403
- tambūla, 314
- taruṇatālaṭṭhi (*in comp.*), 361
- Talangara, 392
- tādibhāva, 214
- tārāmaṇivīṭāna, 76
- tālaka (*sim.*), 245
- Tālankara, 634
- Tālavelimagga, 63
- Tāvatiṃsa, 206; °ā, 225; °de-valoka, 399; °bhavana, 207, 209, 390, 416
- tāvātva, 482, 485
- ticivara, 60; °dhara, 66
- tiṇa: °ukka (*sim.*), 428; °purisaka, 462
- titthacola, 63
- titthiya, 485; °sāvaka, 17
- tipitaka, 62, 241
- Tipitaka-Cūlābhayaṭṭhera, 69, 96, 394; °Cūlanāgaṭṭhera, 398; °pariyattī, 712
- tipumaṇḍala, 174
- tibbakilesa, 87
- tiracchāna: °kathā, 127; °yo-ni, 103, 427; a° kathika, 127
- tiriyam, 176
- tiro: °kuḍḍa, 394; °bhāva (= apākata-pāṭihāriya), 393
- tilakkhaṇa (anicca, dukkha, anatta) (*see* lakkhaṇa)
- tivaṭṭa (kamma-, kilesa-, vipāka-vaṭṭa), 581
- tividhakakalyāṇatā, 147
- Tissa, 27, 422; °amaccamātā, 63; °tthera, 48, 127, 292, 403; °mahāvihāra, 392
- tīraṇa: °pariññā, 607; °rasa, 162
- tunnakamma, 122
- Tulādhārapabbatavihāra, 96
- tuvaṭṭam cittaṃ, 313
- Tuvataka, 93
- Tusitā, 225
- tūnira, 251
- tūlapicu, 282, 285; °(*in comp.*), 404
- tecivarika, 60, 64 f.
- tejo, 350; °kasina, 171; °dhātu (*in ref. to the body*), 363
- tela: °chaḍḍana (*sim.*), 137; °nāli, *etc.*, 99
- Telakāndarikavatthu, 27
- tevijja, 710; °tā, 5
- tomara, 235

thaddhalakkhana, 351
 thambha (*sim.*), 320
 thala: °to, 185
 thāmamahatta, 233
 thīna, *etc.*, 107; °middha, 469 ;
 °sineha, 262
 thullakumārīkā, 17
 thullaccaya, 22
 thusa, *etc.*, 346
 Thūpārāma, 90
 Therambatthala, 155, 375
 theyyaparibhoga, 43

 Dakkhiṇa: °giri, 120; °dvāra,
 91
 dakkhiṇā, dakkhiṇeyya, 220
 daṇḍakā (*in comp.*), 353
 daṇḍādāna (*etc.*), 326
 Dattābhayaṭṭhera, 103
 dadhi (*sim.*), 264
 danta: °ā, 251, 354; °aṭṭhi-
 kam, 21; °pāli, 251
 dandīa, 105; °ābhīñṇā, 85
 dabba: °upakaraṇa, 120; °jā-
 tika, 196
 dabbiphaṇa, 255
 darimukha, 110
 dalhatta, 569
 Dalhanemi, 233
 dalhavāla, 56
 dalhikamma, 122
 dava, 31 (*Asl.* 402 f.)
 dasaka cakkhu°, 553; kāya°,
 588; bhāva°, 588; (*the 10*
periods of man's life), 619 f.
 Dasabala, 193, 391
 Dasuttarasuttanta, 671
 dahanakicca, 338
 dānasamvibhāga, 306
 dāyaka, 99
 dāyakatta: a°, 29
 dāraka (*sim.*), 665
 dāru: °citaka, 379; °donika,
 119; °yanta (*sim.*), 595;
 sannissaya, 120

dāyajjaparibhoga, 43, 44
 diṭṭhapatta, 659
 diṭṭhi (sakkāya°, uccheda°, sas-
 sata°, akiriya°, 511; (*the*
 62), 603; °ūpādāna, 569;
 °gatasampayutta, *etc.*, 454;
 °visuddhi, 587 f.
 disā, 184; °kāka, 657; disato,
 249 f.
 dibba, 407, 423; °cakkhuñā-
 na, 423 f., 434; °sotadhā-
 tuñāna, 407, 430
 dīgha, 272; °nāsika, 283; °pā-
 mangasutta, 285
 Dīgha-Nikāya, 96; °bhāṇaka,
 36, 266, 275, 286
 Dipankara, 203
 dīpasikhā, 171; (*sim.*), 603
 dīpirājā (*in comp.*), 270
 du- (*expln. of syllable*), 494
 dukūlapilotika, 257, 262
 dukkaṭa, 23
 dukkha, 640; (*twofold*), 165;
 467; (*etym.*) 494; °niddesa
 498 f.; (*7 divisions of*), 499;
 (kāyika), 503; dukkhato ro-
 gato, *etc.*, 611; °asahanatā,
 325; °dukkha, 499; °sacca,
etc., 202; °nirodhaniddesa,
 506 f. (*see tilakkhaṇa*)
 duggata, 424
 duggatī, 427
 duccarita, 199
 duṭṭhulla, 313
 dutiyikā, 83
 duddasā (*4 things*), 522
 dunnikkhitta, 75
 duppañṇā, 177
 dubbhikkhā (*sim.*), 512
 dumaphala (*in comp.*), 231
 durūpeta, 314
 dussīla, 54
 dūra, 450; °bhāva, 176; dūri-
 bhāva, 71, 377
 Dūsīmāra, 229

- deva, 225; cārikā, 399; °loka, 415; (*and* nāmarūpa), 593; (*not* kārakā), 603
 devaccharakāmaka, 531
 devatā: sīmaṭṭhaka°, 97; °anussati, 197; 225 f.
 Devadatta, 406
 Devadattiya, 63
 Devaputtamahāratta, 292
 desanā (*regarding* paṭiccasamuppāda), 523 f.; anuloma° and paṭiloma° (*of* paṭiccasamuppāda), 524; °vilāsa, 524; °suddhi, 44
 dehanikkhepana, 236
 donikā, 235
 domanassa, 461, 504
 dolā (*sim.*), 280
 dovārika (*sim.*), 281
 dosa, 295, 470; °ā (18 *making* a vihāra *unsuitable*), 118 f.; °mūla (*twofold*), 454
 dvattimsākārā, 241 f., 353, 588
 dvāra (*sense*), 22; °ā (*nine, of the body*), 346; °koṭṭhaka, 22; °pidahana, 78
 dvipiṭaka, 62
 dhaja: °āhata, 63; °patākā (*in comp.*), 469
 Dhajaggaparittā, 414
 dhaññamāpaka (*in comp.*), 278
 Dhanañcayasetthi, 383
 Dhanapālaka, 207
 dhanuggaha (*sim.*), 150
 dhamma, 441; °adhipateyya, 14; °anussati, 197; °anus-sārī, 659; °anupassanā, 680; °dhātu, 486 f.; °vicaya-sambojjhanga (7 *conditions of*), 132; °samūha, 520; =paccaya, 441; =sabhāva, 293; °asoka (*sim.*), 112; °gutta, 382; °dāyādasutta, 44; °dinnatthera, 392, 634; °senāpati, 81, 210, 352, 384, 391, 446, 668
 dhammatā, 11, 625; °naya, 585; °rūpa, 625; °sīla, 15; attano, 292
 dhammani, 261 (*Kh.A.*: 63, dhamani°)
 Dhammika-upāsaka, 442
 dhammiyalābha, 306
 dhātī (*sim.*), 445
 dhātu, 485, 589; (*mano° and viññāna°*), 21; (*the 4*), 347 f., 445; (*the 18*), 484 f.; 485; °vinibbhoga, 306; °kkhoba, 35, 505; °vavatthāna, 347 f.; (*animittā*), 701; (*asankhatā*), 489
 Dhātu: °kathā, 96; °vibhanga, 243, 347, 349
 dhuta, 61; °anga, 80; °angāni (*the 13*), 59 f.; °angakathā, 59 f.; °angacora, 65, 72; °anganiyama, 40; °kilesa, 80; °vāda, 80
 dhura: °nikkhepa, 413; °bhatta, 66
 dhuva: °kuṇapa, 77; °dāha, 77; °rodana, 77
 dhūmasikha, 416
 Dhūmasikha (*tiracchānapurisa*), 207
 dhenu (*sim.*), 163, 269, 313
 dhotahattha, 224
 dhovana (*various*), 343
 nakkhatta (*sim.*), 514
 nakhā, 250, 253
 nagarasannissita, 120
 naccagīta, *etc.*, 339
 naccāpentī (*s.l.*), 305
 natthi kiñci, 334
 n' atthipaccaya, 541
 nadī: °pabbateyyā (*sim.*), 231 (*read as two words*); °pulinā, 263

- Nanda, 692; °mānavaka, 687
 Nandakovādasutta, 667
 Nandanavana, 424
 Nandopananda, 398
 naya (ekatta°, nānatta°, av-
 yāpāra°, dhammatā°), 585
 naraka: °ā, 501; °papāta (*in*
comp.), 500; °satta (*in*
comp.), 500
 nalakalāpī (*sim.*), 560, 595
 naḷatattḥi, 254
 nava (kamma), 90; (vihāra),
 119; °hattha (śāṭaka), 92
 nahānacula, 63
 nahāru (100), 195; 253, 354
 nāga, 400; °balā, 261 (*Kh.A.* :
 61, kacchaka); °yonī, 102
 Nāga: °tthera, 96; °pabbata,
 127; °rājā, 376, 398 f., 651
 Nāgasena, 438
 Nāgita, 73
 nātisaṇika and nātisīgha, 244
 Nātha, 73
 nānatta: °ekatta (*with ref. to*
the dhātu's), 366; °saññā,
 330; °naya, 585
 nānakunapajāta (*sim.*), 259
 nābhi (*fig.*), 198; (*in breath-*
ing), 280
 nāma (*fourfold*), 209; ° 422 ;
 558, 562; °kāya, 163
 nāmarūpa, 411, 413, 529,
 535, 558 f., 561, 587 f.,
 589 f., 598 f., °paccayā
 salāyatana, 562 f.; °matta,
 593; °vavatthāna, 287;
 patisandhi°, 561; (*and*
gotta), 422; na satto, na
 puggalo, 593
 nārāca (*in comp.*), 503
 Nālaka, 93
 nālikera, 255
 nālikodana, 383
 nāvali, 254
 nāvā (*sim.*), 597, 690
 nāsapuṭa, 283
 ni (*expln. of prefix*), 495
 nikanti, 239, 580, 600, 636
 Nikapennakapadhāna ghara,
 634
 Nikāyā (*the 5*), 711
 nikkama, 132
 nikkaruṇatā, 314
 nikkhepa (= cuti), 618
 Nigaṇṭhaputta, 207
 nigguṇḍi (°puppha), 257
 nigrodhapakka, 409
 niccanavakatā, 68
 niccatta, 509
 niccammagāvi (*sim.*), 341
 niccasaññā, 289
 nijigimsanatā, 23, 29
 nijjana, 342
 nitteja, 596
 nittharaṇa, 32
 nitthunana, 504
 nidāghasamaya, 259
 niddesa (*discussion about*), 6
 Niddesa, 140, 208, 209,
 210
 niddhunana, 80
 nidhāna (*for food*), 344
 ninna: °to, 185; °hadaya, 77
 nipaka, 3
 nipuñchatī, 29
 nippaṭṭitakappāsa, 657; Sbh
 nibbatt°
 nippesikatā, 23
 nippeseti, 29
 nipphatti, 385
 nipphanna, 450 f., 590, 702
 nibbatti, 649
 nibbacanato (*with ref. to ari-*
yasaccāni), 494
 Nibbāna, 10, 117, 293, 295,
 497, 498, 507 f., 611, 642,
 656 f., 666 f., 680, 697, 705,
 708; °nagara, 10; °ninnaha-
 daya, 77; avijjamāna, 509;
 natthi ? 507

nibbikappa, 193
 nibbidānupassanā, 650
 nibbedha, 11; °bhāgiya, 15;
 °bhāgiyatā, 88
 nimitta, 20, 28, 41, 117, 646;
 ° (6 *fold* vannaṭo, etc.), 184;
 ° (5 *fold* sandhito, etc.),
 185 f.; °āni (pañca pubba°),
 577; °kosalla, 130; °gahaṇa,
 151; °gāha, 209; °anumaj-
 janakiccaṃ, 189; °obhaso,
 40; a°, 658, 695; paṭibhāga°,
 113, 189 f.; (at death), 457;
 °rakkhāna, 126 f.; nup-
 pajjati, 125, 127
 Nimippabhūti, 233
 Nimmānarati, 225
 nimmitarūpa, 405
 nimmujja, 395
 niyaka, 349
 niyata, 469, 475; a°, 469, 547
 niyama, 40, 100, 103, 139,
 611, 650; °attho, 139; sa-
 bhāva°, 585
 niyamana, 472
 niyameti, 666
 niyāma, 177, 611
 niyāmaka (*ship's captain*,
sim.), 137
 niyyātana, 556
 niyyātitattabhāva, 115
 niyyāsa, 74, 360
 niraya, 102; 427; °bhaya, 392
 nirihaka, 484 (of nāmarūpa),
 594 f.
 nirutti, 441
 nirodha (*etym. expln.*), 495;
 °ānisamsa, 372; °samāpat-
 ti, 702
 nivāraṇa (*with ref. to paṭi-*
casamuppāda), 582
 nisadapota, 252
 nisāmayati, 2
 nissanda, 320; (*with ref. to*
food), 345

nissaya, 12; °paccaya, 535
 nissaraṇa, 116
 nisseni (*sim.*), 244, 340
 nīla, etc., 110; (°vattha) 156;
 ° (*diff. qualities of*), 173;
 °kasina, 172
 nīvaraṇāni, 146, 189, 684
 nekkha, 48
 nekkhamma, 116, 325; °dhā-
 tu, 487
 nepakka, 3
 nemi (*sim.*), 198
 Nemindhara, 206
 nemittika (*of name*), 210
 nemittikatā, 23
 nerayika, 424; °satta, 415
 nevasaññā-nāsaññ' āyatana,
 335 f.
 nesajjikanga, 61, 78 f.

 pamsukūlikanga, 60
 pakati: °gati, 75; °phuṭṭha,
 283
 pakinnakakathā, 338
 pakkhika, 66
 pakkhin, 65; (*sim.*), 142
 paggaha, = viriya, 636
 pangula (*sim.*), 280
 Pangula Dovārikupamā, 280
 paccatā, 217
 paccanubhoti, etc., 384
 paccanta, 121; °vāsika (*sim.*),
 622
 paccaya (a), 34; (b), 532; (*syn-*
onyms), 533; (*with ref. to*
kasina), 114; (*with ref. to the*
dhātus), 368, 488; (*with ref. to*
paṭiccasamuppāda), 518 f.;
 (the 24), 532 f., 563 f.; 557;
 (of the āyatana's, 6 *fold* and
 9 *fold*), 566; (of the veda-
 nā's, 8 *fold*), 567; (*with ref.*
to upādāna and bhava),
 573 f.; °ā (4: kamma, citta,
 āhara, utu), 369; sannis-

- sita-sīla, 30 f.; °sāmaggi, 521; °to, 630 f.
- paccayatā, 520 (*see* ida°)
- paccavekkhaṇa (*twofold*), 43; °suddhi, 44; (5 *and* 19), 676
- paccavekkhaṇatā (*in var. respects*), 132
- paccuppanna (*threefold*), 431; °ārammaṇa, 430
- paccupaṭṭhāna, 6 (*see* lak-khaṇa)
- pacceka-buddhā, 411; (*in* ma-rānasati), 234
- paccājāta-paccaya, 537
- pañā, 223
- pañca: °anga, 79; °(vipa-hīna), 139, 146, 307; °(sa-mannāgata), 122, 146; °an-guli, 344; °kāmaguṇā, 339; °dhanusatika, 72; °nikā-yamaṇḍala, 96
- Pañcakanipāta, 300
- Pañcasikha Gandhabbaputta, 392
- pañjara, 255
- paññā, 436 f.; adhi°, 4, 495 f.; °bhāvanā (°ānisaṃsa), 698; °sattha, 198 (*see* Saññā); sapañño, 3; °vimutta, 659; vavatthāpana°, 439; sa-bhāvapaṭivedha, 438
- pañhākammam, 6, 84
- Pañhavāra, 538, 539, 540
- paṭala (*Kh.A.*, 54: piṇḍa), 257; °khaṇḍa (*Kh.A.*, 51: paṭapilotika-khaṇḍa), 255
- paṭikammakata, 53
- paṭikūlatā (*tenfold*, of kaba-linkār' āhāra), 341 f.; 381
- paṭigacc' eva, 28
- paṭigha, 329
- paṭighosa, 554
- paticca, 521; °samuppanna, 517 f.
- paṭiccasamuppāda, 193, 517 f.; (*discussion of etym. and meaning of word*), 518 f.; (*is* samanta - bhaddaka), 524; (12 *angas*), 529; °nid-desā, 489, 506, 517, 631, 684; °desanā (*fourfold*), 523; (*not* uppādamattam), 518 f.
- paṭicchannadukkha (a°), 499
- paṭidesaniya, 22
- paṭinissagga (*twofold*: paric-cāga° and pakkhandana°), 290
- paṭipadā (*various*), 218; °nā-nadassana, 637 f.; visud-dhi, 147
- paṭipassanā, 278
- paṭipātito (sammasana), 627
- paṭipādaka (ārammaṇa°, vī-thi°, javana°), 466
- paṭippassaddhi, 49
- paṭibimba, 554
- paṭibhāganimitta, 113, 189
- paṭimānana, 706, 708
- paṭiyekka (*read* pāṭi°), 268
- paṭiliyati, *etc.*, 347
- paṭiloma (*see* anuloma)
- paṭivedha, 438, 509 f., 524, 584, 629, 650, 676
- paṭisamvedaka, 602
- paṭisankhā, 641 f., 651 f., 660, 695
- paṭisiddhatta, 555
- paṭisandhi, 499, 548 f., 649; °citta, 548 f., 559; °yo (20, *with* their ārammanas), 548; (*and* cuti), 413, 424, 550 f., 604; (*no* transmigration in), 604
- paṭisambhidā (4 *fold*: attha°, dhamma°, nirutti°, paṭi-bhāna°), 440 f.
- Paṭisambhidā (-magga), 6, 12, 14, 49, 209, 271, 276, 280, 288, 296, 309, 311, 382, 386, 387, 388, 398, 658, 671

- paṭisarāṇa, 427
 paṭisevati, 30
 paṭusaññāḥicca, 337
 paṭṭana, 121
 Paṭṭhāna, 433, 562, 671, 701;
 °kathā, 561
 paṭhavi, pathavi, 110, 125;
 °kasina (*procedure in per-
 forming it*), 123 f.; °kasina-
 niddeśa, 118 f., 613; -tejo-
 vayodhātuyo, 487; °dhātu,
 103; (*in appln. to the body*),
 348 f., 353 f.; *etc.*, 443
 paṇasa (*read paṇasa*), 258
 paṇidhi, 659
 Paṇḍukambalasilātala, 391
 paṇḍupalāsa, 261
 paṇṇattisamatikkamaṇa, 244
 paṭiṭṭhānaṭṭhāna, 306
paṭiṭṭhaya, 3
 pattapiṇḍikanga, 60, 70
 pattamakkhanatela (*sim.*),
 337
 patthaddha, 236
 patthaniya, 120
 pada: °āni (8, *of iddhi, i.e.,*
 chanda, etc.), 385; °ṭṭhāna,
 6, 47, 84, 378; (*of paṭicca-
 samuppāda; characteristics*),
 528; °vaṇṇanā, 16; = °vyañ-
 jana, 299
 padīpa (*sim.*), 622, 690
 paduma (*in comp.*), 311; °kaṇ-
 nikā, 124; (*sim.*), 656, 666,
 672
 padhāna (°hetu *and* °phala),
 542; °ghara, 120; °sankhā-
 rā, 385
 padhūmāsi (padhupāsi? *cf.*
 Vin. I. 25; IV. 109), 400
 pantasenāsana, 73
 panthanissita, 119
 panthika, 63
 papatamagga (*sim.*), 244
 papphāsa, 257, 357
 pabba, 240
 pabbata (2 *kinds*), 394
 pabhāsa (*various; sim.*), 412
 pabheda (*fivefold, of kasina*),
 176
 payatapāṇi, 224
 parakkama, 132
 parato, 612, 658, 684
 Paranimmitavasavatti, 225,
 476, 486
parapiṭṭhimamsikatā, 23, 29
 paramatā, 35
 paramatthato, 238, 509, 526,
 594
 parāmaṭṭha, 14; °tt, 14, 222
 parāmasati, 398
parāmāsa, 684
 parikathā, 29, 41
 parikamma (*in Jhāna*), 138,
 246, 384, 408, 423
 parikkhāra, 34 f.
 parigutti: a°, 34
 paricaya: ñānā°, 443
 parichinnākāsakasina, 175
 pariccheda, 152, 184; (*twofold*),
 243
 pariññā (*the 3, viz.: ñāta°,*
 tīraṇa°, pahāna°), 606 f., 692
 pariññeyya - pahātabba, *etc.*,
 497
 paritta: °samādhi, *etc.*, 86;
 °ārammaṇa, 430 f.
 parittā (5), 414
parideva, 503
 parinibbāy[at]i, 689; antarā,
 upahacca, *etc.*, 710
 paripakka (*of food*), 345
 paripācanalakkhaṇa, 351
 paripucchā (*with ref. to kam-
 maṭṭhāna*), 277; 442
 paripūrakārī, 6
 paribandha (*Warren, J.P.T.S.,*
 1893, p. 94 *reads* paripan-
 tha; *see P. Dict. and cf.*
 p. 152), 147

- paribhaṇḍa-ñāṇāni (2, viz.,
 anāgatamsa-ñāṇa and ya-
 thā-kamm' upaga°), 429
 paribhoga (of food), 344; °ā
 (the four, cf. J. v. 253), 43;
 °kāla, 43
 parimaṇḍala, 205, 299
 parimukha (sati), 271
 pariyatti, 442
 pariyāpeti, 69
 pariyāyato, nip°, 473, 499
 pariyāyadukkha (and nip°),
 499
 pariyuṭṭhāna (and samādhi),
 5; pariyuṭṭhitā, 223
 pariyeṭṭhisuddhi, 44
 pariyesanā, etc., 33; (of food),
 343
 pariyodapeti, 19
 parivaṭuma, 417, 657
 parivāra, 35
 parivyākula, 106
 parisuddha: accanta°, 2
 parisussati, 49
 parissaya (2 fold), 34
 parihāra, 367
 parūpakkamamūlakam duk-
 kham, 501
 palibodha 672; (khuddaka°),
 248; °ā (the ten), 89 f.;
 (minor obstacles), 122
 pallanka, 271
 pavatta, 646
 pavāraṇā, 71
 pavivitta, 73, 74
 paviveka, 76, 116
 pavenipālaka, 99
 pasamsāraha, 163
 pasāda, 405, 444; cakkhu°,
 553, 617; °rūpa, 450
 Pasādanīyasuttanta, 133
 passāsa, 272
 passaddhi (twofold), 144, 635;
 °sambojjhanga (7 conditions
 of), 134; vipassanā°, 634
 pahāna, 11, 50, 682 f.;
 °pariññā, 607
 pahārādippadesā (in comp.),
 360
 pākāra, 394
 pāguṇṇatā, 463 f.
 pācittiya, 22
 Pācīnakkhaṇḍarāji, 90
 Pāṭaliputta, 312, 403
 pāṭipuggalika, 410
 pāṭiyekka, 249, 443, 473
 pāna, 310; °natā, 310
 pātimokkha, 16, 36, 292; °sam-
 vara, 7, 11, 16 f.
 pātiḥāriya, 378
 pāda: °ā (4, i.e. iddhipādā),
 385; °puñchanarajjumaṇ-
 ḍalaka (in comp.), 358
 pādakajjhāna, 371, 397, 408,
 412 f., 428, 667
 pāpanā, 29
 pāpaṇika, 62
 pāpiccha, 24
 pāmojja, 107
 pāyāsa, 41
 pārājika, 22
 pārībhātyatā, 17, 23 (Vbh.
 reads pārībhāṭṭatā), 27
 pārīsuddhi, 49, 167, 278;
 °sila, 46; °padhāniyanga,
 671
 Pāli, 17, 23, 107, (dvattimsā-
 kāra), 242; (dantā°), 251;
 394 f., 401, 450, 578, 780,
 607, 611, 630, 646, 651,
 660, 693, 712; °bhad-
 dakaṭṭhi, 256; °vaṇṇanā,
 240
 pāsāna (described), 183; °pok-
 kharāṇi, 119
 pāsāṇḍa, 15
 pāhuneyya, 220
 picupaṭala, 445
 picchila, 264
 piṭaka, 28; ti°, dvi°, eka°, 62

- Piṭakāni (3), 96, 384; °dhara: ti°, dvi°, eka°, 99
 piṭṭhapinḍi (*in comp.*), 500
 piṭṭhigata, 47
 piṇḍapāta, 31; °ikanga, 66
 piṇḍapātiko, bhikkhu (*sim.*), 246
 Piṇḍapātika-Tissatthera, 292
 piṇḍolya, 31
 pitta, 260, 359; °kosaka, 263
 pidahana, 20
 pidhānaphalaka (*Kh.A.*: 45, paṭikujjana phalaka), 261
 pipāsavinaya, 293
 piya: °puggala, °sahāyaka, majjhatta, verī, 296, 314 f.; -sampayoga (a°) and -vip-payoga, 504, 505
 Piyankaramātā, 382
 Piyangudīpa, 706
 Piyadā-Malla, 233
 pilotikā, 328
 pisācanagara, 531
 pisita (*Kh.A.*: 49 f., piṭṭha), 260
 pihaka, 257, 357
 piṭhasappi (*and* jaccandha; *sim.*), 596
 pitakasīṇa, 173
 pīti (*fivefold*), 143, ° and sukha (*mutual relation*), 145, 212, 287 (*in det.*); °sambojjhanga (11 conditions of), 132; °sahagatasamādhī, etc., 86; °sukha, 158; vipassanā°, 635
 pīlana, 212; °aṭṭha (dukkhasa, etc.), 494
 puggala, 127, 474; (*def. and etym.*), 310; (para°), 409; °ā (6), 102; natthi, 593 f.
 pungava (muni°), 78
 puñña: puññānam paccayo duvidho, 541; °abhisankhāra (*and* a°), 556 f., 571; °kkhetta, 220; °vato iddhi, 382
 puṇa: °pāka (*in comp.*), 500; °bandha, 251
 Punna, 383; °ka, 123; °kasetṭhi, 381; °vallika, 143
 putta: °ā (3, *sim.*), 645; °mam-sa, 45, 341
 puthujjana, 525, 672; °kal-yānaka, 47
 pun ti vuccati nirayo, 310
 puppha: °chaddaka (*sim.*), 194; °mutthi (*sim.*), 432
 pubba, 261, 360; °ācariyā, 523; yoga, 442
 Pubbavideha, 206, 207
 pubbe nivāsa (*remembered by 6 classes of persons*), 411; °ñāna, 433
 purato purato gacchati (18, *and cf. Vin. II.*, 213)
 purānagaṇḍa (*in comp.*), 195
 purisa (*sim. of breathing when exhausted*), 274; (*wishing to perform in one day—sim.*), 244; bhikkhusangham disvā (*sim. of suññatā*), 333; (maṇḍapa - laggo, *sim.*), 339 f.; (balava°, *sim.*), 413; (asucimhi patito; *in comp.*), 465; (angāra-kāsuyam khi-panaka°, *in comp.*), 489; (dubbala, *in comp.*), 533; (papāte patita°, *sim.*), 559; (anukampaka, *sim.*), 598; (cakkhumā, *sim.*), 674; °indriya, 447, 472; °dam-masārathi, 207; yugāni, 219
 purejātapaccaya (11 fold), 537
 puluvaka, 179, 194
 pūti: °pajā-itthi (*sim.*), 645; °hariṭakī, 40
 pūva (*in comp.*), 359
 Peṭaka, 141
 peta, 557

pettivisaya, 427
 peyyāla, 46; °pālī (*in comp.*), 411
 Pokkharasāti, 208
 Poṭṭhapāda-suttanta, 671
 pothujjanikā iddhi, 97
 ponobbhavika, 506
 Porāṇā, 20, 152, 206, 209, 269, 270, 275, 286, 307, 346, 445, 522, 595, 602, 637, 643, 645, 651, 660, 690
 Porāṇakattherā, 99
 phagguṇa, 418
 pharitvā, 308
 phala, 120; (*of food when eaten*), 345; °cittāni, 675 f., *esp.* 678; °a, 686
 phassa, 463; °āhāra, 341; °ā (*the* 6), 565; °paccayā vedanā, 566 f.
 phāti, 271
 Phārusakavana, 424
 phālita, 262
 phūsuka: °dvaya, 252; °aṭṭhīni, 254
 phāsuvihāra, 33
 phutṭha, 31, 49
 phusanā, 278
 Phussa, 422; °mittā, 332; °devatthera, 228
 phena, 263; °pinda, 40 (*in comp.*), 479; °bubbulaka, 171, 259, 345
 pñenaka, 254
 photṭhabbadhātu, 488
 Bakkula, 379; °tthera, 80
 badālatā, 418
 bandhujivaka, 174
 Bandhumā, °ati, 433
 Baladeva, 233
 balāka, 126
 balivaddā (*sim.*), 284
 bahala (*Kh.A. omits*), 257

bahiddhārammaṇa, 430
 Bākulatthera, 103
 bādha, 496
 bādhana, 495
 Bārāṇasī, 379
 Bālapaṇḍitasutta, 499
 bāhāvikkhepa, 18
 bāhu, 192
 Bimbisāra-Kosalārājādaya, 201
 bimbohana, 79
 bija (*in comp.*), 555
 Buddha, 136, 209; °a, 115, 121, 411, 442; °ānussati, *etc.*, 132, 197, 198 f.; °sāsana, 5; °dāyajja, 75, 228; °ārammaṇa, 143, 228; °kāla, 91; °kkhetta (3 *fold*), 414; °dhamma, *etc.*, 124; °rūpa, 228
 buddhi (*twofold*), 439; °carito, 104
 beluvapaṇḍuvīṇa (*of* Pañca-sikha), 392
 bojjhanga, 248, 667, 679; °upekkhā, 160
 bodhi¹, 72; °pakkhiyā dhammā (*the* 37), 678 f.; °paripāka, 116; (*tissa*), 116
 bodhi² (*the Bo tree*), 342; °anga, 119, 188; °maṇḍā, 198, 203
 Bodhisatta, 15, 116, 499; °sattabhūta, 419
 brahma, 320; °cariya (2), 32; °vimāna, 108; °vihāra (*the* 4), 111; °kāyika, 225, 559; °jāla, 30; °loka, 36, 199, 314, 367, 372, 390, 401, 405, 408, 415 f., 421, 557; °nimantanikasutta, 393; °vatī, 434; °vihāra-niddesa, 295 f. (*trsl'd. by editor in "Buddhist Review" vol. xi., Lond., 1921*)

- Brahmā, 2, 48, 405, 578;
 °Sahampati, 201; ° Mahā-
 brahmā, 578; °no, 320;
 rūpi, 552
- Bhagavā*, 1, 2, 4, 11, 44, 51, 54,
 59, 62, 93, 112, 115, 130,
 132, 167, 201, 203, 207,
 208 f., 209, 291, 294, 298,
 301, 305, 310, 322, 330,
 371, 376, 389 f., 401 f.,
 415, 416, 419, 438, 472,
 477, 478, 491, 497, 498,
 499, 503, 507, 512, 517,
 520, 522 f., 542, 611, 644
- bhaggarāga, etc., 211
 bhagānupassanā, 640 f.
 bhaṇḍa, 22
 bhatta (14 kinds), 66; °pu-
 ṭaka, 251; °sālā, 72
 bhattavā, 212
 Bhaddiya, 399
 Bhaddekarattasutta, 432
 bhādrāmukha, 92
 bhamara (sim.), 142, 152
 bhaya, 512; (various, objects
 of), 645; °tanupassanā,
 645 f.
- Bhayabheravasutta, 202
 bhava, 556 f., 558; (twofold :
 kamma°, uppatti°), 571;
 (threefold), 552, 556; °anta-
 ga, 210; °antara, 553 f.,
 °ogha, 480; °cakka, 529,
 576 f.; °carimaka, 291;
 °paccayā jāti, 575; °mūla,
 687; sañña°, 572; vokāra°,
 572, 705
- bhavanga, 21, 457 f., 549,
 617; °kicca, 547; °calana,
 458; °citta, 614; °hāna,
 138; °pāto, 139; °vīthi,
 547; °santāna, 458; °m
 otarati, 126, 676; upachin-
 na, 164, 547, 676; phalam
- anantaram, 701; °ssa āsan-
 natta, 138; °ssa vāro, 138
 bhasma (in comp.), 469
 bhassa, 127
 bhākutikā, 23, 25, 26; °am
 katvā, 105
 bhāgiya(-°): thitā°, nibbidha°,
 hāna°, 15, 88; (-°) visesa°,
 88
 bhāgī, 210
 bhāgyavā, 210
 bhātiyattherā (2), 292
 bhātujāyā, 95
 bhāra (as sim. for ariyasac-
 cāni), 512
 Bhārasutta, 479
 bhāvanā, 185; °vidha, 122
 bhikkhu, 3, 16; (the 4 fold pa-
 risā), 17 (sim.), 152; a°, 54
 bhitti (in comp.), 296, 354
 bhisakka (sim.), 598
 bhisādikālāpa (in comp.), 361
 Bhīmasena, 233
 bhīruka, 7, 645
 bhujissa, 222
 bhutvā, see sutvā
 bhūta, 310, 564; °rūpa, 443;
 °visesa, 445
 Bhūtapāla, 379; ābhāva°, 683
 bhūmi: pañña°, 676, 687; (two-
 fold), 442; (various), 517;
 °yo (4), 384; °ttayapāriyā-
 panna (of indriyas), 493;
 sekha°, 442; °to, 113
- tebhūmika, 567
 Bhūridatta, 303
 bheda and ānisamsa (in con-
 trast), 64, 65, 66, etc.;
 °sangaha (with ref. to upā-
 dāna and bhava), 572, 573,
 579
 bheri (sim.), 595; °tala (in
 comp.), 489
 bhojana, 106; °pariyantika,
 69

mamsa, 252, 354; (*in comp.*), 357; °puñja (*in comp.*), 361; °pesī (100), 195, 252
 makacivāka, 249
 makulita (*Kh.A.*, mukulita), 256
 makkata (*sim.*), 245; °sutta (*sim.*), 136; °kasutta, 285
 magga (*the 4*), 453, 672-8; (*the 8 fold, discussed in its separate parts*), 509 f., 708; (*its names*), 668; °ñāna, 690; °vīthi, 701; °vutthāna, 661 f.; gatāgata°, 185 f.; (°m agatapubba - purisa, *sim.*), 708
 maggāmagga - ñānadassana, 606 f.; °udaka (*sim.*), 338; °paccaya, 539
 magganā, 29
 mankula, 109
 maccha (*sim.*), 651 f.; °sakalika, 250
 macchariya, 470; (*the five*), 683
 majjhata, 296 f.
 Majjhima, 96, 202; °aṭṭhakaṭṭhā, 72, 105, 184, 547; °bhāṇaka, 275, 286, 431; °bhāṇaka-Revatthera, 95; °paṇṇāsaka, 95; °paṭipatti, 6
 mañcanā, 265
 maṭṭa, 258
 maṭṭhasāṭaka, 284
 maṇi (*in comp.*), 216; °bandhatṭhīni, 255; °ratana (*sim.*), 189
 maṇilarukkha, 313
 Maniliyā, 313
 mandanavidhāna (*sim.*), 603
 maṇḍapa (*sim.*), 339 f.
 maṇḍala (*sim.*), 143
 maṇḍuka (*sim.*), 651; °devaputta, 208

Matikātikkaṃmaka (*in comp.*), 554
 mattikabhājana (*in comp.*), 231
 mattikā, 123
 matthalunga, 260, 359
 mada, 31; °nimmadana, 293
 madhukara (*sim.*), 136
 manasikāra, 132, 134, 466, 647; °kosalla (10 fold), 241, 243 f.; °vidhi (8 fold), 278; a°, 330, 640; (yoniso), 132, 189, 599
 manussānam piyo, 312
 mano: °dhātu, 458, 488; °mayā, 405, 419; =mayā iddhi, 379, 406; °rathavighāta, 506; °viññāna, 455, 472, 489; °sañcetanāhāra, 341; °samuttejanatā, 657; °silā, 485
 mantodaka (*sim.*), 603
 mandakilese, 87
 Mandhātu, 233
 -maya (cintā°, suta°), 439
 marana (*fivefold*), 229; *two-fold*, 502; *as dukkha*, 502, 503; °anussati, 197, 229 f. (*under 8 aspects*); *param-maranā*, 427
 mariyādā, 15, 419
 maricī, 496
 maricikā (*in comp.*), 479
 malā (3), 684
 Malayavāsī, 241; °Revatthera, 95
 Mallakatthera, 123, 265 f.
 mallika, 251
 Mahakasutta, 393
 mahaggatā, 410; °ārammaṇa, 430 f.
 mahattapaccavekkhanatā, 132
 mahā, °kosātakī, 260 (*Kh.A. 61 reads ratta°*); °bhūtāni, 366 f.; °megha, 417; rukham chinditum (*sim.*),

- 413; °vipassanā (18), 628 f.; °visaya, 570; °vīṇā, 354
 Mahā, °ariyavamsapaṭipadā, 93; °inda, 393; °odara, 207; °kaccāna, 227, 687; °kapi, 303; °kappina, 393; °karaññiyavihāra, 292; °kas-sapatthera, 68, 403, 430; °khināsava, 710; °cetiya, 91, 143; °tissatthera, 20, 43, 47, 143, 193, 194, 292, 689; °dattatthera, 634; °dipa, 207; °devatthera, 241; °dhammarakkhitatthera, 96; °dhātunidhāna, 430; °nāgatthera, 634, 706; °nāma, 202, 224 f.; °nāmasutta, 226; °niddesa, 24; °niraya, 207; °patāpa, 302; °panthaka, 387; °puñṇā (5), 383; °bodhi, 403; °brahmā, 392, 578; °māyā, 210; °mittatthera, 38, 39; °moggallānatthera, 41 f., 154, 380, 391, 398 f., 403, 557, 668; °rahulovāda, 243; °rohanaguttatthera, 155, 375; °vattan, 36; °vihāra, 96, 119, 312, 711, 712; °saṅgharakkhitatthera, 47, 104; °satipaṭṭhāna, 243, 348; °samudda, 403; °sammata, 233, 419 (*as name of Bodhisatta*); °sarā (*the* 7), 416; °sudassana, 233; °hatthipadūpamā, 243, 347, 348
 mahesi, 505
 Māgaṇḍiya, 381; °sutta, 105
 Māgadhikā, 441, 442
 mātā (*sim.*), 321
 mātikā, 312, 536, 540
 mātikātikkamaka, 554
 mātukucchigata, 560
 Mātuposakajātaka, 305
 māna, 469
 māyā, *etc.*, 106, 633; (*in comp.*), 479; °kāra (*sim.*), 366
 Māra, 73, 79, 228, 376; Dūsi°, 229
 mālā (ekasuttaka-ganthitā, *sim.*), 265; °vaccha, 172
 mālaka, 342
 miga (*sim.*), 651
 micchattā (*the* 8), 683
 micchā, °ditthi, 469; °diṭṭhika, 426; °pankappabula, 15
 middharūpa, *etc.*, 450
 milāta - sappa - piṭṭhi, 254 (*Kh.A.* 49: milāta-dhammanipiṭṭhi)
 miṣṣa, 552; °kesa, 389
 Missakavana, 424
 Milhābhayatthera, 79
 mukhasankoca, 26
 muggasuppyatā, 17, 27; (*Vbh. reads* suppatā)
 muñcitu-kamyatā, 651, 660
 muṭṭhasacca, 21
 muṭṭhikamalla, 31
 mutta¹, °cāga, 224
 mutta², 264, 362; °karisa, *etc.*, 259; *origin of*, 418
 mudinga, 250
 muditā, 318, 467; °brahmavihāra, 319; °bhāvanā, 316; °vihāra, 324
 mudindriya, 87
 mudu, 64; °tā, 463 f.
 muninda, 492
 muñja, 406
 mulāla, 262, 361
 mūla (*of* kāmāvacaram akusalam, *threefold*, *viz.*, lobha°, dosa°, moha°), 454; 16, *of* iddhi, *various*, *of* āneñjatā, 386; °bhāsā, 442; paññāya, 443
 Mūlapaṇṇāsa, 95

mūṣikā, 115, 252
 Meghiyasutta, 114
 Mendaka, 233, 383 (°setṭhi)
mettā, 97; *with karuṇā, etc.*,
 111, 199, 321 f., 317, 381;
 °ānisamsā, 305; °brahma-
 vihāra, 318; °bhāvanā, 295;
 °vihāra, 324; °sahagata, *etc.*,
 308 (see *rāga*)
 Mettāsutta, 297
 Metteyya, 47, 434
 methuna (*sevenfold*), 51;
 °dhamma, 418
 meda, 262, 361; °kathālikā
 (*in comp.*), 195
 medinī, 125
 Moraparittā, 414
moha, 468; andhakāra, 438;
 °mūla (*twofold*), 454

 yakana, 257, 356
 yakkha (*sim.*), 366; yakkhinī
 (*sim.*), 665
 yati, 79
 yato, 201
 yathākammūpagañña, 433
 yathābhūta-ñña, 438, 605,
 629, 695
 yathāsaka, 525
 yathāsanthatikanga, 61, 78
 yantasuttaka, 258
 yamakato sammāsana, 626
 Yamakasutta, 479
 Yamunā, 10
 Yasa, 393
 yasamahatta, 233
 yānapaṭṭoli (*sim.*), 328
 yathāva-sarasa, 588, 639
 yānika (suddhavipassanā°,
 samatha°), 588
 yāpana, 32
 yāpyarogī, 33
 Yāmā, 225
 yuganandhadhammā, 149, 682,
 708

Yugandhara, 206, 391 (°pab-
 bata), 402
 yugala, 219
 yugāni (*the 4 and 8*), 219
 yuttito (*and suddhato*), 562
 Yudhiṭṭhila, 233
 ye-vā-panakā; 468, 471 f.
 yoga, 224, 520; *yogā*, 212. 684
 yogāvacara, 637, 666, 708;
 (*as hunter*), 245, 587;
 (*likened to bhikkhu on alms-*
round), 246; (*iddhi-study*),
 375
 yogī, 2, 14, 66, 71, 150, 320,
 373, 509, 620, 651, 696
 yoni (*the four*: andajā, jalā-
 bujā, samsedajā, opapāti-
 kā), 552, 557 f.; yoniso, 30,
 132, 599

 Rakkhitatthera, 376
 racchā, 320
 rajana, °pacana, *etc.*, 389;
 °sālā, 65
 rajo, 388
 rajjasirī, 336
 rajjasīma, 121
 Ratṭhapāla, 399
 Ratanasutta, 414
 rattapaṭākā, 191
 rattidhūmayanā, 107
 ratha (*sim.*), 593; °cakka
 (*sim.*), 238
 Rathakāradaha, 416
 Rathavinīta, 93; °suttanta,
 671
 rathiyacola, 62
 ravanaghāṭa, 264 f. (*Kh.A.*
 68 *reads pelāghāṭa*); (*in*
comp.), 362
 rasa, 6, 418, 447 (see *lakkha-*
ṇa)
 rassa, 272
 rahābhāva, 201
 rāga (*with dosa, moha*), 421,

- and see lobha; (and mettā),*
 296, 318 f.; °carita, 105 f.,
 114
 rāgin, 193, 194
 Rājagaha, 379, 403
 rājabhaya, 121
 rājahamsa (*sim.*), 650
 rājā (*sim.*), 152, 336 (*Asl.* 207);
 (asamyato), 340
 Rājā (*as n. of Bodhisatta*),
 419
 Rāhula, 291, 399; °ovāda,
 347, 349; °sutta, 115
 rukkhā (8 *kinds*), 74; *de-*
scribed, 183; (*in comp.*), 555;
 (*sim.*), 413, 554, 668; °pā-
 nikā, 124; °mūlikanga, 61,
 74
 rūpa, 328, 446; 558, 562,
 610; (4 *causes of*), 600; *in*
combn. with nāma, 588 f.;
 āgata°, 450; upāda°, 444;
 uppajjanaka°, 625; dham-
 matā°, 618, 625; middha°,
 450 (*Asl.* 379 f.); °bhava,
 557; °sammāsana, 613; sarū-
 pena, 471, 492, 508, 681;
 (fourfold, with subdivisions),
 613; rūpassa lahutā, etc.,
 448; upacaya, etc., 449;
 °kkhandha, 443 f.; °dhātu,
 486; °santati, 431
 rūpāvacara, 453 f., *and see*
 Jhāna, Brahmaloḥa
 rūlhi, 310; °sadda, 333
 reñu, 388
 roga, *as cause of death*, 236;
 (*sim.*), 512
 rogin (*sim.*), 194
 Rohaṇa, 91, 96 (°janapada)
 lakāra, 137
 lakkhaṇa, 6; (*in definition with*
rasa, etc.), 6, 8 *passim*; kam-
 maṭṭhāna) 278, of *ariyasac-*
cāni, 495 f.; *regarding paṭi-*
casamuppāda, 528; *four*
lakkhaṇas (concerning dhā-
tus, viz., thaddha°, āban-
dhana°, paripācana°, vit-
thambhana°), 351, 363 f.,
 365; ti°, 618 f., 639, 652
 lagula, 525
 langhimā, 211
 latā (*described*), 183
 lapanā (*and compounds*), 23
 laya, 136
 lasikā, 264, 362
 lahutā, etc., 448
 lābukaṭṭhā (*in comp.*), 359
 lābha, 93, 223; °sakkārasiloka,
 23, 67
 Lāludāyī, 81
 linga, 184; °visabhāga, 296
 lingika (*of name*), 210
 lina, 136
 ludda (*sim.*), 245, 246; °ka
 (*sim.*), 313
 leḍḍu (*in comp.*), 360; °pāta,
 72
 leḍḍuka, 28
 leṇa, 38
 loka: three lokas, 204; *eighteen*,
 205; °antariyanirayā, 207;
 °ādhipateyya, 14; °dhamma
 (*the eight*), 683; °dhātu, 206,
 207; °nātha, 201, 234; °byū-
 hā, 415; °vidū, 204 f.; °vi-
 varaṇa, 392
 lokiya, 13, 438; °pariṇṇā, 606;
 °lokuttara, 10, 13, 453, 467,
 475, 689, 697, 709; °sam-
 ādhi, 89
 lobha (*dosa, moha, etc.*), 116,
 468; °ussadā, etc., 103;
 °mūla (*eightfold*), 454
 lomā, 250, 353; °kūpā (99,000),
 195; °hamsamatta, 143
 loluppa, 61
 Lohapāsāda, 97

- lohita (*two kinds*: sannicita° and samsaraṇa°), 261, 360; *its colour in the heart in relation to states of mind*, 409; °kasina, 173; °doni (*in comp.*), 358
 lohitaka, 179, 194

 vamsānurakkhaka, 99
 vakka, 255, 356
 Vakkalitttheravattthu, 129
 vaggulī (*sim.*), 663
 Vangisatthera, 38
 vacanāttha (*i.e.*, *word analysis or meaning of word*), 364
 vaci° viññatti, 42, 448; °sankhāra, 531
 vacca (*of a baby, in comp.*), 250; °kuṭī, 259
 vaccha (*sim.*), 163, 269; °gopā-laka, 28
 vajjhagāvi (*sim.*), 525
 vañjhabhāva, 508
 vaṭuma, 123
 vaṭṭa: *see* ti°; °upaccheda, 293; °kathā, 525; °dukkha, 315; kamma°, vipāka°, 600, 603
 vaddhaki, 94
 vaddhanakkama, 320
 vaddhanā, °bhūmiyo (*two*), 152; °vaddhana, 111 f.
 vanacolaka, 342
 yaṇṭa (*in comp.*), 356
 vaṇṇa (*and* linga, *etc.*, *as* nimitta), 184; 243, 422; °kāla, 625
 Vattakālaka, 143
 Vatthasutta, 377
 vatthi, 264
 vatthu, °rūpa, 561, 564; °vijjā-cariyo Bhagavā, 269; °visa-dakiriyā, 128
 vadhaka, 230 (*sim.*), 231
 vana (Nandana°, *etc.*), 424; °kukkuṭa, 651; °gahana (*sim.*), 647
 vantagamana, 212
 vammika (*described*), 183; (*sim.*), 446. Cf. Jāt. iv, 30
 vambhanā, 29
 vaya (*the* 3, *of life, with subdivisions of dasakas*), 619; °vuḍḍh' atthangamo, 619; °anupassanā, 694
 valāhaka-pāṭala, 285
 vallihārakā (*in comp.*), 523
 vavattthāna (ekam), 111, 347, 638
 vasā, 263, 361
 vasī (*five*), 154 f.; °ppatti, 190; °bhāvatā, 702
 vasudhā, 125; vasundhara, 205, 366
 vassūpanāyika-divasa, 92
 vassūparama, 75. Cf. Mil., 41
 vassodaka (*sim.*), 260
 vāta, 31; *various*, 350; kam-maja°, 500; °āhata, 63
 vāyāma: aphala°, 686
 vāyo, 350; °kasina, 172; °dhātu (*with ref. to the body*), 363
 vāritta, 11
 vālaṇḍupaka, 142 (cf. A. i, 209, *which reads vālaṇḍuka, and has* °paka *as v.l.*; *the id. passage at Asl.* 115 *reads* leḍḍupaka)
 vālavedhi, 150
 vāsita-vāsana, 185
 Vāsudeva, 233, 482
 vikāra, 367
 vikubbana, 309, 316 f.; °ā iddhi, 378, 406
 vikkhambhana, 5, 320
 vikkhambhika, 114
 vikkhāyitaka, 179, 194
 vikkhālita, 59
 vikkhitta, 410; °ka, 179, 194

- vikkhepapaṭibāhana, 244
 vigatapaccaya, 541
 vicakkhaṇa, 43
 vicāra, 142
 vicikicchā, 471, 599 f.
 vicchika, 235
 vicchiddaka, 178, 194
 vijateti; 2
 vijambhika, 33
 vijānana, 452
 vijjā (tisso), 5; (as 3 and as 8), 202; °caranasampanna, 202; °mayā iddhi, 383
 viññatti (threefold : nimitta°, obhāsa°, parikathā), 41; (kāya°, vaci°), 448; (vacī), 42
 viññāna, 452 f.; (89 in all, cf. *J.P.T.S.*, 1893, 126-130), 457; cakkhu°, etc., in relation to manasikāra, 489; 529; carima°, 689; sankhāra-paccayā v., 545 f.; āhāra, 341; °tthiti, 552; °paccayā nāmarūpa, 558 f.; paṭisandhi°, 552; vipāka°, 551; abhisankhāra°, 561. See Aruppa (the 4), Sañña
 vitakka, etc., 85; 142, 146
 °upaccheda, 291; °vicāra, etc., 453
 vitakkana, 142
 vitānamatthaka, 399
 vitthambhanalakkhaṇa, 351
 vitthārato (khandhā), 479
 vidatthi, 65, 408; °caturangula, 124
 viddhamsanatā, 8
 vidhunāti, inf., °itum, 71
 Vinataka, 206
 vinaddha, 1
 Vinaya, 522; °atthakathā, 72, 272; °dhara, 41, 72; °pariyāya, 72
 vinicchaya, 2 *passim*; °kathā, 16
 vinipāta, 427
 vinibbhoga (with ref. to dhātus), 368
 vinīlaka, 178, 193
 viparināma: °anupassanā, 695; °dukkha, 499
 vipallattacitta, 20
 vipallāsa (the three), 683
 vipassanā (grouped with jhāna, kamma, sīla, satipaṭṭhāna), 2; with samādhi, 289; °upakkilesā, 633; °upekkhā, 162; °ñāṇa, 629; °vīthi, 634; mahā° (18), 628 f.; (threefold), 705
 Vipassī, 433
 vipāka: fourfold, 454; kusala° and kāmāvacara°, 545; akusala and arūpa°, 546; āvaraṇa, 177; °paccaya, 538; °pavatti, 602; °viññāna (36 fold), 456
 vipubbaka, 178, 193
 vippakinnatā, 8
 vippaṭipatti, 511
 vippayuttapaccaya, 539
 vippasanna, 262
 vipphāra, 42
 Vibhanga, 12, 89, 140 f., 145 f., 156-158, 164 f., 168, 189, 296, 314, 316, 329 f., 334, 336, 474, 476, 562, 566 f.; °pariyāpanna, 12
 vibhattavā, 212
 vibhatti (and sankhepa), 352
 vibhava, 568
 vibhāgato (with ref. to ariyasaccāni), 494
 vibhūta, 112
 vibbhantaka (jhāna°), 187
 vimāna, 108, 342
 vimutta, 410; ubhatobhāga°, 659, 710; paññā°, 659, 710
 vimutti (fivefold), 410
 vimokkha, 13; °kathā, 656 f.;

the three, 658; °visesa, 668, 669; °mukhāni, 657 f.
 vimhāpana, 24
 viratī, 467
 virāga (*twofold*: khaya° and accanta°), 270; 293; = magga, 507
 viriya, 462; °upekkhā, 160; °samvara, 7; °sambojjhanga (11 conditions of), 132
 vilīva, 310
 vivaṭṭa, 419; °tṭhāyin, 420
 vivaṭṭanā, 278
 vivara, 185
 vivicca, 139; °kappa, 625; °anupassanā, 695
 vivitti, 143
 viveka (*threefold*), 140, 143
 visamvādaka, 496
 visadabhāva, 128; visadatā, 134
 visapīta, 303, 381
 visabhāga (saccāni), 516
 visayībhūta, 216
 visarukkha, 512
 Visākha, 227, 312 (°tthera), 498, 514, 527
 visuddhi, 2, 587, 711; (2) paññāya mūlam, 443
 visuddhikathā, 626 f.
 Visuddhimagga, 2, 4, 6, 58, 83, 117, 169, 177, 196, 294, 321, 322, 711, 712, and at end of each chapter
 visesa, 11; °to, 479; °bhāgiyatā, 88
 visodhana, 6
 Vissakamman, 390, 391
 vissajjana, 6
 vissāsa, 190
 vihāra, 118 f.
 vīci, 604
 viṇā, 630; °donika, 251; upa°, 630
 vitaccika, 301

vītikkaṃma, 11, 17
 vīthi, eka, 474, 673; bhavanga°, 547; magga°, 701; vipassanā°, 634, 678; °citta, 22, 549; °paṭipanna, 639; °sampaṭipādana, 187
 vīhi, 121
 vīhitumba, 383
 vuṭṭhāna, 681 f.; °gāminī, 661
 vuḍḍhi, etc., 129, 619
 Vejayanta, 399
 vetagga, 255 (*Kh.A.*: 52, 67, vettankura)
 vedaka, 578
 vedanā (purāṇa° and nava°), 33; 460 f. (*Asl.* 405); °pacayaṇa tanhā, 567
 Vedā, (3) 384
 vepulla (*fourfold*), 212; 221
 vematikasīla, 14
 veyyābādhika, 35
 veramaṇī, 11
 verī (*sim.*), 512; °puggala, 296; °purisa (*sim.*), 326
 velu, 1; °nālika, 260 (°pabba in same context, 358; *Kh.A.* 59 reads vamsa-nalak' abhantara); °pabbādini (*in comp.*), 356; °pesikā, 29
 vesārajja, (4) 2, 325, 524
 Vehapphala, 414, 421
 vehāsagamana, 382
 vokārabhava, 547, 560, 705
 vakkamma, 18
 voṭṭhapanakicca, 21
 vodāna, 6, 51, 59, 89; *twofold*, 53
 vomissa: °ka, 88; °katā, 87; °carita, 104
 vossagga, 224
 vohāra, 554, 594, 602
 vyañjana (chāyā), 322, 520
 vyādhi, etc., 232; 236
 vyāpāda, 7
 vyāpāra, 595; a°, 585
 vyāsato, 82

- sam (*expln. of prefix*), 495
 Samyutta: °atthakathā, 387, 432; °bhāṇakā, 275, 431
 Samyuttabhāṇaka - Cūla - Si-
 vatthera, 313
 samyojanāni (*the 10*), 682
 samvatta: °ā (3), 414; °tthā-
 yin, 419; °sīmā (3), 414
 samvara (*fivefold*), 7; 11; °sud-
 dhi, 44
 samvegavatthūni (8), 135
 samvejaniyatta, 238
 saṃsaraṇalohita, 261
 saṃsāra, 544; °ssa kāra-
 ka, 603; °cakka, 198, 201;
 °dukkha, 531; °nāyikā,
 578; antavirahita°, 526;
 °bhaya, 585
 samsibbita, 1
 saṃhārima, 124
 sakataṇḍavūha, 384
 sakadāgāmi, 676 f., 710
 sakiccapasuta, 321
 Sakka, 2, 391; °devarājā, 208
 sagāra, etc., 19, 221
 sagga, 103, 199; *etym.*, 427;
 °aroḥaṇasopāna, 10; °dvāro,
 57
 sankanti, 554 f.; (*and uk-*
kanti), 374
 sankamati (*na koci*), 604
 Sankassanagara, 391, 403
 Sankiccatthera, 379
 Sankiccasāmaṇera, 313
 sankilesa, 6, 51, 89
 sankuṭṭita, 255 (*Kh.A.* 51: 56,
 bahala)
 sankha: °thāla, 126; °thā-
 laka-kapāla, 255
 sankhata, 293; sankhato, 487;
 a°, 293, 489
 Sankhapāla, 304
 sankhāyita, 257 (*S^h and Kh.*
A.: 56, sankhādita)
 sankhāra, 453; kāya°, vaci°,
- citta°, 530, 531; *the 51 s.*,
 462 f.; (*threefold*), 526;
 (*fourfold*), 527; 529, 530;
 °upekkhā, 161, 162, 659;
 °paccayā viññānam, 577;
 °pariccheda, 597; °loka,
 205; sa°, a°, 453, 467, 710;
 abhisankharonti, 526
 sasankhārata, 469
 sankhitta, 410
 sankhepa (*and vibhatti*), 352;
 °to, 479
 sankhyam gacchati, 294
 sangaha (*with ref. to the dhā-*
tus), 368
 sangāhaka, 6
 sangha: °ādisesa, 22; °anus-
 sati, 197, 218 f.
 sanghaṭṭana, 112
 Sangharakkhitta, 45, 194
 (°tthera)
 sacca (*fourfold*), 496 f.; sac-
 cāni (*the 4 ariya°*), 438,
 494 f.; °anulomika (ñāna,
threefold), 670; °ñāna, 510;
 °ppabhava, 581
 Saccaka, 207
 Saccaniddesa, 528
 sacchikiriyā, 696 f.
 sajaladā, 10
 sajjhāya (*sim.*), 603
 sañcetanā (kāya°, vaci°, ma-
 no°), 530
 Sañjivattthera, 380, 706
 saññā (ekā), 111; rūpa° *and*
 atthika°, 112, 328 f., 437,
 467 f.; (*s. and viññāna*),
 462; (*s., viññāna and paññā*
in mutual relation), 436 f.;
 °bhava, 572
 saṇṭhapana, 26
 saṇṭhāna, 184, 243 f.; °to, 249 f.
 saṇṭhiti, 206
 saṇhabhāga, 260 (*S^h and*
Kh.A. 59, saṇhabhāva)

satapuññalakkhaṇa, 211
 sati: °paṭṭhāna (*grouped with*
vipassanā, jhāna, kamma,
sīla), 3; °yotta, 269; °sam-
 vara, 7; upaṭṭhapetvā, 271
 satekiccha, 425
 satta: °anga, 79
 sattaka: arūpa°, 618, 626 f.;
 rūpa°, 618
 sattakhattuparama, 709
 satta (satvāyogena?), 310,
 707; °āvāsa (*the* 8), 552,
 558; °loka, 205
 sattisūlūpamā, 341
 Sattā, 208; 389, 401, 604
 sadda, 446; (*various kinds*),
 407 f.; °bheda (*with ref. to*
paṭiccasamuppāda), 519-
 522
 saddhā, 156, 636; °anusārī,
 659; °cariyā, 101; °parigga-
 hita, 377; °vimutto, 659,
 710; adhimokkha°, 669
 saddhivihārika, 94
 santaka, 124
 santanga, 155
 santati, 431, 449, 472, 474, 559;
 °paccuppanna, 431, 613
 santāna, 458, 554 f.; °anupac-
 cheda, 585; khandha°, 688;
 bhavanga°, 458
 santike, 450
 santīraṇa, 59 f.; 459; °kicca,
 21; °tadārammaṇa, etc., 454
 santuṭṭhitā, 53
 santhutika, 78
 sandiṭṭhika, 215 f.
 sandhāraka, 205
 sandhi (14 mahā° of the body),
 185; (5, uggaha, etc.), 277
 sannitṭhānakara, 43
 sappā (*sim.*), 161 (*Asl.* 173),
 326, 597, 651, 652; °potaka
 (*in comp.*), 500
 sappatigha, 451

sappāya, 34; °sevin, 87
 sappāyatā, 79, 121
 sappītika-nippītika, 86
 sabala, 51, 222
 sabhāga (*with ref. to the dhā-*
tus), 368; (saccāni), 516
 sabhāva (dhammā), 293;
 °dhammatta, 238; °paṭi-
 chādaka, 438; °vasena, 474
 samatikkamā, 5; (*two*), 111,
 329
 samatittika, 170
 samanantarapaccaya, 534
 samanta, 185; °bhaddaka, 524
 samaya, 473
 samācāra, 11, 229
 samādhāna, 84
 samādhi, 5, 84 f., 116; (*two-*
fold), 126; (*threefold*), 144;
s. and vipassanā, 289; °ja,
 158; °bhāvanā, 371; °vip-
 phārā iddhi, 380; °samboj-
 jhanga (11 conditions of),
 134; °niddesa, 341 f.; °pari-
 pantha, 152
 samāno: samānānaṃ pasādo,
 445
 samāyoga, 681
 samāsato, 82, 560
 samāhita, 410
 samuccheda, 5; °maraṇa, 229
 samuṭṭhāna (*with ref. to the*
dhātus), 366
 samuttejanatā, 657
 samudaya (*etym. expln.*), 495
 samudīraṇa, 365
 samuppāda, 521
 samodhāna, 7
 samohita, 624 (*Jāt.* vi, 261)
 sampāṭicchana-kicca, 21, 459
 sampatti, 58; °vipatti, 232
 sampadā, 58
 sampayuttapaccaya, 539
 sampasādana, 156
 sampahamsanā, 148

- sampiṇḍana, 159
 samphassa, 563 f.
 Sambādhokāsa-sutta, 227
 sambojjhangas (*characteristics of their several constituents*), 132 f.
 sambhatta, 25
 sambhāra, 35
 sammakkhana (*with ref. to food*), 346
 sammajjani, 105
 sammatta, 611
 sammāsana, 609 f.; °nāṇa, 629 f.; °naya, 613
 sammā: °dassana, 605; °diṭṭhi, etc., 509; °sambuddha, 40, 98, 207 f.; (*in maraṇa-sati*), 234
 sammuti, 555; °maraṇa, 229; °siddha, 433
 sayana, 26 (*Nidd. adds thāna nisajja*)
 sayambhū, 234
 sara (*sim.*), 411
 Sarabhū, 10
 sarāgaṃ cittam, etc., 410
 sarīra: °saṇṭhāna, etc., 193; pañca visuddhiyo = s., 443
 sallakatta-antevāsika (*sim.*), 136
 sallakkhaṇā, 278
 sallahuka vuttitā, 65
 sallekhatā, 53
 salāyatana, 529, 562 f.; °pac-cayā phassa, 565 f.
 Salāyatana - vibhanga - sutta, 671
 savyañjana, 214
 sasavisāna, 507
 sasambhāra: °kathā, 20; °vi-bhatti, 353; °sankhepa, 352
 Sassata(diṭṭhi), 568, 578, 594
 saha-jātapaccaya, 535
 sahasatthavika, 383
 sahayā (*sim.*), 514
 sahoḍha, 180
 sākapaṇṇa, 120
 sākāra-sa-uddesa, 423
 Sāketa, 390
 sāṭikā (*sim.*), 339
 sāṇasāṭaka, 54
 sātacca, 4
 sāttha, 214, 572
 sādha, 565; °sutta, 203
 sādhanā, 40, 520
 sādheti, 21
 sādharma, 62, 235, 456 f., 475, 599
 sāpadāna, 60, 67 f.
 sāmāññaphala, 215, 512
 sāmāññatā, 234
 sāmanta-jappā, 28
 Sāmavati, 381
 sāmi: °nivāsikāraka, 612; °pa-rihoga, 43
 sāmuddika, 63
 sāra, 633, 675; a°, 610, nis°, 633; atta°, 610, 654
 sārathī (*in comp.*), 466
 sāraddhakāya, 282
 Sāriputta, 41 f., 81, 234, 338, 352, 380, 384, 391, 426, 668, 706
 sārappa, 24
 sāli (*origin of*), 418; °kūra, 45; °bhattarāsi, 191
 sāvaka, sāvakā, 411; °bodhi, 214
 Sāvatti, 1, 390, 403
 sāsanadhamma, 213
 sāsapa (*in comp.*), 306, 625, 633
 sikkhā (*threefold*), 6, 274
 singa, 106
 singāla (*sim.*), 196
 singhānikā, 264, 362
 sita, etc., 20
 sithilibhavā, 502
 siddhatta, 509
 siddhikara, 520

- sināna, 17
 Sineru, 201, 206, 391, 392, 394, 399 f., 402, 415, 416, 418, 421
 sindi (*described*), 183
 Sindhuvāra, 105
 sippika (*sim.*), 336
 sippikā (*in comp.*), 362
 simbalirukkha, 206
 Sirimā, 381
 silā (*in comp.*), 230
 sitibhāva, 246 f.
 sima: °antarika, 74; °sambheda, 307, 315; °atthaka, 97
 silabbatūpādāna, 569
 sivathika (*sim.*), 446; °pabbāni, 240
 sīsa, 3, 121, 181, 525, 559; °ngāni, 82; cankamaṇa°, 121; (*the four*), 376
 sīhalakuddāla, 255
 sīla, 8; (*grouped with vipassanā, jhāna, kamma, satīpaṭṭhāna*), 3; *relation to samādhi and paññā*, 4-6; *three* (kusala, akusala, avyākata), 14; *four* (pakati°, ācāra°, dhammatā°, pubbahetuka°), 15; pātimokkhasamvara°, etc., 16; bhikkhu°, etc., 15; *five*, 49; *adj.* (sukha°, dukkha°, etc.), 14; sīlena sutena, cāgena, paññāya, 19; °gandha, 58; °ja, 10; °bhūsana, 10; °vipatti, 54; °samvattanika, 222; °sampatti, 57; adhi°, 4; °anusati, 221 f.
 Silavajātaka, 302
 silavā, 58
 sukha, 145, 461; (*twofold*), 144; *s. and pīti in relation*, 145; °sahagata, etc., 86; dhammika°, apariccāga, 33
 sukhuma (*with ref. to breathing*), 274 f.; °rūpa (16), 488
 Sugata, 45, 203, 424
 sugati, 427; °parāyana, 239
 sucarita, 199
 sujjhati, 3
 suñña, of nāmarūpa, 594 f.; suññato, 512, 644, 658; suññāni (3 nirodha°), 513; °āgāra, 270; °gāma (*sim.*), 484; °gāmaṭṭhāna (*in comp.*), 353
 suññatā, 333; *twelffold*, of paṭiccasamuppāda, 578; 653 f., 695
 sutamaya, 439
 sutta, 522; suddato (*and yuttito*), 562; °rajjuka, 253 (*Kh.A.sūkaravāgura-rajjū*)
 suddappabuddha, 314
 suddanta, *three, as helpful for kāyagatāsati, viz.*: adhicitta° (*A. i*, 256 f.), sitibhāva° (*A. iii*, 435), boj-jhanga° (*S. v*, 112), 246 f.
 Suddanta: °atthakathā, 272; °pariyāya, 72, 669
 Suddantika, °ā (*pl.*), 41, 72; °gaṇa, 93
 Suddābhidhamma, 486
 sutvā, 259: *so all edns.*; cf. bhutvā, *Kh.A.* 59
 Sudassana, 206
 sudesaka, 465
 Suddhāvāsā, 392
 suddhi (*fourfold*), 43, 569
 Suddhodana, 210
 supaṇṇa, 400
 supati (sukham), 311 f.; suddappabuddha, 314
 supina, 585
 supeyyapaṇṇāni (*in comp.*), 250
 Subrahmā, 434
 subhanimitta, 20

Subhakinha, 414, 420 f.
 Sumanadevī, 383
 Suyāma, 392
 surabhivilepana, 195
 suriya (*sim.*), 231, 690; *the seventh*, 416; *etym.*, 417
 suvaṇṇakāra (*sim.*), 376
 suvāṇa: °doni, °piṇḍa, °va-mathu, 344 (*in comp.*)
 susāna, 76, 180; °aggi, 54
 Susīma-suttanta, 671
 sūci (*sim.*), 284; °ghaṭika, 394
 Sūciloma, 208
 sūtighara, 259 (*Kh.A.* 58, pasūti°)
 sūda (*sim.*), 150
 sūrabhāva, 417
 sūla (*in comp.*), 489; kha-dira°, ayo°, suvaṇṇa° (*sim.*), 646
 sekha, 14
 setu (*var.*, *sim.*), 412
 seda, 262, 360
 semha, 359
 seri: °cāra, 68; °vihāra, 66
 sevati, *etc.*, 18
 sevāla: °udaka (*sim.*), 693; °panaka (*sim.*), 261
 soka, 503, 576
 sogandhika, 598
 soceyya, 8 f.
 Soṇattheravattthu, 129
 Soṇadanda, 208
 soṇḍasahāya, 316
 soṇḍi, 119
 sota, 446 f.
 sotāpanna, *etc.*, 6, 709
 sotthiya, 63
 sodhanā, 276
 Sopākapaṇhavyākaraṇa, 112
 sopāna (sīla) 10; °pantiyo (*the three, of Heaven*), 392
 somanassa, 461
 somārapaṭṭa, 109, 550

Soreyyasetṭhi, 687
 sosānika, 61 f.; 76 f.
 svākkhāta, *etc.*, 213
 Hamsapatana, 416
 haṁsa: rāja° (*sim.*), 650;
 °potakā (*sim.*), 153
 hatavikkhittaka, 179, 194
 hattha: °ppasāraṇa (*sim. for chanda*), 466; (*and for tanhā*), 569; °yogin, 70
 Hatthikucchi, 120; °pabbhāra-Mahindaguḥā, 110
 hadaya (*in det.*), 256, 356;
 °atṭhi, 255 (*Kh.A.* pādaṭṭhi); °rūpa, 409, 588; °vatthu, 447, 588; °santāpa, 54;
 ninna°, 77; Mārassa, 79;
 (*in breathing*), 280
 hanuka, 251
 Hankanaka, 634
 halāhala, 57
 Haliddavasana-Sutta, 324
 hāna, 11; °bhāgiya, 85; °bhāgiyatā, 88
 Himavā, 206, 416, 418, 421, 650
 hiri, 8; *with* ottappa, 463 f.;
 °kopīna, 31, 195
 hīna, 13, 424; °paṇīta, (2) 473; °majjhima-paṇīta, 11
 hīlita, *etc.*, 424
 hunkara, 105
 hetu, 450, 532, 584; °paccaya, 532, 598; (*as* paccaya), 507, 532; (*as* 6 mūlas), 532; °paṭicca, 596; °phalasandhi, 579; °suñña, 513
 hetuka (*of* kusala-vipāka), a° and sa°, 454 f.; (*id. of* kiriya), 456
 hetutta, 423 f.
 hemantika, 73
 heraṇṇika (*sim.*), 515; °phalaka (*sim.*), 437

QUOTATIONS IN THE VISUDDHI-MAGGA FROM CANONICAL BOOKS AND THE MILINDAPAÑHA

(This list includes certain references to the title only of the works.)¹

VINAYA PĪṬAKA.

<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>
I.	2	..	.. 519	II.	184	..	.. 76
I.	8	..	.. 207	II.	231	..	.. 101
I.	10	..	.. 5	II.	238	..	.. 366
I.	11	..	.. 662	III.	46	..	.. 72
I.	40	..	.. 532	IV.	225	..	.. 14
I.	58	..	.. 74	V.	146	..	.. 23
I.	68	..	.. 7	V.	164	..	.. 13
I.	185	..	.. 5	V.	181	..	.. 129
II.	5, 6	..	.. 414				

SUTTA PĪṬAKA.

DĪGHA NIKĀYA.

<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>
I.	8, 9	..	.. 30	II.	57 f.	..	.. 520
I.	39 (§ 29)	..	.. 604	II.	86	..	.. 9
I.	49	..	.. 128	II.	93	..	.. 213
I.	63	..	15, 139	II.	110 ff.	..	.. 328
I.	70	..	.. 16	II.	112	..	332 f.
I.	73 f.	..	.. 147	II.	120	..	.. 477
I.	77 f.	..	373, 378	II.	130	..	.. 330
I.	78	..	394, 397	II.	186	..	.. 308
I.	79 f.	..	407, 409	II.	290 f.	..	3, 243
I.	81 f.	..	422 f., 498	II.	293	..	.. 240
II.	157	..	.. 527	II.	296	..	.. 191
I.	100	..	.. 202	II.	305	..	498, 506
I.	185	..	.. 671	II.	307, 310	..	.. 506
I.	251	..	.. 150	III.	5	..	.. 213
II.	5	..	.. 234	III.	80 f.	..	417 f.
II.	30	..	.. 524	III.	90 f.	..	.. 419
II.	49	..	4, 295	III.	99 f.	..	.. 133
II.	55	..	.. 517	Cf. III.	130	..	.. 5

¹ The numbers refer to vol., or section and page (or, in anthologies, to the verses) of the Pali Text Society's editions.

DĪGHA NIKĀYA—Continued.

<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>
III.	195-102 ..	.. 414	III.	250 ..	.. 150
III.	214 (xxx.) ..	.. 107	III.	275 ..	.. 139
III.	215 ..	486, 511	III.	288 ..	.. 671
III.	242 ..	.. 85	III.	288 (ii.) ..	477, 587
III.	248 ..	.. 318			

MAJJHIMA NIKĀYA.

<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>
Cf. I.	8 ..	.. 588	I.	328 ..	.. 205
I.	10 ..	7, 16, 266	I.	330 ..	.. 394
I.	12 f. ..	.. 44	I.	450 ..	.. 76
I.	22 f. ..	.. 202	I.	470 ..	.. 11
I.	33 ..	.. 9, 15	I.	333 ..	.. 380
I.	41 ..	.. 371	I.	341 ..	.. 203
I.	57 ..	.. 240	I.	355 ..	.. 203
I.	63 ..	140, 268	I.	364 f., 367 (ap- prox.)	319, 341
I.	71 ..	.. 427	I.	421 f. ..	347, 349
I.	86 ..	.. 529	I.	427 ..	.. 205
I.	91 ..	.. 676	I.	424 ..	.. 115
I.	103 ..	.. 79	I.	425 f. ..	.. 291
I.	108 ..	.. 35	I.	414 f. ..	.. 243
I.	111 ..	483, 599	I.	450 ..	.. 76
I.	129 ..	.. 298	I.	470 ..	.. 11
I.	130 ..	.. 341	I.	477 f. ..	.. 659
I.	139 ..	.. 671	I.	494 ..	.. 482
I.	145 ..	.. 93	I.	501 ..	.. 105
I.	147 ..	.. 671	II.	32 ..	.. 632
I.	180 ..	.. 16	II.	55 ..	583, 586
I.	184 f. ..	243, 347	II.	103 ..	.. 499
I.	190 ..	352, 593	II.	251 ..	.. 221
Cf. I.	221 ..	.. 19	III.	2 ..	.. 16
I.	261 ..	523 f.	III.	25 ..	.. 234
I.	266 f. ..	.. 523	III.	82 ..	.. 291
I.	269 ..	.. 16	III.	88 f. ..	240, 243
Cf. I.	287 ..	.. 11	III.	92 f. ..	.. 147
I.	292 ..	.. 452	III.	121 ..	.. 15
I.	293 ..	.. 460	III.	123 ..	.. 499
I.	296 ..	167, 700, 709	III.	134 ..	.. 204
I.	297 ..	.. 701	III.	163 f. ..	499, 577
I.	301 ..	.. 514	III.	203 ..	301, 576
I.	302 ..	527, 708	III.	220 ..	.. 671
I.	326 ..	.. 393			

MAJJHIMA NIKĀYA—Continued.

Vol.	Page.	V.-M. page.	Vol.	Page.	V.-M. page.
III.	222	.. .. 208	III.	270 f.	.. 667
III.	237 f.	.. 243, 347 ff.	III.	280 ..	.. 662
III.	239 f.	.. .. 485	III.	285 ..	.. 483
III.	249	.. .. 498	Suttas 1-50, etc.		.. 95
III.	262	.. .. 3	„	5, 7 ..	.. 377

SAHYUTTA-NIKĀYA.

Vol.	Page.	V.-M. page.	Vol.	Page.	V.-M. page.
I.	13	.. .. 1	II.	72 ..	.. 520
I.	34	.. .. 3	II.	82, 84	527, ? 532
I.	53	.. .. 3	II.	92 ..	.. 519
I.	55	.. .. 3	Cf. II.	94 ..	.. 452
I.	61	.. .. 204	II.	98 f.	.. 341
I.	62 f.	.. 241, 298	II.	121 ..	.. 407
I.	63	.. .. 234	II.	150 ff.	.. 248
I.	75	.. .. 297	II.	124 ..	.. 664
I.	88	.. .. 98	II.	212 ..	.. 407
I.	99	.. .. 146	II.	241 ..	.. 633
I.	108	.. .. 237	III.	3 ..	.. 577
I.	128	.. .. 341	III.	13 ..	.. 371
I.	135	.. .. 593	III.	14 ..	.. 523
I.	139	.. .. 207	III.	24 ..	.. 611
I.	154	.. .. 633	III.	25 ..	479, 512
I.	158	.. .. 527	Cf. III.	59 ..	.. 590
I.	165	.. .. 1	III.	66 ..	.. 610
I.	188	.. .. 38	III.	82, 84 f.	.. 610
I.	199	.. .. 76	III.	87 ..	462, 479
I.	206	.. .. 476	III.	114 ..	.. 479
I.	218-20	.. .. 414	III.	140 ..	.. 479
I.	226	.. .. 295	III.	167 ..	.. 653
II.	1	.. 517, 520	III.	196 ..	.. 310
II.	4	.. .. 577	III.	231 ..	.. 486
II.	5, 11 f.	.. 524, 577	III.	234 ..	.. 486
II.	10 f.	.. .. 520	IV.	1 f.	.. 640
II.	17	.. 519, 577	IV.	29	609, 693, 696
II.	20	.. .. 522	IV.	54 ..	.. 653
II.	23 f.	.. .. 526	IV.	67 ..	.. 483
II.	25 f.	.. .. 517 f.	IV.	78 ..	.. 85
II.	26	.. .. 695	IV.	87 ..	.. 483
II.	31	.. .. 526	IV.	104 ..	.. 16
II.	53	.. .. 512	IV.	168 ..	.. 36
II.	70	.. .. 221	IV.	174 ..	.. 647

SAMYUTTA-NIKĀYA—Continued.

<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>
IV.	175	..	.. 484	V.	165	..	.. 19
IV.	198	..	.. 484	V.	213 f.	..	.. 166
IV.	251	..	.. 508	V.	265	..	.. 407
IV.	290	..	.. 393	V.	268, 284	..	.. 385
IV.	303	..	.. 378	V.	304	..	.. 407
IV.	330	..	.. 5	V.	311 f.	..	266, 268
IV.	351	..	.. 85	V.	321	..	266, 291
IV.	362	..	.. 294	V.	337	..	.. 284
IV.	369	..	.. 294	V.	398	..	.. 85
V.	6	..	.. 35	V.	421	..	.. 5
Cf. V.	91	..	.. 542	V.	428	..	.. 497
V.	104	..	.. 131	V.	430, 433	..	.. 495
V.	112 f.	..	130, 248 f.	V.	437	..	.. 510
V.	115	..	.. 308	V.	440	..	.. 645
V.	143	..	.. 4	V.	454	..	.. 516
V.	148	..	.. 19				

ANGUTTARA NIKĀYA.

<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>		<i>V.-M. page.</i>
I.	10	..	.. 614	II.	22	..	.. 15
I.	22	..	.. 486	II.	26 f.	..	64, 67, 74, 93
I.	33	..	.. 427	II.	39	..	.. 15
I.	39	..	.. 15	II.	48	..	204, 241
I.	42	..	.. 179	II.	56	..	.. 218
I.	73 f.	..	.. 659	II.	72	..	.. 414
I.	112	..	.. 527	II.	73	..	.. 633
I.	113	..	.. 16	II.	93	..	.. 645
I.	122 f.	..	.. 177	II.	95	..	.. 299
I.	156 f.	..	.. 215	II.	112	..	.. 208
I.	206	..	.. 227	II.	115	..	107, 464
I.	208	..	.. 218	II.	141	..	.. 511
I.	227	..	.. 205	II.	142	..	.. 414
I.	229	..	.. 54	II.	149	..	.. 675
I.	233 f.	..	.. 710	II.	188	..	.. 529
I.	236	..	.. 4	II.	198	..	160, 382
I.	254	..	.. 371	II.	205	..	.. 203
I.	255	..	.. 407	II.	238	..	140, 268
I.	256-8	..	.. 248	III.	14	..	.. 12
I.	257	..	.. 160	III.	17	..	.. 407
I.	271	..	.. 9	III.	29	..	.. 407
I.	395	..	.. 204	III.	36	..	.. 221
II.	7 f.	..	48, 179	III.	43	..	.. 482

ANGUTTARA-NIKĀYA—Continued.

<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>	<i>Vol.</i>	<i>Page.</i>	<i>V.-M. page.</i>
III.	54	..	IV.	132 f.	.. 56
III.	124	..	IV.	136	.. 237
III.	155	..	IV.	137	.. 633
III.	185	..	IV.	186	.. 47
III.	219	..	IV.	200	.. 366
III.	248	..	IV.	241	.. 414
III.	252	..	IV.	299 ff.	.. 322 ff.
III.	279	..	IV.	318	.. 237
III.	284 f.	..	IV.	353	.. 291
III.	287	..	IV.	418	.. 154
III.	306	..	V.	15	.. 122
III.	312	..	V.	16	.. 146
III.	313	..	V.	18	.. 12
III.	314	..	V.	33, 37	.. 486
III.	343	..	V.	50	.. 204
III.	435 f.	..	V.	55	.. 204
IV.	10	..	V.	60	.. 176
IV.	47	..	V.	106	.. 179
IV.	54 f.	..	V.	133-5	.. 269
IV.	94-6	..	V.	310	.. 179
IV.	100	..	V.	328	.. 224
IV.	106	..	V.	329	.. 225, 294
IV.	124	..	V.	333	.. 227
IV.	129-31	..	V.	342	.. 306

KHUDDAKA-NIKĀYA.

KHUDDAKA-PĀṬHA.			<i>Versc.</i>	<i>V.-M. page.</i>
<i>Sutta.</i>	<i>Versc.</i>	<i>V.-M. page.</i>	215	.. 576
III.	..	.. 241	224	.. 496
IV.	..	.. 204	230	.. 48
VI.	..	.. 414	277-9	.. 2
LX.	3	.. 295	338	.. 507
			372	.. 3
			373 f.	.. 636
			399	.. 295
			407	.. 633
DHAMMAPADA.				
<i>Versc.</i>				
13	..	.. 37		
81	..	.. 5		
107	..	.. 220		
125	..	.. 302		
170	..	633, 644		
Cf. 173	..	.. 282	<i>Vagga. Sutta.</i>	
183	..	.. 45	IV.	1 .. 115
184	..	.. 295	IV.	4 .. 380
194	..	.. 571	V.	1 .. 297
			VIII.	2 .. 509

UDĀNA.

KHUDDAKA-NIKĀYA—Continued.

ITI-VUTTAKA.				Verse.	V.-M. page.		
Page.	Sec.		V.-M. page.				
37, § 43	..	..	509	676	..	..	2
90, § 91	..	..	299	828	..	..	201
				983	..	..	33
				1161	..	..	38
				1194	..	..	233
				1223 f.	..	..	38
SUTTA-NIPĀTA.							
Vagga.	Verse.						
II.	1	..	414	THERĪGĀTHĀ.			
III.	11	..	93	101, 177	..	..	38
IV.	14	..	93	JĀTAKA.			
ver.	11	..	7	Vol.	Page.		
„	145	..	297	I.	128	..	302
„	226	..	675	II.	No. 159	..	414
„	391 f.	..	45	II.	437	..	414
„	558	..	201	III.	39 f.	..	302
„	623	..	295	III.	178 f.	..	302
„	625	..	633	III.	369 f.	..	303
„	662	..	302	IV.	90 f.	..	305
„	766	..	378	IV.	122	..	231
„	767	..	576	IV.	127	..	231
„	807	..	633	IV.	415 f.	..	304
„	809	..	666	IV.	454 f.	..	304
„	884 f.	..	497	IV.	494	..	231
„	1035	..	7	IV.	496	..	476
„	1119	..	656	V.	36 f.	..	303
VIMĀNA-VATTHU.							
Page.				NIDDESA, (a) MAHĀ.			
49	..	..	209	Page.			
THERAGĀTHĀ.				1 f.	..	..	140
Verse.				142 f.	..	..	209 f.
133 f.	..	..	37	224 ff.	..	..	24-6
441, 444 f.	..	..	298	457	..	..	209 f.
563	..	..	389	(b) CULLA.			
643	..	..	5	278 ff.	..	..	655

PAṬISAMBHIDĀ-MAGGA.

Vol.	Page.	V.-M. page.	Vol.	Page.	V.-M. page.
I.	5 f.	609, 693	I.	42 f.	46
I.	22 f., 24 f.	693 f.	I.	43 f.	12-14
I.	26 f.	35	I.	44	7
I.	35 f.	88, 696 f.	I.	46 f.	11, 49

PAṬISAMBHIDĀ-MAGGA—Continued.

Vol.	Page.	V.-M. page.	Vol.	Page.	V.-M. page.
I.	50 f.	200, 604	I.	184-6	276, 287
I.	52	581	I.	187	288, 606
I.	53 f.	608	I.	190	289 f.
I.	54 f.	630	II.	23	660
I.	57	641	II.	48	658
I.	59	649	II.	52 f.	659 f.
I.	60 f. 34	660	II.	58	658
I.	66	673	II.	63 f.	
I.	68	700		629, 646, 651, 653	
I.	71	699	II.	64	671
I.	87	693	II.	67 f.	658
I.	97 ff.	702 f.	II.	100	634
I.	97 f.	372	II.	130	306, 309 f.
I.	118	494	II.	205	378, 384, 386 f.
I.	122	205	II.	207	390
I.	125	393	II.	208	394 f., 398
I.	162 f.	291, 605	II.	209 f.	401, 405 f.
I.	165	280	II.	211 f.	379 f., 706
I.	170 f.	281, 285	II.	212 f.	382 f.
I.	174	209 f.	II.	238	611, 655
I.	176	270 f.	II.	278	655
I.	177	272			

APADĀNA.¹

(Unedited.)

p. 36?

p. 45?

¹ I have submitted these two quotations, referred to the Apadāna by S^h, to Miss M. E. Lilley, who is preparing a text of this work. Concerning the first she writes, reminding me that it is not in the Apadāna metre (śloka): "The simile is in Rāhula's legend, the gāthā running thus:

*Kikī va anḍaṃ rakkheyya camarī-r-iva vāladhiṃ,
nīpako sīlisampanno mamaṃ rakkhi mahāmuni.*

The yak and its tail (camari, etc.) does, I believe, occur in another legend; I do not remember which. In some legends there are gāthās of a different metre introduced into the body of the legend, gāthās seemingly of ancient origin, but I rather doubt if this simile so occurs." I have now discovered that the substance of lines 1-3 occurs, the first line verbatim, in the prose opening of *Jāt.* iii. 375.

She has not been able either to trace the verses on p. 45 f.

ABHIDHAMMA-PĪṬAKA.

DHAMMASAṄGAṆI.			Page.	V.-M. page.		
Sec.		V.-M. page.	144	..	..	562
§ 1 ..	462, 467, 476		187	..	..	556
§§ 1-159 ..	453 f.		216 f.	..	..	385
§ 147 f. ..	467		245	..	..	159
§§ 365-498 ..	453		258	..	..	158
§ 431 ..	545 f., 556		260	..	..	164
§ 443 ..	545		261 f.	..	167, 329 f.	
§ 455 ..	545		262	..	..	331
§ 469 ..	545		263	..	..	336 f.
§ 484 ..	545		264 f.	..	158, 164	
§ 498 ..	545		272	..	..	296
§§ 501-4 ..	545		273	..	..	314
§ 510 ..	658		274 f.	..	..	316 f.
§ 556 ..	479, 545		293	..	..	441
§§ 562, 564 ..	479, 545		304	..	..	434
§ 1004 ..	604		324, 326	..	..	439 f.
§§ 1028-30 ..	462		362	..	..	530
§ 1053 ..	532		365	..	..	567
§ 1085 f. ..	486		375	..	..	569 f.
§ 1162 ..	530		380	..	..	567
§ 1214 ..	569		382	..	..	319
§ 1216 f. ..	570		392	..	..	511, 568
§ 1306 f. ..	534		396	..	..	511, 568
§ 1408 ..	699		424	..	..	372
§ 1438 ..	486					
§ 1522 ..	562					
VIBHANGA.			DHATUKATHĀ.			
Page.		V.-M. page.	15	..	..	502
1-9 ..	472					
3 f. ..	474 f.					
13 ..	474 f.					
85 f. ..	486 f.					
89 f. ..	459					
99 ..	498					
101 ..	505					
106 f. ..	581					
112 ..	497					
122 ..	165					
135, 137 ..	571 f.					
			PUGGALA-PAÑÑATTI.			
			15 (§§ 30-36) ..	..	..	659
			15 f. ..	..	..	710
			KATHĀVATTHU.			
			I. § 4 ..	..	..	710
			PAṬṬHĀNA.			
The quotations from this work will be found without difficulty in the yet unedited <i>Paccayavāra</i> of the <i>Tika-paṭṭhāna</i> . ¹						

POST-CANONICAL WORKS

PETAKOPAḌESA, *quoted Vis.-M.* p. 141.

MILINDAPAÑHA.

p. 62	283
„ 87	438
„ 369	(as a Porāṇakathā)	270

ANĀGATAVAṂSA.

ver. 96	434 (cf. <i>Asl.</i> 415)
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Other works, or portions of works referred to are—

Ussadakittana, *quoted* p. 103.

Telakandarikavatthu, *quoted* p. 103, 27

The Atthakathā,

The Atthakathāyo,

Porāṇā, Porāṇakathā. } *See Index s.v.v.*

Since the first volume containing this reference went to press, the revising of the latter half of Mr. Maung Tin's translation of the *Atthasālinī* has revealed to me the reference, in this (alas! unindexed) work, to the Ussadakittana (*Asl.* 267; *Expositor*, 355). It was an authoritative statement on ' (karmic) preponderance ' (*ussada*), drawn up, with other such declarations by Abhidhamma elders at a public lay conference in Sāketa (date unknown), in response to queries put to them by the lay-followers (*upāsakā*) engaged in discussion. Another such declaration was the Hetukittana, on the springs of action, viz., six, in acts (karma) and their result (*Asl.* 268).

ERRATA

These consist mainly of omitted long marks and sub-literal dots, which readers will not need to have pointed out. Some other errors are corrected below.

- | | |
|---|--|
| <p>Page 29, eṭṭhi, gavetṭhi, <i>sic lege</i>.
 Page 30, ti ādinā nayena, <i>rom</i>.
 Page 30, paṭighātāya, <i>s.l.</i>
 Page 34, addhayogādīmi, <i>s.l.</i>
 Page 40, piṇḍapātacariyādīhi, <i>s.l.</i>
 Page 138, anulomāni, <i>s.l.</i>
 Page 37, pātimokkhasamvārasīlam, <i>s.l.</i>
 Page 78, nesajjakangam samādiyāmi, <i>s.l.</i>
 Page 92, puthujjana-tipiṭakadhara, <i>s.l.</i>
 Page 109, cīna- . . . somāra-, <i>s.l.</i>
 Page 112, sattarāsi yeva, <i>s.l.</i>
 Page 123, sukhanisinnena, <i>s.l.</i>
 Page 123, n. 5, substitute "Referred by the Mahātīkā" to "Porāṇatthakathā."
 Page 123, 124, sāntake, <i>s.l.</i>
 Page 124, jannukāni rujanti, <i>s.l.</i>
 Page 163, nāmakāyena, <i>s.l.</i>
 Page 180, sahoḍham, <i>s.l.</i>
 Page 188; l. 27, l. . . . maggo.
 Page 231, nadī pabbateyya, <i>s.l.</i></p> | <p>Page 236, avavatthānato, <i>s.l.</i>
 Page 263, khelo, <i>s.l.</i>
 Page 269, satī yottena, <i>s.l.</i>
 Page 271, assasanto, <i>s.l.</i>
 Page 304, Ālampāne, <i>s.l.</i> S^h °bāne.
 Page 304, v.l. S^h pañcadasiñ c'Ālāra.
 Page 305, naccāpentī, <i>s.l.</i>
 Page 414, Ābhassarā, <i>s.l.</i>
 Page 446, -sumsumāra-, <i>s.l.</i>
 Page 496, addhuddhārato, <i>s.l.</i>
 Page 505, indhanam, <i>s.l.</i>
 Page 550, somārapaṭṭādi, <i>s.l.</i>
 Page 552, for ca c'asso read cātasso.
 Page 554, muddā-chāyā, <i>s.l.</i>
 Page 567, for etā bhūmīkā read tebhūmīkā.
 Page 585, sankhārānam vā, <i>s.l.</i>
 Page 586, paccayākārappabhede, <i>s.l.</i>
 Page 603, gahetvāna, <i>s.l.</i>
 Page 629, aniccānupassanā-paṭipakkhānam, <i>s.l.</i>
 Page 659, ṭhānesu, <i>rom</i>.
 Page 684, dele hyphen after atikamma.</p> |
|---|--|

There are some inconsistencies in transliteration—e.g., pathavī and paṭhavī, and others. Here there is error in good company, for the Editions consulted are not always rigidly consistent, notably S^h. This, which is on the whole very accurately printed, starts, e.g., with ādisu and appana, then adopts ādisu (with the B.B.) and appaṇā. Again, it was intended to print only Piṭaka quotations in italics, but here also there is not always a successful consistency.

AFTERWORD

THE index on names and subjects was drafted by my friend, Mrs. Helen Stede, with some assistance kindly given by the co-editor of the Pali Dictionary, Dr. William Stede, who has added readings from the Commentary on Khuddakapāṭha III. (Dvattiṃsākāra) varying from those in the VIIIth chapter of this book. I have amplified this index, and have added a list of all the quotations occurring in the Visuddhi-Magga, so far as I was able to trace their source. The method pursued in this list is better than that followed in the *Points of Controversy* (trs. Kathā-Vatthu), in that it enables the inquirer to see at a glance whether a given verse or page in the Piṭakas (or the Milinda) is quoted in the Visuddhi-Magga. The labour of compiling the list was thereby multiplied greatly.

And the work of selection in the index was no easy matter. Of this extraordinary book we might say, within limits, what is said of the Divina Commedia and of the Shakespearean plays: in its pages may be found something on everything—*i.e.*, in the earlier Buddhist literature. The index, to be adequate, had to present a closely packed microcosm of this microcosmic range.

Again, the vocabulary of Buddhaghosa, when he is not hampered by commenting, is astonishingly rich as compared with the archaic simplicity of the bookless conditions under which the Piṭakas took birth. Something, at least, of these developments, in inflexions, compounds, and words not hitherto traced so far back, had to be included, and selection was difficult. Index and book, to be adequately compiled, adequately edited, required unflinching, unrelenting concentration on, and thorough digestion of, the matter sometimes difficult to grasp, and the style, sometimes very intricate, such as only a really competent Pali scholar could give. But the scholar seemed not forthcoming. The Pali studies of the day

were calling out for the belated edition, and a rough make-shift has had to be put together by amateur hands, so that we should no longer have to digest the contents through the unfamiliar medium of the scripts of Further India.

To return to the quotations. They bestrew the book from beginning to end, and sample nearly every work in the earlier Buddhist literature: the three Piṭakas of the Canon, the Sinhalese Commentaries, notably that called collectively the Mahā Atthakathā—the Commentary owned by the Mahā Vihāra of Anurādhapura—which Buddhaghosa recast into Pali, the works unknown in name or number classed as the Porāṇā, or Porāṇakathā¹—the discourses of the Ancients or Previous Ones—the Milindapañha, a verse, *apparently*, from the Anāgatavaṃsa,² and a composition entitled the Ussadakkittana.³ He mentions, in passing, the Peṭaka (Peṭakopadesa).⁴ Noticeably, he does not mention the Nettipakaraṇa. He does not cite from any work ascribed to Dhammapāla—*e.g.*, the Commentary on five Canonical books known as Paramatthadīpanī. He throws no light on who exactly were the Porāṇā. All his references to them are to be found grouped in the index. And when the Commentaries are edited, a collection of these citations should be extracted and published, as we now print the fragments of Greek philosophers surviving in quotations. We can then begin to form inferences about these elder teachers, these ‘men of old.’

One of these Porāṇa sayings, quoted on p. 270, is identical with a verse in the last chapter of the Milindapañha; in this work the verse⁵ is ascribed by Nāgasena to the Therādhammasangahakā (*Mū.*, p. 369). This places the Porāṇakathā (or some of it) as prior to the Milinda—or at least to the last part of the Milinda. What period, subsequent to the Council of Patna

¹ The Mahāṭikā quotes a Porāṇatthakathā, viz., on p. 123, ll. 5 f.

² Verse 96. Cf. Atthasālinī, p. 415.

³ See above, p. 761.

⁴ P. 141.

⁵ Printed in the allusion inadvertently as ‘prose.’

(245 B.C.), was covered by the birth and consolidation of this all but submerged literature of the Porāṇas? We wonder, when we read such a passage in the Atthasālinī (p. 313) as "hence the Porāṇa's said, 'The sentient organ is sentient of that which is similar, not dissimilar,'" whether echoes of Greek pre-Aristotelian disputes on 'knowledge is of like by like' had reached them, or whether Greek thinkers echoed an Oriental controversy, or whether neither borrowed from the other?¹

Much have we lost through the tolerant literary conscience of early and mediæval literature, which saw in books or memorized sayings a common stock of utterance, to be drawn from, if one wished, without acknowledgment to any individual contributor. And much labour accrues therefrom to the modern editor in tracing the source of these extracts. Nor is the labour entirely rewarded. Here is a list of quests that have failed:

Twenty-eight quotations not traced, confessed on pages:

21	80 (4)	233	496
36	112	238	519 (2)
37	161	295	525 (2)
45	215	298	529
46	231	306	542
49	232	446	

Some of these read like genuine Sutta passages—e.g., those on pp. 49, 215 and 231. Those on pp. 21, 112 are doubtless in Commentaries:—which of the Tissas was it to whom a woman's smile brought a benefit so divine!? Several of them probably only require one more spell of questing to yield up their hiding-place; that, e.g., on p. 123 is possibly, still elusive, lying doggo in the Paṭisambhidā-magga, that misplaced Abhidhamma book from which Buddhaghosa draws so largely all along. The need of really adequate indexes has been a sore need. A quotation may bear on very central doctrines, and yet, because it contains no more unusual words than such key-note terms as *kammaṃ*, *dukkhaṃ*, *saccaṃ*, it

¹ Cf. *Buddhist Psychological Ethics*, London, 1900, p. lxi.

brings us up against, it may be, a *passim*, that convenient refuge from tedious, if most desirable, adequacy. The S^h recension has aided me by a good many references to Nipāta, Vagga, or even Sutta, but the editor of this was often silent when most needed.

The phrases introductory to a citation used in the text are, to some extent, a guide as to whether we must turn to, or away from, the Canon:—*vuttam hi*, or *vuttam pi Bhagavatā*, or *yath' āha*, or the unusual *Bhagavatā . . . vadatā*. Other phrases are not so clear: *vuttam pi h'etam*, or *vuttam pi c'etam*, or *ten' eva vuttam*, or the appended word *vacanato*. Here we may get *any classic* reference, or even only a repetition of a statement following on its exposition.¹ Even the phrases, pointing apparently to canonical utterances, may possibly cite only from the many extra-canonical sayings ascribed to the Buddha in the Commentaries, notably in that on the Dhammapada.²

What, anyway, was Buddhaghosa's procedure when he quoted? Did he, save for some short standard passages—*ye dhammā hetuppabhavā*, etc., and the like—take out from some metal coffer, white-ant proof, a palm-leaf MS. and copy a paragraph or a whole half-leaf? Or had he the wonderfully developed verbal memory of India? If so, did he occasionally falter, and, the coffer proving incompletely stored, recast the saying he wanted in his own words? Or did he at times, while faithfully reproducing the substance (*attha*), unconsciously mix up the letter (*vyañjana*)? The general work of quotation is wonderfully accurate; whether this is to be credited to him, or to his editors, we know not. But here and there he does alter the order of a canonical quotation, or even a category. His list of the forms of *iddhi*, not here but in the Atthasālinī, is not identical with that in the Paṭisambhidāmagga (p. 378). Other slight discrepancies are noticed in my footnotes—*e.g.*, p. 239 f.

But there are quotations of gāthās, where canonical verses

¹ Carelessness overlooked this on p. 44, referring to p. 43.

² Possibly that on p. 36, n. 2.

are first quoted, with an extra-canonical sequel—*e.g.*, p. 38 and elsewhere. That, *e.g.*, on p. 38 gives us lines from the *Theratherīgāthā*, then continues from some other source. We know from the *Milinda*¹ that there were verses associated with the names of *theras* not included in the canonical anthologies, though there is no evidence so far to show that they were collected by “*Therā dhammasangahakā*.” The problem of such apocryphal material, and its inclusion in, or ejection from, the Canon as we now find it cannot occupy us here. We must first be certain that the *Piṭakas* do, or do not, contain these unassigned citations. Had we, for these three collections, a Concordance, such as Colonel Jacob’s on the *Upanishads*, or Professor Bloomfield’s on the Vedic literature, these tiresome, time-squandering labours would be saved. Such a Concordance, now in the making by a Polish Buddhist, could be completed and published by the Pali Text Society, if funds sufficed after the publication of the Dictionary. Meanwhile, if any reader will be good enough to inform me of the identification of any of my twenty-nine homeless quotations, and for that matter, of misconceptions in editing, I shall be very grateful. Of such there are not a few—it is a provisional text. ‘The main thing,’ writes Professor Lanman in generous terms, ‘is that you have in fact put it forth. With me, alas! the better has been the foe of the good. . . .’

Nor can I here take up space and time by any, save one, fleeting comment on a subject which this work will help on—namely, the place of the great Commentator in the evolution of Buddhist religion and philosophy. This estimate will be yet more facilitated when we publish the translation of the *Visuddhi-Magga*, and can fill in the great gaps between the little islands charted by that pioneer of *Abhidhamma* translation, Henry Warren.² We shall then get a more just and adequate idea of Buddhaghosa’s exposition of causation, and of karma and rebirth, in which the principles of *anicca* and

¹ *Mil.* 383-91; *Psalms of the Brethren*, App. III.; *Atthasālinī*, p. 307.

² *Buddhism in Translations*, Cambridge, Mass., 1896.

anatta are dealt with in terms of the essential vital phenomenon of *growth*, of change as growth.

And further, we shall note—we may now note—how Buddhaghosa ranged himself as what we might call a Neo-Porāṇist in the tradition of the Porāṇas. He cites them to conform with, not to differ from them. In nothing is this more noticeable than in their more positive atheistic position as compared with the veiled silence of the Founder. Concerning a divine source of the world's *samsāra*, Gotama affirmed nothing, he only cross-questioned those who did. The Porāṇas affirmed: 'There is no experiencer, no agent behind our consciousness and our actions; no deva or Brahmā has started the flow of phenomena (*samsāra*). Bare phenomena course on, caused by a congeries of conditions—this is the right view' (p. 602 f.):

Kammassa kārako n' atthi vipākassa ca vedako,
suddhadhammā pavattanti ev' etaṃ sammadassanaṃ . . .
Na h' ettha devo brahmā vā samsārass' atthi kārako,
suddhadhammā pavattanti hetusambhārapaccayā ti.

Gotama did not say this. It is conceivable that his lips were sealed. We cannot say. The aftermen took the great silence for a denial.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,
May, 1921.

